



# YADA YAHOWAH

## 'AZAB



VOLUME EIGHT

## SEPARATION

CRAIG WINN

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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 6<sup>th</sup> 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](http://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](http://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.





# 'AZAB

## SEPARATION

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*Kaleb* | Totally Judgmental

*Man's Best Friend...*

Throughout the Towrah and Prophets, Yahowah presents man's history from creation to virtual elimination. It's a dramatic and gut-wrenching journey from *Beryth* to 'Azab – from relationship to separation. The river of life is serpentine, traveling from dawn to dusk through a twisting medley of raging rapids and clear, peaceful pools of reflection.

Most float down this stream with their eyes closed so that they miss the tour guides along the way. These luminaries are called prophets and they tell us what to expect around the next bend.

In *Dowd's* | David's day, Yisra'el was led through relatively quiet waters as she was restored. Then shortly thereafter, the prophet, Howsha' revealed that turbulence lurked downstream. Within two centuries, Yisra'el descended into the Valley of Death.

Although Howsha's name means "He Delivers, Liberates, and Saves," and is derived from *yatsa'*, salvation is a participatory endeavor. The beneficiary needs to be observant and act on the directions which are provided.

The *Yahuwdym* of *Howsha's* | Hosea's day were no more willing to do these things than are those living today, twenty-seven centuries further downstream. In fact, their response to Yahowah was the same as was endured by Moseh during the *Yatsa'* | Exodus – something we will

discover momentarily. And that makes Howsha's warnings relevant to our world and, especially, to the religious.

To properly set this stage for what Howsha' will reveal, I'd like to turn back the clock to Dowd's day because he explains the dilemma God faced relative to His wayward Children. And by listening to the Messiah, we will come to appreciate what could have been, what should have been.

So, let's turn to the 81<sup>st</sup> *Mizmowr*. Dowd's Song presents this saga from Yahowah's perspective, revealing what He intended and explaining why and where His contrarian and antagonistic family went wrong. It begins...

**“The approach to the enduring Supervisor and everlasting Leader, the preeminent Conductor (*la ha natsach* – for the brilliant and perpetual overseer) is played out around the winepress (*'al ha gitiyth*) of those who are gathered together and withdrawn (*la 'asaph*).**

**Sing for joy (*ranan* – of your own accord, shout out melodic lyrics which express a summons and exultation (hifil imperative)) to (*la* – to approach) God (*'elohym*) who strengthens and empowers us (*'oz 'anachnuw* – who is our fortification and our protection).**

**Provide a clear and audible signal (*ruwa'* – choose to make a robust public proclamation about that which is to come, signaling a warning while providing encouragement in concert with *Taruw'ah* (hifil imperative)) to approach (*la* – concerning and on behalf of) the God (*'elohym*) of *Ya'aqob* | **Reward or Consequence** (*Ya'aqob* – My Stance, I grab the heel, Jacob; from *'aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, digging in by being stubborn or embedding one's heels to be steadfast; a synonym for Yisra'el).” (*Mizmowr* / Song / Psalm 81:1)**

The imagery portrayed by the Psalmist speaks of Shabuw'ah and Taruw'ah, when the preeminent and eternal Conductor will withdraw unto Himself the Covenant's Children who have gathered around the winepress. Having been empowered and enriched by God, we will be singing for joy. All the while here on Earth our clear and audible message has been and will remain: Come now and approach the God of Ya'aqob, the God of Yisra'el, the God of the Beryth, Yahowah.

There is great joy in knowing that we are made immortal, perfected, adopted, enriched and empowered during *Pesach*, *Matsah*, and *Bikuwrym* so that we can “*ruwa*’ – provide a clear and loud signal” on *Shabuw'ah* and *Taruw'ah* as Yahowah's troubadours, signaling the way Home via *Kipurym* | Reconciliations which leads to *Sukah* | Camping Out with God.

“**Lift up** (*nasa*’ – choose to raise up and bring forth, carrying (qal imperative)) **a song** (*zimrah* – lyrics sung to a melody and accompanied by instrumental music), **and** (*wa*) **produce and extend** (*nathan* – choose to offer, give, bestow, and dedicate (qal imperative)) **a tambourine** (*toph* – play a small drum or timbrel, beating a percussion instrument held in one hand and struck with the other), **a pleasant-sounding and beautiful** (*na'ym* – an acceptable and favorable, lovely) **stringed instrument such as a lyre** (*kinowr* – strummed and plucked like a guitar without the strut), **along with** (*'im*) **a harp** (*nebel*). (*Mizmowr* / Psalm 81:2)

**Blow a horn** (*taqa*’ – sound a trumpet) **during** (*ba*) **the renewed moon** (*ha chodesh* – the beginning of the month when light is being restored on the moon; from *chadash* – to renew and to restore), **a showphar** (*showphar* – ram's-horn trumpet) **during** (*ba*) **the full moon** (*ha kese*’ – the time when the entire surface of the moon is covered in light, the place of honor during which *Pesach*, *Matsah*, *Bikuwrym*, and *Sukah* are celebrated) **for** (*la*) **the day**

(*yowm* – the time) **of our Festival Feast** (*chag ‘anachnuw* – gathering at our party and celebration, most especially, *Chag Matsah* and *Chag Sukah*).” (*Mizmowr* / Psalm 81:3)

We are being asked, of our own volition, to lift up our voices in song to God. The instruments conveying the melody are a tambourine, a pleasant-sounding lyre, which is played similarly to a guitar, and a harp.

Then at the initial sighting of renewing light on the surface of the moon, especially at the start of the first and seventh months of the Hebrew calendar, God has asked us to blow a horn, sounding a trumpet so that everyone within listening distance knows that, in ‘Abyb, Chag Matsah will commence in 14 days, beginning with Pesach. And in the seventh month, the trumpet announces Taruw’ah on the first day, leading to Kipurym on the 10<sup>th</sup> and Chag Sukah on the 15<sup>th</sup> of the month. Recognizing that there is a full moon between the 14<sup>th</sup> and 15<sup>th</sup> days, we are to announce the arrival of Chag Matsah and Chag Sukah using the Showphar.

Four of Yahowah’s seven Festival Feasts occur on full moons. These include the combined spring celebration of Passover (celebrated on the 13<sup>th</sup> night of the first month which is the beginning of the 14<sup>th</sup> day), UnYeasted Bread (beginning with Pesach and continuing for the next seven days), and Firstborn Children (commencing on the 15<sup>th</sup> evening of the first month which is the beginning of the 16<sup>th</sup> day). Shelters, which is an eight-day celebration beginning on the 15<sup>th</sup> day of the 7<sup>th</sup> month (which starts as the sun sets on the 14<sup>th</sup> day), gives us the opportunity to camp out with Yahowah under a full moon.

A lunar cycle is 29.5 days and recognizing that the new month begins with the first sign of expanding light on the moon’s surface, these four Festival Feasts are perfectly timed to correspond to basking in our Heavenly Father’s light day and night.

*Shabuw'ah* | Seven Shabats is typically observed while 30% of the moon's surface is reflecting the sun's light because it is celebrated 50 days from the full moon of *Matsah* | UnYeasted Bread, or 1.7 times the 29.5-day moon cycle. Then in the case of *Yowm Kipurym* | the Day of Reconciliations, we consistently find 70% of the moon's surface reflecting the sun's light on the 10<sup>th</sup> day of the seventh month.

It is only *Taruw'ah* that stands apart. Trumpets is always observed on the first day of a “*chodesh* – renewing moon.” And that means that our “*ruwa*’ – robust, clear, and loud public proclamation consisting of a warning and joyous message” on how to approach God is conveyed to a world living in darkness because we are inviting them to come into the light – God's light. The realization that there is a tiny sliver glowing upon the moon's surface on this day may also represent just how few people are part of the Covenant.

What follows is particularly insightful. It affirms much of what we came to conclude in previous volumes. The *Migra'ey* | Invitations to be Called Out and Meet with God are not only prescriptions for living; they serve as the means to resolve the issues that would otherwise separate us from Yahowah...

**“Indeed** (*ky* – as a sign to whom you belong and to affirm the validity of this message), **this is a clearly communicated written prescription for living** (*choq* – this is an inscribed instruction of what one should do to be cut into the relationship) **for** (*la*) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).

**This is** (*huw'*) **the way to exercise good judgment regarding the means to justly resolve disputes** (*mishpat* – the best, most informed, and rational way to decide after evaluation of all the implications; from *mah* – to contemplate and assess *shaphat* – judgment and decision-

making) to approach (*la*) the God (*'elohym*) of *Ya'aqob* | **Reward or Consequence** (*Ya'aqob* – My Stance, I grab the heel, Jacob; from *'aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, digging in by being stubborn or embedding one's heels to be steadfast, a synonym for *Yisra'el*).” (*Mizmowr* / Psalm 81:4)

There is only one way to God – following the path provided by the *Mow'ed Miqra'ey* | the Eternal Witness and Restoring Testimony of the Invitations to be Called Out and Meet during these *Chag* | Feasts. As such, there is only one doorway to eternal life, a singular portal open to extend our lives – and it is opened during the Celebration of Passover. The means to redemption, to having all disputes justly resolved – occurs during the Feast of UnYeasted Bread.

The beneficiaries of what Dowd has done for us during Pesach and Matsah are adopted into the Covenant Family on *Bikuwrym* | Firstborn Children. Immortal, perfected, and adopted, we then grow, being enriched, empowered, and enlightened as a result This prepares us for *Shabuw'ah* | the Promise of Seven, and then for *Taruw'ah* | Trumpets, which are Ingatherings designed to bring the Covenant Family Home, while calling out to warn and encourage those lost in the darkness of mankind's religious and political institutions.

Those born of *Ya'aqob* who heed our warning and who avail themselves of God's redemptive message and His Son's gift are restored into the Covenant relationship with *Yahowah* during *Kipurym* | Reconciliations. As a result, we can all approach God on *Sukah* | Shelters and camp out with our Heavenly Father for all eternity, beginning with a return to *Gan 'Eden* for 1,000 years here on Earth.

That is the message being conveyed here. That is *Yah's* prescription for living. This is the means that Father

and Son have provided to resolve every dispute and reconcile the relationship. Sing a joyous song, indeed.

**“It is an enduring and restoring witness providing everlasting testimony** (*‘eduwth* – it is an eternal provision of a renewing principle; from *‘ed* and *‘ad* – eternal witness and restoring testimony) **to understand by making the connections needed to comprehend** (*byn* – to thoughtfully evaluate the relationships between these things and come to realize the intended meaning and purpose [from 4QPs vs. *ba* | with in the MT]) **Yahowseph | Yahowah Increases** (*Yahowseph* – Yahowah continually joins together; from *Yahow* and *yasaph* – to constantly add and continually increase, always augmenting).

**He was placed and preserved** (*sym huw’* – He set him and kept him safe), **then** (*ba*) **he was withdrawn** (*yatsa’ huw’* – He removed him) **over** (*‘al*) **the land** (*‘erets*) **of the Crucibles of 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 are confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp).

**I had heard** (*shama’* – I had listened to (qal imperfect)) **speech** (*saphah* – lips giving voice to language) **I did not recognize** (*lo’ yada’* – I was unfamiliar with, did not know, or acknowledge). (*Mizmowr* / Psalm 81:5)

**So, I removed** (*suwr* – I took away (hifil perfect)) **the burden of forced labor from his shoulders** (*min sebel shekem huw’* – a load from his back). **His hands** (*kaph huw’* – *his palms*) **were set free** (*‘abar* – were removed, serving as a reference to Passover at the beginning of the Exodus) **from the baskets carrying those loads within the caldron** (*min duwd*).” (*Mizmowr* / Psalm 81:6)

The purpose of Yahowah's *'eduwth* | enduring witness and restoring testimony is for us to understand what God is offering and expects in return. His word does not change. It endures forever. And its purpose is to restore our relationship.

Here it has been provided so that we might *byn* | make the connections to appreciate how Yahowseph's life and experience within Mitsraym help us understand the Mow'ed Miqra'ey. As the eldest son of Ya'aqob and Rachel, Yahowseph was beloved. But his brothers, acting as they would throughout the millennia, betrayed him – selling him into slavery – not unlike the effect of Judaism upon the brethren today.

However, as would be the case with Moseh, Yahowseph was protected, rising to a position of influence within Pharaoh's house. Then after living a long and productive life, he was reunited with his father. Thereafter, in the *Yatsa'* | Exodus, Yahowseph's bones were withdrawn and carried back to the Promised Land. During the ensuing 360 years, Yahowseph's extended family, the other descendants of Ya'aqob, were enslaved. It was during this time that Yahowah heard lips He did not recognize because they were now estranged from Him. And yet, in the end, God would intervene, removing this burden from the people, and freeing them from the cauldrons of oppression. In the process of securing their release, Yahowah initiated the Miqra'ey, beginning with Pesach and Matsah.

**“In trouble** (*ba ha sarah* – in distress and anguish, in the midst of very unfavorable circumstances and adversity), **you called out** (*qara'* – you issued a summons and offered an invitation), **and** (*wa*) **I rescued and withdrew you** (*chalats 'atah* – I removed and delivered you while equipping and preparing you, invigorating you). **I responded and answered you** (*'anah 'atah* – I replied to you) **within a veiled covering** (*ba sether* – by way of



concealment) **and with a thunderous shout** (*ra'am* – with a loudly spoken declaration).

**I discovered your nature and assessed your merit** (*bachan 'atah* – I discovered who you actually are) **at ('al) the waters of** (*maym*) **Marybah** | **Contentious Complaining** (*Marybah* – the place of strife and dispute, of quarreling and provocation, commonly transliterated Meribah).

**Pause now and reflect, weighing this in the balance and then consider what was acquired and then rejected** (*selah*).” (*Mizmowr* / Song / Psalm 81:7)

As will be the case in year 6000 Yah (2033 CE), the *sarah* | troubling circumstances will become so dire that some among the remnant of Yisra'el will call out to Yahowah again at long last. As He had nearly 3,500 years ago, He will respond by rescuing them. However this time, His presence will not be veiled, and His voice will be more melodious than thunderous.

Then, as was the case during the previous *Yatsa'* | Exodus, Yahowah will examine His people. And only those who pass His test will prevail. Fortunately, God's assessment is open book, and He has already provided every *'anah* | answer. Moreover, if you have read *An Introduction to God* and *Yada Yahowah* to this point, rest assured, you'll pass with flying colors.

Yahowah had done what He had promised, but sadly, the Children of Yisra'el rather than being grateful became antagonistic. They turned on Moseh, their liberator. Rather than trusting Yahowah, they complained and said that they had been brought out of Mitsraym to die of thirst. And while God provided ample water to satisfy them, the Yisra'elites had exposed the underbelly of their disagreeable nature. It is a test the Chosen People fail to this day. Nevertheless...

“**Listen, My people** (*shama’ ‘am ‘any* – hear Me family), **because I want to testify to restore and sustain you** (*wa ‘uwd ba ‘atah* – it is My will to help you, My desire to relieve and aid you, holding you up, returning you by surrounding you, bearing witness to and through you (hifil imperfect cohortative)).

**Yisra’el** (*Yisra’el* – Individuals who Struggle and Contend with God and those who Engage and Endure with the Almighty), **if only** (*‘im* – on the condition that) **you would have listened to Me** (*shama’ la ‘any* – consistently hear what I have to say (qal imperfect)), (*Mizmowr / Song / Psalm 81:8*) **there would not exist** (*lo’ hayah*) **among you** (*ba* – or in you) **a strange or foreign, illegitimate and different** (*zar* – another), **god** (*‘el*).

**And you would not make pronouncements on behalf of or bow down to** (*wa lo’ chawah la* – you would not say anything that would cause anyone to venerate or worship) **a foreign god** (*‘el nekar* – to approach a pagan or alien deity). (*Mizmowr / Psalm 81:9*)

**I Am** (*‘anky*) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence), **your God** (*‘elohym ‘atah*), **the One who lifted you up** (*ha ‘alah ‘atah* – the One who carried you away (hifil participle)) **from** (*min*) **the realm** (*‘erets*) **of the religious and political oppressors** (*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 are confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp).

**Choose to joyfully open** (*rahab* – of your own initiative, happily widen and enlarge) **your mouth** (*peh ‘atah*) **and I will fill it with satisfying proclamations** (*wa male’ huw’*).” (*Mizmowr / Psalm 81:10*)

To pass Yahowah's test, we must listen to Him. God wants to explain the means to restore and sustain us, as both are consistent with His will. But for that to happen, we must hear His testimony. Our willingness to do as Yahowah is requesting determines how Yisra'el is defined as it pertains to us.

Clearly, Yahowah is anti-religious. If you are preaching about, praying to, bowing down before, or worshiping a religious god, then it is certain that you are unknown to the one real God. This is a hard and fast rule, from which there are no exceptions and no salvation. This universal prohibition against religion and religious deities is affirmed throughout the first three statements Yahowah etched in stone.

Being religious forestalls any chance of eternal life and precludes entry into Heaven. The very institutions mankind has developed over the ages to control the masses by promising eternal life and heavenly rewards are the most universally damning and deadly. Driving this point home, the lone prerequisite of the Covenant is to walk away from national, religious, cultural, and familial influences, distancing oneself from this confusing babel.

God not only has just one name – Yahowah – His initial goal is to liberate us, freeing us from the controlling and subversive effects of religion and government. By liberating His children from Mitsraym, God reinforced this overriding principle.

When we listen to Yahowah something marvelous happens. His words fill our mouths. We speak for Him by sharing His enduring witness and restoring testimony. However, the Children of Yisra'el ignored this advice. They have long preferred to walk in their own counsel.

**“But (wa) My people (‘am ‘any – My family) have not listened (lo’ shama’) to the sound of My voice (la gowl ‘any). And (wa) Yisra’el (Yisra’el – individuals who**

strive against and contend with God) **has been unwilling to accept Me** (*lo' 'abah la 'any* – were not receptive and did not agree). (*Mizmowr / Psalm 81:11*)

**And so** (*wa*), **I let them go away** (*shalach huw'* – I set them free, releasing them, sending them away (piel imperfect)) **in their stubbornness and recalcitrance, the unyielding resistance of their adversarial attitude** (*ba sharyruwth leb hem* – with their unwillingness to change the hardness of their hearts which makes them argumentative and confrontational).

**They continually walk** (*halak* – they consistently go about their lives (qal imperfect)) **in their own counsel, customs, and traditions** (*ba mowe'tsah hem* – with their own devices, plans, and principles, their advice, deliberations, and purposes).” (*Mizmowr / Psalm 81:12*)

Jews stopped listening to Yahowah three millennia ago. And while that is inexcusable, until quite recently, *gowym* have never listened to Him. Even today, on the cusp of the final awakening, fewer than one in a million people hear God's voice.

While that is our option, and there is no penalty for failing to avail oneself of Yahowah's guidance, this becomes a problem when the religious mislead millions by claiming otherwise. For example, there is a myth that Jews are “Torah-observant,” when they universally prefer their Talmud, a book comprised of rabbinical arguments. Pretending to be pious and devoted to their G-d, the Haredim are among the most anti-Semitic and belligerent toward Yahowah. And God knows it, which is why He has turned the tables on them by using *halak* – a derivation of which was corrupted by rabbis to depict *Halakhah* | Jewish Law.

Overwhelmingly, Jews prefer their counsel, traditions, customs, and religion to God's voice. And that must

change if there are to be more than a few score of Yahuwdym capitalizing upon Kipurym.

If you are bothered by the realization that I am focusing on Jews, then you are missing the point to such an extent you should not be reading this book. My job, and the purpose of the annual observations of Taruw'ah, is to elaborate on what the prophets revealed so that God's people are aware of the implications. The references have been to Yisra'el and Ya'aqob, which are synonymous, and Yahowseph, the patriarch's beloved son. Moreover, when Yahowah speaks of *'am 'any*, which means "My people," He is almost always addressing Yisra'el. And ultimately, Taruw'ah is a Gleaning of Olives and, thus, the final Ingathering of Jews. Further, following the sunrise on the morning of Taruw'ah, those left behind will witness the sacrifice and burning of the Red Heifer which is specifically designed to purge Yisra'el of her latent religiosity.

There is a reason God is picking on Yisra'elites. He has invested in them. He formed His Covenant with them, and then He rescued them. He revealed Himself to them and spoke to them in their language, offering His Towrah to them. He sent His Son to fulfill His promises to them within Yisra'el, made His home in Yisra'el, and is returning to Yisra'el.

As irritating and adversarial as Yahuwdym have been toward Yahowah, God made a promise to 'Abraham to bring His descendants home, and He will keep it. Therefore, He will continue to chastise Judaism until a remnant of Jews divorce themselves from it to reconcile with Him. Therefore, once again...

**“If only** (*luw* – Oh, if it only could have been different, I wish it had not been this way) **My people** (*'am 'any* – My family) **had listened to Me** (*shama' la 'any* – had heard Me).

**Yisra'el** (*Yisra'el* – Individuals who either Engage and Endure with God or Contend with God), **in My ways** (*ba derek 'any* – in My path), **you would have walked** (*halak*). (*Mizmowr* / Psalm 81:13)

**Then** (*ka* – accordingly) **I would have consistently subdued** (*kana'* – I would have continually humbled and silenced (hifil imperfect)) **their insignificant adversaries** (*ma'at 'oyeb hem* – their few and trivial enemies), **habitually turning My hand against** (*shuwb yad 'any 'al* – using My influence to turn away (hifil imperfect)) **their troubles and foes** (*wa 'al tsar hem*).” (*Mizmowr* / Psalm 81:14)

It did not have to be this way. This was not what Yah had intended. But as a result of their collective religious, political, and cultural rebellion, Yisra'el's adversaries would have their way with God's people. Yahwudym would become the most despised and oppressed people in human history. If only they had listened.

Yahowah, however, did not punish His people. He just abandoned them. He left them to fend for themselves, something they weren't very good at doing – not that *gowym* have been any better. The greater man's influence, the larger the nation, government, or religious institution grows, the more powerful civilizations become, and the more atrocities they perpetrate.

In the same way, Yahowah isn't punishing the world we live in today by afflicting it with deadly pandemics and severe weather, engulfing it in oceans of debt, or besieging it with an onslaught of terrorism and senseless wars, He's just ignoring the religious, political, conspiratorial, preoccupied, and comatose.

By contrast, and while few and far between, those who look to God, who listen to Him, and who reach up to Him will find Yah reaching down and out to them with an open, supportive, and welcoming hand. Yah is ever ready to

grasp hold of you, lift you up, lead, sustain, and protect you. Those who oppose Him, however, will either find the back of His hand pushing them away in rebuke, or they may notice that He has withdrawn His hand altogether.

While this Divine rebuke is directed at Jews and Judaism, keep in mind that they are no better or worse than Christians, Muslims, Hindus, Conspiratorialists, Communists, or Progressives. But that's God's point, because they are without excuse. Everything I have translated over the past twenty-two years was given to them, through them, and in their language long ago. God not only chose them to be an example, but He equipped them to be a good one.

This known from the mouth of God, nevertheless when someone exposes the descendants of Ya'aqob and the politics of the nation of Israel, or condemns their religion, Judaism, even when the criticism is predicated upon a pronouncement Yahowah has made regarding them, Jews respond by slandering the voice of reason. The ad hominem attack devolves into name-calling, labeling even the most accurate and reasoned appeal anti-Semitic.

It happened on June 1<sup>st</sup>, 2022, in Israel. Likud MK (Knesset Member) and former Finance Minister, Yisrael Katz, demeaned the current Finance Minister, MK Avigdor Liberman, accusing the Israeli statesman "of being like the greatest antisemites in history." Evidently, on the Likud Wall of Shame, we would find Avigdor Liberman's picture next to the likes of Pharaoh, Shalmaneser, Nebuchadnezzar, Pompey, Herod, Tiberius, Gessius Florus, Claudius, Pontius Pilate, Paul (along with Matthew, Mark, and Luke), Nero, Vespasian, Titus, Hadrian, Caligula, Constantine, Muhammad, Martin Luther, Pope Pius XII, and Hitler.

His crime wasn't persecuting Jews, indoctrinating them, forcing them to live in ghettos, controlling them and

robbing them of their possessions and lives, telling them to wear distinguishing clothing and six-pointed stars, or even demonstrating racial prejudice by keeping them from becoming productive members of society. Those, after all, are the crimes rabbis commit against their own. No...“What Liberman is doing, when he threatens to cut the meat of the haredi budget, is singling out the haredi public as a victim. Previously he said that whoever is not loyal to the state will not have citizenship; now he says that whoever is not loyal to the government will have their budgets cut,” said MK Katz during an interview on *Reshet Bet Radio*. Evidently, a “victim” is someone who receives less money than they were previously given for doing nothing.

To be fair, those whom MK Liberman wanted to deprive of citizenship were Islamic terrorists who were calling for the elimination of Israel and the death of Jews. And it’s worth noting that the current government was formed in direct opposition to Benjamin Netanyahu’s propensity to bribe the Haredi political parties to support his coalition. Therefore, Likud MK Katz’ argument was deliberately disingenuous – something he shares with the Haredim he bribes to secure power.

MK Liberman recognized that it is immoral and counterproductive to force the Israeli citizens who work to support their families, who actively defend the country, and who are not religious to pay those who demand to be subsidized for being nothing but religious. The Haredim are simply parasites, antagonizing God while sucking the life out of Israel. But at least to their credit, they are dressed for their own funeral – in black mourning suits.

Knowing as we do that Haredi Judaism is an affront to God and man, the current Knesset Finance Minister said, “Most of the money goes to kollels (yeshivas which are ultra-orthodox religious schools for married men), where people ‘study religion’ from age 29 until pension. They



come in the morning and eat a sandwich, drink coffee, talk politics, and then open a few books. There is no reason to fund them.” And for that, Likud MK and former Finance Minister, Yisrael Katz, labeled the current Finance Minister, MK Avigdor Liberman, “like the greatest antisemites in history.”

When we compare what Liberman said about religious Jews to what Yahowah has proclaimed here and elsewhere throughout the prophets, those who agree with God will likely receive the same mindless drivel as a retort from the Likud / Haredi pairing. The irony is that, by doing so, the religious and political are slandering Yahowah, claiming that the God whose *shem* | name they vehemently oppose is anti-Semitic | against the name too because He is intolerant of them.

Kosher Jews have become so pigheaded that they are blind to their own yeast. Clearly, obviously, irrefutably, the most anti-Semitic people in the world are rabbis and their flock of black sheep – the Haredim.

**“Those who demonstrably shun and slight, who are averse to and disdain, thereby actively causing others to deny (*sane*’ – those who dislike, showing enmity toward, who detest the mention of, who oppose and do not appreciate, showing malice by prompting others to reject or ignore (piel participle – those who actively bring about and cause the trivialization and denial of)) Yahowah (ﷲ – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) will be considered worthless and will be rejected by Him (*kachash la huw*’ – they will be perceived as insignificant, diminished and disappointed, denied and estranged, for having dealt falsely regarding Him, then disavowed as deceitful, having feigned their relationship, they will cower and cringe for having been disingenuous and misleading (piel imperfect – they will have consistently brought about their own and ongoing demise)).**

**And the way they experience time will continue to exist that way** (*wa hayah 'eth hem* – their time, therefore, will remain like that (qal imperfect)) **forevermore throughout eternity** (*la 'owlam*).” (*Mizmowr* / Psalm 81:15)

There has been fair warning given to the religious – which is more than the rabbis have offered those they have deceived and fleeced. However, those for whom this determination was intended remain deaf to it.

The reason Judaism is the most anti-Semitic institution on Earth is that it is the most responsible for shunning and slighting Yahowah’s name, making it the most anti-*shem*. The Haredi deny and disavow God’s testimony, ignore His prophets, disdain His Covenant, have altered His Invitations, and have rejected His authority.

For having shown such *sane*’ | enmity toward the Almighty, and discarding Him to accommodate their religion, religious Jews will be considered *kachash* | so worthless they will be *kachash* | shunned and slighted, discarded and tossed away like yesterday’s trash.

For the crime of having encouraged their brethren to disavow Yahowah’s name, severing their relationship with God, the rabbis will spend eternity separated from Yahowah. For having feigned their relationship with God, for an eternity of time, rabbis will cower and cringe in She’owl. Venerated by Jews here on Earth, they will be rejected by God forevermore.

The message is that religion is not a victimless crime. Those who promote it will be held accountable. Those who sought for others to bow down before them, to cower in their presence, will receive their due. They will be compensated in kind.

Oh, what could have been; what should have been! If only Yisra'el had listened to Yahowah.



Should you be wondering what transpired surrounding the “waters of Meribah” which precipitated Yahowah disinheriting Yisra'el based upon their attitude toward Him, let's turn to the story in *Bamidbar* / In the Wilderness / Numbers 20. That discussion begins...

**“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 are lessons in “*Tsin* – Sin” because a *tsin* is a thorn, like the one Paul said was in his side when he admitted to being demon-possessed and controlled by Satan in his second letter to the Corinthians. It is also a goad, or prod used to control dumb animals, and that is a problem because Paul cited the most famous line from Dionysus during his conversion experience on the road to

Damascus, saying, “It is difficult to kick against the goad.” The line suggests that in a society drenched in religious lore very few people have the wisdom and courage to oppose popular traditions and walk along a different path.

**“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 ‘anachmuw* – our relatives and compatriots) **in the presence of** (*la paneh* – approaching the very face of) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching).” (*Bamidbar / Numbers 20:3*)

Early in the Exodus, while Moseh was receiving Yahowah’s Towrah 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 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.

It is apparent that the Waters of Marybah is 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 clearly, 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 company to a relationship with Yahowah. Ultra-Orthodox Judaism is a cult of parched religious men who prefer their own – even unto death.

At this point, one can only assume 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.

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. Worse, then as now, they would prefer to complain and die surrounded by others who think 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 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 listen and be subject to the religious. 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** (*pane*) **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 pane 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 happens to all of us.



But that is the last thing God wants 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. Moreover, 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 witness** (*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 stone** (*ha sela'* – to the rocky jagged 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)

Yahowah provided Moseh and 'Aharown with clear and specific directions. Words matter. They were asked to

Speak to the rocky crag and then it would deliver as instructed. Moreover, since it was from a *sela* that Yahowah first appeared to Moseh, the message is also that we should respond to Yahowah in kind, using words, rather than lash out at 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 rocky outcropping (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)**

**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 (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* – our ‘*elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **said** (‘*amar* – communicated) **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 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* / In the Wilderness / Numbers 20:13)

What do you suppose is the lesson Yahowah is teaching us through this illustration? Is it, as so many have claimed, proof that the God of the Towrah must be obeyed, that He is quick to judge and condemn based upon a single, seemingly minor, offense? Sure, He asked Moseh to speak to the stone rather than strike it, but why then the insistence on taking the staff? Why did the rock produce water and quench everyone's thirst under these circumstances? Why were those who were dismissive of God and opposed to Him allowed into the Promised Land and only Moseh – the greatest of the prophets – precluded?

What are we to make of what seems preposterous? 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.

As for the hero of this story, Moseh, like so many of the exceptional individuals along life’s way whom Yahowah has chosen to work alongside, was a good man, albeit not a perfect one. Sure, after some 40 years of succeeding with God, doing what would otherwise have been impossible, and while still in mourning over his sister’s death, he had an embarrassing moment. He should have stood up to the angry mob and not retreated to the Tent of the Witness. He ought not to have been so stressed out that he fell on his face. Of course, he should have listened and done as Yahowah instructed. And even then, there was no reason to question whether or not the rocky crag would deliver as promised.

For these missteps along the way, Yahowah told the one person who normally listened and then did as He requested that he should have trusted Him to provide what the people needed. After all, without a weapon at their disposal, they had seen Yahowah defeat the mightiest military the world had yet known.

But let’s be clear: Moseh was not being punished but, instead, rewarded. He was being retired 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.

On a related note, the religious try to pray their difficulties and disappointments away, unaware that we are often defined by the way we confront life's challenges. After all, if life were always easy, there would be no incentive to trust Yah and we would be deprived of men like Moseh. Turning a negative into a positive can hone our character and increase our confidence. Each time we prevail, we learn what we are capable of overcoming and achieving – especially when we know and trust Yahowah.

We are all given occasion to test the waters, to sink or swim, to be dismissive or responsible, to be part of the problem or advance the solution. And so, each time an obstacle appears in our path, we have a Marybah moment.

Recognize that, after rescuing them and guiding them, walking with and protecting His children every step of the way, even offering them His Towrah and reaffirming their place in His Covenant, the Yisra'elites did the worst thing imaginable. They not only turned on God and provoked Him, questioning His motives and ability, but they publicly stated that they would have preferred being with their religious brethren. Given the option, they would rather die with the religious than live in a relationship with Yahowah.

And yet, in spite of committing the most egregious offense against Yahowah, He continued to lead them into the Promised Land. However, as we shall soon see, not everyone would be included. Most, in fact, had already excluded themselves.

One of the many ways that Yahowah demonstrated that He is different is that He addressed Moseh but not the others. He continued to teach the one man who consistently listened to Him while ignoring everyone else. The one

closest to the truth would grow in understanding while those furthest from it would recede from God.

When we project Yahowah's approach on this day to our day, we find Him ignoring the clamoring of thousands of rabbis and millions of ignorant Haredim to focus His attention and to share His guidance with the lone individual most devoted to learning. And as was the case with Moseh, he would also be the most opposed to the religion and culture of God's people.

Yahowah recognized that this generation of Yisra'elites, like the one a few millennia ago, is a lost cause. There was and remains no way to teach them or redeem them. But He had made a promise and He was committed to honoring it. That is yet another thing that makes God different from Yisra'el – as they reneged on every promise they had made to Yahowah.

To appreciate the lessons of *Marybah* | Meribah, context is vital. Six and seven chapters prior to this, in *Bamidbar* / Numbers 13 and 14, we discover that only two individuals out of the generation that had been liberated from Mitsraym would enter and remain within Yisra'el – these being Yahowsha' and Kaleb.

To set the scene, Yahowah had asked Moseh to “*shalach* – send out” individuals to “*tuwr* – explore” the Land (not “spies” as most English Bibles errantly read). He requested that one “*nasyi*’ – leader” depart from each “*mateh* – tribe” of Yisra'el. Recognizing that *mateh* also means “staff,” we have our answer: the *mateh* in Moseh's hand was to be a reminder of what had occurred forty days after these less-than-intrepid explorers returned.

The name of each Yisra'elite leader is listed by tribal affiliation beginning in Bamidbar 13:4 and running through the 16<sup>th</sup> verse, wherein Moseh selects Yahowsha' ben Nuwn. Therein we find that Kaleb would represent

*Yahuwdah* | Beloved of Yah. His name means “All Heart” and thus describes a man who is “Universally Judgmental.”

After walking around and exploring the Land for 40 days, all but two of these men were shuddering in their sandals. They reported that the Land was as advertised, flowing with milk and honey, b...u...t...

**“Nevertheless, this notwithstanding, indeed negating all of this (*‘epesh*), however (*ky*), the people (*ha ‘am*) are very strong, superpowerful, and vicious (*‘az*). Those who dwell in the land (*ha yashab ba ha ‘erets*) have fortified cities with impregnable and inaccessible walls (*wa ha ‘iyр batsuwr*) that are ginormous, exceedingly large, numerous, and high (*gadowl ma’od*). And besides, in addition to all of this (*wa gam*), we saw there (*ra’ah sham*) the descendants born unto (*yalyd*) the ‘*Anaq* | those who wear necklaces (*ha ‘Anaq*).” (*Bamidbar* / Numbers 13:28)**

Lions and tigers and bears, oh my! But at least there are some answers in these pathetic depictions. Since 11 of the 13 leaders were weasels, it explains the shtreimel headwear now worn by Hasidic Jews. Toto had more courage than the lot of them.

And speaking of dogs (*keleb* is the Hebrew word for man’s best friend)...

**“Then (*wa*) *Kaleb* | the Dog who was All Heart and Completely Judgmental (*Kaleb*) stilled and silenced (*hasah*) the people (*‘eth ha ‘am*) before Moseh (*‘el Mosheh*). He said (*wa ‘amar*), ‘Let’s arise and leap at this opportunity, let’s get up and get going (*wa ‘alah ‘alah*), and inherit what we’ve been given (*yarash ‘eth hy’*). It is for certain that we are capable and will succeed, so let’s be confident and prevail through understanding (*ky yakol yakol la hy’*).” (*Bamidbar* / Numbers 13:30)**



I like his name, his attitude, his courage, and his speech. If only there were a handful of Kaleb's standing up against the prevailing tide in Yisra'el today. But alas, his declaration fell on deaf ears and hardened hearts.

As we consider what preceded the meltdown at Marybah, it would behoove today's Yisra'elites to ponder Yahowah's assessment of these ingrates, the dunderheads and cowards He had herded through the wilderness only to see their attitude get so mired in the religious and cultural gutter that they were now vomiting upon themselves. And as it turns out, no one likes a crybaby, including God...

**“The entire assemblage of what should have been eternal witnesses (*wa kol ha 'edah*) rose up and were carried away (*nasa'*), offering up their voices (*nathan 'eth qowl hem*) by crying, wailing and weeping (*wa bakah*) as a people (*ha 'am*) throughout the night and in the darkness (*ba ha laylah ha huw'*). (*Bamidbar / Numbers 14:1*)**

**And everyone among the Children of Yisra'el (*wa kol beny Yisra'el*) grumbled and complained, howling against and blaming (*luwn 'al*) *Moseh* and *'Aharown* | the One who Draws Out and the Alternative (*Mosheh wa 'al 'Aharown*).**

**The entire community served as witnesses (*wa kol ha 'edah*) when they said to them (*wa 'amar 'el hem*), ‘If only we had died (*luw muwth*) in the land of the religious and political oppressors (*ba 'erets Mitsraym* – within the realm of despots and tyrants, in the cauldrons of military and economic confinement, while subjected to the coercive cruelty of slavery, deprived of freedom by national and political persecution, in a place akin to a concentration camp). Or if only (*'ow luw*) we had died (*muwth*) in this wilderness while questioning the word (*'ow ba ha midbar ha zeh*). (*Bamidbar / Numbers 14:2*)**

**Why** (*wa la mah*) **did Yahowah bring us** (*Yahowah bow' 'eth 'anachnuw*) **to this land** (*'el ha 'erets ha zo'th*) **so that we would fall by the sword** (*la naphal ba ha chereb*)? **Our women** (*'ishah 'anachnuw*) **and our little children** (*wa tap 'anachnuw*) **will be preyed upon and plundered** (*la baz*).

**Wouldn't it be better** (*ha lo' towb*) **for us to go back** (*la 'anachnuw shuwb*) **to the Crucibles of Political and Religious Oppression** (*Mitsraym* – to the cauldrons of military, economic, conspiratorial, societal, and governmental persecution and subjugation; plural of *matsowr* – to be considered inferior and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted, shut up, and enclosed)?” (*Bamidbar / Numbers 14:3*)

The only thing more debilitating and detrimental to a soul than a bad attitude is one that is defeatist and pervasive among people. And there is a name for such widespread plagues: religion.

We are discovering that freedom is not for everyone and that life is not always worth living. When a nation's judgment is compromised by societal delusions, lives no longer matter. The souls of these people had become worthless – a value they had placed upon themselves.

Israel was declaring in one voice that they would prefer to die with their brethren, poisoned by religion, oppressed by politics, and devalued by the resulting culture than live in an emancipating and enriching, empowering and enlightening, relationship with God. And nothing has changed.

With this self-assessment, we see why Yahowah asked a *gowy* to share His message with His people. And we are learning why the preponderance of Jews will die of self-inflicted wounds as they collectively choose a fate similar to the conditions endured in Mitsraym during the Time of

Ya'aqob's Troubles. Between now and then, confronted with minor inconveniences, they are simply not going to listen. After all, God's presentation of what occurred at this point in the *Yatsa'* | Exodus, when Jews collectively chose death over life, rejecting the ultimate opportunity because their preference was to die as religious slaves, has been available to them for over three millennia. And yet, it has had no influence upon them.

There are other insights here worthy of our consideration. First, the majority of people, and thus the religious and political, are almost always wrong. Second, Yahowah would prefer an uplifting and intelligent, confident and emboldened, relationship with one of us, with Kaleb for example – rather than many. Inclusion in the Covenant has always been quality over quantity. And that is why Yahowah was upfront with us on the first Tablet He etched in stone, letting us know that His mercy and favoritism would be limited to thousands among billions – or one in a million. And third, since God is consistent, this choice between religion and relationship, between the culture of man and the Covenant, bondage or liberty, death or life, is ours and ours alone.

Moving on, Yisra'elites would play this same card again in a losing hand when they chose Sha'uwl over Yahowah, man's way over God's way...

**“And they said to one another as brethren (*wa'amar 'iysh 'el 'ach*), ‘We want to choose and appoint (*nathan*) a higher and better ruler, a foremost leader (*ro'sh*), because we want to return (*shuwb*) to the religious and political oppressors (*Mitsraym* – to the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty whereas slaves we were confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp).”** (*Bamidbar* / Numbers 14:4)

Today among religious Jews, rabbis are esteemed well above God. These awful men are respected, venerated, cited, and followed when Yahowah is disavowed, disrespected, ignored, and bypassed.

As is the case with so much of what Yahowah teaches, this story is not only prophetic, recognizing that Yisra'elites have continued to choose religious oppression over Yahowah to this day, it is also one to which Jews remain oblivious. God's depiction of what occurred between these two insurrections was a mirror, reflecting the heart, mind, and soul of those poisoned by Judaism.

Alas, Moseh and 'Aharown were at the end of their rope. Like others Yahowah would deploy, there was only so much they could endure.

**“Then Moseh and 'Aharown fell (*wa naphal*) on their faces (*'al paneh hem*) before (*la paneh*) the entire contingent community, this horde and mob (*qahal*), the swarming herd of wannabe witnesses (*'edah*) of the Children of Yisra'el (*beny Yisra'el*).”** (*Bamidbar / Numbers 14:5*)

This miserable mob of misfits had pushed the great Liberator and Prophet beyond what he could endure. He was ready for his retirement.

I suspect, at least as it pertains to my personal experience, that Yahowah has been overwhelmingly supportive and has protected me from such abusive rhetoric and attitudes, because we are running out of time and there isn't another Yahowsha' prepared to take over. So, He doesn't want me to wear down or give up – although I'm pretty sure that, so long as I have my health and the means to continue, He realizes that I am going to see this through to its conclusion.

With only 10 years left before His return on Yowm Kipurym in year 6000 Yah, for there to be a meaningful

reunion, Yahowah wants these translations and interpretations to continue uninterrupted. There just isn't a viable alternative. And I suspect that this is why I find myself living on a remote Caribbean island far away from the distractions which could otherwise divert my attention. After 22 years, I am eager to rise with the sun to explore His words, ever ready to share the insights He sets before me each new day.

**“So *Yahowshuwa’ ben Nuwn* | Yahowah Saves the Children who Endure Forever (*Yahowshuwa’ ben Nuwn*) and *Kaleb ben Yaphuneh* | He is Wholeheartedly Judgmental as a Child in the Presence (*wa Kaleb ben Yaphuneh*), out of the ones who had explored (*min ha tuwr*) the Land (*’eth ha ’erets*), tore their clothes as a sign of cutting ties and disassociating from the insulting behavior and disparaging words (*qara’ beged hem*). (*Bamidbar* / Numbers 14:6)**

**They challenged the entire assemblage (*wa ’amar ’el kol ’edah*) of the Children of Yisra’el (*beny Yisra’el*), saying (*la ’amar*), ‘We passed through (*’abar*) the Land (*ha ’erets*) which has been provided as a benefit of the relationship (*’asher*). We have explored and investigated it, carefully reconnoitering and surveying everything associated with it (*ba hy’ la tuwr ’eth hy’*).**

**The Land (*ha ’erets*) is very, very good, exceedingly pleasant and especially desirable, enormously productive and beneficial, even stunningly beautiful (*towb me’od me’od*). (*Bamidbar* / Numbers 14:7)**

**If (*’im*) Yahowah (*YaHoWaH*) wants to be with us, prefers us, and is willing to be around us (*chaphets ba ’anachnuw*), then He will come with us and bring us into this Land (*wa bow’ ’eth ’anachnuw ’el ha ’erets ha zo’th*) and give it to us (*wa nathan hy’ la ’anachnuw*).**

**It is a Land (*’erets hy’*) which, as a benefit of the relationship (*’asher*), flows with a great abundance**

(*zuwb*) **of milk and honey** (*chalab wa dabash*). (*Bamidbar* / Numbers 14:8)

**That notwithstanding and let us be perfectly clear regarding this point ('ak), do not rebel religiously against or politically oppose, acting in a revolting manner against ('al marad) Yahowah (YaHoWaH – our 'elowah | God as directed in His ToWRaH | teaching regarding His HaYaH | existence and our ShaLoWM | restoration).**

**Also (wa), you ('atem) should not respect, admire, or fear ('al yare') anything associated with the people ('eth 'am) of the Land (ha 'erets) should they attack and fight against us (lacham 'anachnuw).**

**Their shadow, as well as their protection (tsel hem), will be removed (suwr) from them (min 'al hem) because (wa) Yahowah (Yahowah – written as directed by His towrah – teaching) is with us ('eth 'anachnuw).**

**Neither respect nor fear them ('al yare' hem).”**  
(*Bamidbar* / Numbers 14:9)

It was another inspiring speech. Yahowsha' and Kaleb knew why they were there and what they could achieve. They realized and acknowledged what Yahowah was offering and expecting in return.

However, they realized, as we must today, that the truth about God is exceedingly unpopular. The religious and political, and therefore the preponderance of people, were and continue to be misled to the extent that their beliefs are the antithesis of what Yahowah intends for us.

On this day when even Moseh and 'Aharown were mute, Yahowsha' and Kaleb were outnumbered by as much as a million to two. And so, it continues to be – those who stand with God, who speak for Yahowah, convey a message that is contrary to almost everyone else.

The question that I'm asked by the likes of those opposing Yahowsha' and Kaleb on this day, "How is it possible that you can be right about God and everyone else be wrong?" has been answered. It has always been that way. And all one has to do to ascertain whether Yahowsha' and Kaleb were correct as opposed to all of those listening to them is to compare their words and responses to the words and responses of our God.

But alas, that is not what the religious and political naysayers do in such situations. The gang mentality of being part of the larger group causes almost everyone to assume that the majority of people are right and that the contrarian voices must be silenced – even if such individuals are citing Yahowah's message.

Just as these two intrepid individuals had explored the Promised Land, we have thoroughly investigated the Word of God – Yahowah's *Towrah, Naby', wa Mizmowr*. And we have found it to be *towb me'od me'od* | very, very good, exceedingly pleasant and especially desirable, enormously productive and beneficial, even stunningly beautiful. And it was written because Yahowah *chaphets ba 'anachnuw* | wants to be with us. It is His desire to *bow' 'eth 'anachnuw* | bring us home to a place *zuwb chalab wa dabash* | flowing with milk and honey and to *nathan hy' la 'anachnuw* | give it to us. It is why He created the universe, conceived life, provided the Towrah, and extended this offer to be part of His Covenant Family.

As for milk, it is a mother's nectar, the life-sustaining connection between a parent and their child. Honey is also indicative of living a sweet and long life. Only honey, among the foods we find palatable, appears to endure forever.

This *'ak* | notwithstanding – and let me be perfectly clear because this is vitally important – no matter what you decide about following Yahowsha', Kaleb, or me to meet

Yahowah in the Promised Land, *'al marad* | do not rebel religiously against or politically oppose, acting in a revolting manner against Yahowah. That is not fair to Him, and it is stupid for you. And by the same token, do not lash out against those with the courage and compassion to speak for Him.

As for the overtly political and religious, *'atem 'al yare' 'eth 'am* | you should not respect, admire, or fear anything associated with such people. Soon, even *tsel hem* | their shadows will be *suwr* | removed because Yahowah *'eth 'anachnuw* | is with us *'al hem* | not them.

Throughout the ages, unable to muster a reasonable retort, the religious and political have relied on logical fallacies when confronted with the truth. A favorite is the ad hominem attack – demeaning the messenger rather than debating their message.

**“So then (*wa*), everyone (*kol*) who was part of the community witnessing against themselves (*ha 'edah*), said (*'amar*), ‘Let’s stone them, executing them by hurling large rocks at them (*la ragam 'eth hem ba ha 'eben*)!’**

**However (*wa*), the glorious presence (*kabowd*) of Yahowah (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **appeared within the Tent (*ra'ah ba 'ohel*) of the Eternal Witness to the Restoring Meetings (*Mow'ed* – of the continuing testimony regarding the scheduled appointments, occurring during regularly scheduled and specific times to gather together and celebrate the agreement; from *mow* – this pertains to and *'ed* – eternal witness, everlasting testimony, and enduring evidence) **in opposition toward (*'el*) all of the Children of Yisra'el (*kol beny Yisra'el*).** (*Bamidbar* / Numbers 14:10)****



**And Yahowah** (*wa Yahowah*) **asked, saying to** (*'amar 'el*) **Moseh** (*'el Mosheh*), **'For how long and for what reason** (*'ad 'an*) **will these people** (*ha 'am ha zeh*) **reject and despise Me, treating Me with utter contempt and complete disrespect** (*na 'ats 'any*)?

**How long and for what reason** (*wa 'ad 'an*) **will they not trust Me and rely upon Me** (*wa lo' 'aman ba 'any*), **especially with all of the signs, the symbols, the examples and illustrations, these many accounts and distinguishing and open communications** (*ba kol ha 'owth*) **which, to reveal the way to receive the benefits of the relationship** (*'asher*), **I have accomplished, acting upon while engaging in their midst** (*'asah ba qereb huw')*?" (Bamidbar / Numbers 14:11)

You will notice that Yahowah did not suggest that the people were rejecting Yahowsha', Kaleb, or Moseh, the men speaking for Him, but, instead, asked why and for how long they would continue to despise and spurn Him. This is the same message Yahowah communicated to Shamuw'el when the Children of Yisra'el chose to be led by Sha'uwl rather than be guided by Yahowah through His Shaphat and Naby'. He told Shamuw'el that they were rejecting Him, not the man speaking for Him. That discussion in 1<sup>st</sup> Shamuw'el 8, which is followed by Yahowah's bold warnings regarding the consequence of human governance, is among the most poignant in the Prophets.

The religious have done far more than simply replace Yahowah and His beloved Son with gods of their making, disrespecting Him by substituting figments of mankind's imagination in His place. The religious actually *na 'ats* | hate Yahowah. Explain to a Christian that there was no Jesus, no Christ, no basis for Christianity or a Church, no dead god on a stick much less an Easter resurrection because Yahowah, alone, is God and His Towrah remains true, and watch how they respond. Tell a Muslim that Allah

cannot be God since Yahowah is God's only name, but then step back before they try to kill you.

This is a vital insight, one missed by the religious. They will routinely claim their god's support in condemning those who actually cite God, believing that they are doing a service to their god by defending their faith against God. It also means that if you are not being attacked by the religious, you probably are not conveying Yahowah's testimony as intended. And also, the corollary is true, such that we ought not be daunted by being the one in a million, the lone individual standing up for God in the midst of a lost political, conspiratorial, and religious world.

Yahowah is unconstrained by time, so He knew that Jews would continue to treat Him with contempt right up to His return. Further, He knew why, because the Yisra'elites were condemning themselves with every word. The people openly stated that they preferred being controlled to being free, death to life, and religion to a relationship with God. This remains true with most people today, especially the Haredim.

Therefore, Yahowah was posing these questions hoping that we would find them and seek to answer them. The lives of 15 million Jews and 8 billion others depend on knowing the answers to how long and for what reason do so many people, and especially these people, Israelites, reject Yahowah? For how long and for what reason do they treat God with such disrespect? Why doesn't everyone trust Him, particularly considering all He has done to reveal Himself to us and to serve us?

Should you think that this is an unfair question because the religious worship God and do not revile Him, then you have not been listening to Yahowah. With the lone exception of some exceedingly misguided and disingenuous racists parading around under the guise of Black Hebrew Israelites, every religious person on Earth

has rejected Yahowah's name. They have all rejected His Towrah, preferring their Talmud, Zohar, New Testament, or Quran. The very fact that they are religious means that they have rejected Yahowah, His Towrah, His Miqra'ey, and His Beryth. And considering how much He has shared with us, all He has done for us, and the extent He has gone to prove that we can trust Him, to not do so is insulting. It is also stupid, but that's another story.

Even having done this for 22 years, I'm overwhelmed by what Yahowah says next. If it were not for how we came to this point in our study, and how the 81<sup>st</sup> Mizmowr is being used to introduce Howsha's prophetic revelations, leading us in turn to the Waters of Marybah, I would be reluctant to share it with you. But we were brought to this place for a reason.

In our journey through the Towrah, Naby', wa Mizmowr, we have grappled with the realization that those who should have been in love with Yahowah have turned a deaf ear toward Him. Christians and Muslims claim they "worship the same god" when they too are not just ignorant of Him but dismissive and demeaning toward Him. And so Yahowah, with no one through whom to communicate, was left to work with a lone gowy – one that He was so certain of that He announced His solution to the Jewish problem 3,500 years ago.

As for the Jews, they would receive what they were doing...

**“I will lash out at them and incapacitate them, defeat and destroy them (*nakah haw*' – I will cause them to be stricken and afflicted (hifil imperfect energetic nun jussive paragogic nun – emphatically and continually, by responding to their ongoing choices, cause them to be smitten)), with this plague of words (*ba ha deber* – with this infectious pandemic spread through the spoken and written word).**

**I will disinherit them** (*wa yarash hem* – I will dispossess them for a very long time, disgorging them as if they were vomit, driving them away so that they are destitute, impoverished, and displaced, even replaced to some extent and for some time (hifil imperfect energetic nun paragogic nun)).

**Then** (*wa*), **in conjunction with you** (*'eth 'atah* – in association with you [Moseh], and consistent with you), **I will act and engage to work with** (*'asah* – I will do what needs to be done to make (qal imperfect)) **a gowy | non-Yisra'elite** (*la gowy* – someone who is unrelated, someone from a different race and place) **who will be more empowered and capable** (*wa 'atsuwm* – who will accomplish vastly more and be greater; from *'etsem* – who will have a backbone and be much more essential) **than they** (*min huw'*).” (*Bamidbar* / Numbers 14:12)

Recognizing that these words were spoken by God to Moseh circa 1440 BCE, some 3,460 years ago, Yahowah honored yet another promise He made to His people. Jews were disposed and displaced for a much longer time than any people who have survived to assess their history. And it was all because they were plagued by their own words. They chose their fate, and Yahowah complied with their wishes. They were incapacitated by Judaism in all of its forms as the religion has metastasized over the centuries.

The heirs to the Covenant were disinherited because they disrespected the Father. While it was their decision to treat God with such utter contempt, and to tell Him that they would prefer to be a slave and die apart from Him than live with Him, it is, well, stupid – so inappropriate that it causes us to pause and reflect upon just how dangerous and debilitating, destructive and deadly, the plague of religion is to a human soul.

With Jews having done this to themselves, retreating from the doorway to Heaven so that they could return to

Hell, and for continuing to do so for thousands of years, Yahowah would find and empower a single gowy to outperform and outproduce them all. And while this may sound like hyperbole for God to suggest that one gowy will become more capable and thus more accomplished and essential than the Yisra'elites, there are some considerations that help explain His evaluation.

The *gowy* is being compared to people who have said that they would prefer to be controlled and abused, to disregard God and reject everything He has done for them. Rather than consider Yahowah's words, the Yisra'elites would rather attack and kill His witnesses. So, being much more capable than a throng of idiots and ingrates is saying a lot by saying a little. Moreover, to claim that this one man will be more accomplished where it matters most than almost every Jew from Moseh to the madness and mayhem that is political and religious Israel today isn't much of a leap.

Having engaged to do everything that was required to make this possible and building upon what He had already revealed through Moseh, Yahowah would produce a sign worth His people noticing and a message worth reading, while the vast religious lore of Jews should not even be found on the bottom of bird cages.

Yahowah had put a plan in place to reconcile His relationship with His unappreciative and unappealing people while they were being unappreciative and unappealing. And He announced what He was going to do by publishing it in the most widely read book ever written. Are you listening?

As for those who were trying God and tempting fate, they would be rejected and spurned, disrespected and despised, for having chosen their brethren over Yahowah, servitude over liberty, religion over relationship, and a contemptuous attitude over an appealing approach. The

emergence of Judaism would come at an unfathomable cost – one so high Jews seem incapable of perceiving it.

**“Indeed (*ky*), every one of these individuals (*kol ha 'iyshym*) who have witnessed (*ha ra 'ah*) My substantive presence (*kabowd 'any*) along with My signs, the symbols, examples, and illustrations of Mine (*ba kol ha 'owth*) which, to reveal the way to receive the benefits of the relationship (*'asher*), I have accomplished, acting upon while engaging within (*'asah ba*) the Crucibles of Political and Religious Oppression (*Mitsraym*) as well as in the wilderness (*wa ba ha midbar*) and, yet, are continually trying, testing, and tempting Me (*nasah 'eth 'any*), these ten occurrences (*zeh 'eser pa'am*), and have not listened (*wa lo' shama'*) to My voice (*ba qowl 'any*), (*Bamidbar / Numbers 14:22*) even if they see (*'im ra'ah*) the Land (*'eth ha 'erets*) which (*'asher*) I promised and pledged (*shaba'*) to their fathers (*la 'ab hem*), since all of them disrespected and despised Me, rejected and spurned Me, treating Me with contempt (*wa kol na'ats 'any*), they will not experience it (*lo' ra'ah hy'*). (*Bamidbar / Numbers 14:23*)**

**However (*wa*), My associate, coworker, and servant (*'ebed 'any*), *Kaleb* | the Dog who is All Heart and Totally Judgmental (*Kaleb*), because (*'eqeb*) he has (*hayah*) a different Spirit (*ruwach 'acher*) within him (*'im huw'*) and has wholeheartedly and without reservation followed Me right to the very end (*male' 'achar 'any*), I will bring him (*wa bow' huw'*) into the Land (*'el ha 'erets*) which, to show the way to get the most enjoyment out of life (*'asher*), he arrived there and entered (*bow' sham*).**

**And so (*wa*), his descendants, those who are rooted and grow based upon what he has sown (*zera' huw'*), will inherit it (*yarash hy'*).” (*Bamidbar / Numbers 14:24*)**

Yahowah has explained the consequence of mankind's greatest foes – religion and politics – the only human institutions to infect and plague everyone within the society. God was not chastising individual sin, like coveting the neighbor's ass, telling a fib, stealing someone's lamb, or even threatening to bury Moseh in a pile of stones. To the exclusion of only four people out of hundreds of thousands, they were all complicit – and the target of their disdain was singular: God. As such, not only were the Yisra'elites establishing the basis of their religion, and recognizing their shared ethnicity, we are reading about the emergence of Judaism.

This assessment is irrefutable in this context and based upon their repeated and unequivocal declarations. Moreover, the rabbis concur, claiming that their religious arguments, their Oral Law which became the Babylonian Talmud, was composed at this time and place. So, with everyone in agreement, that the Children of Yisra'el were explaining the basis of Judaism, considering the consequence, choosing to be religious today is relatively stupid.

Yahowah is fair. He gave His people what they wanted. They would be controlled and abused by the worst mankind could muster. They would fend for their own, choose their own leaders, and listen to themselves rather than God. And for having chosen this approach to Yahowah and to life, Jews would become the most demeaned and degraded people in recorded history. It is the path they collectively chose – and continue to choose to this day. And with every word, and there have been billions of them, they have further estranged themselves from the God whose name they despise.

Fortunately, Yahowah prefers quality over quantity. He was pleased to go forward with one good man – His associate, coworker, and servant, *Kaleb* | the Dog who was Totally Judgmental.

He was the lone individual willing to trust and rely on Yahowah. He was the only person to stand up against the religion and attitude of his people. If Kaleb did so today, Jews would dispatch him as an anti-Semite. But let's be clear that the man who exposed and condemned the religion, politics, culture, and conspiracy of the people is the one man Yahowah embraced – the man He invited into His home.

The Spirit within Kaleb was '*acher* | different because he was inspired and guided by Yahowah, meaning that he enjoyed the company of the *Ruwach Qodesh* | Set-Apart Spirit. Therefore, the Spirit within him was distinct from those influencing his brethren, not God. And that's sobering, because according to God the spirit of Judaism is adversarial and is, therefore, demonic. And yes, I realize that this assessment would play into the hands of anti-Semites if it were not for the fact that they are of the same spirit.

*Kaleb* | the Always Judgmental may represent what we have striven to become. *Male*' '*achar*' '*any* | as we approach the last days, we will wholeheartedly, and without reservation, follow our God right to the very end. In so doing, we expect to lead an observant remnant of Yahuwdym into the Promised Land. The message *Kaleb zera*' | has sown has taken root within our hearts. His words and resulting relationship with Yahowah are now producing the very descendants who are becoming heirs to the Covenant and inheriting all God has to offer.

When we understand the past, we can often predict the future. So, let's consider where we began to better appreciate where we are headed. *Kaleb* | Being Completely Judgmental stands in contrast to *Yisra'el* | Striving and Contending Against God.

Sadly, the Chosen People would thank Yahowah for rescuing them by becoming contentious...



**“When in trouble in the midst of very unfavorable circumstances and adversity (*ba ha sarah*), you called out (*qara*’), and (*wa*) I rescued and withdrew you (*chalats* ‘*atah*). I responded and answered you (‘*anah* ‘*atah*) within a veiled covering (*ba sether*) and with a thunderous spoken declaration (*ra’am*).**

**Thereafter, I discovered your nature and assessed your merit, becoming appraised about who you actually are (*bachan* ‘*atah*) at (‘*al*) the waters of (*maym*) *Marybah* | Contentious Complaining (*Marybah*).**

**Pause now and reflect, weighing this in the balance and then consider what was acquired and then rejected (*selah*). (*Mizmowr* 81:7)**

**Listen, My people (*shama*’ ‘*am* ‘*any*), because I want to testify to restore and sustain you, helping you by bearing witness to and through you (*wa* ‘*uwd* *ba* ‘*atah*).**

**Yisra’el (*Yisra’el*), if only (‘*im*) you would listen to Me (*shama*’ *la* ‘*any*), (*Mizmowr* 81:8) there would not exist (*lo’ hayah*) among you (*ba*) a strange or foreign, illegitimate and different (*zar*), god (‘*el*).**

**And you would not make pronouncements on behalf of or bow down to, causing through your statements the worship (*wa lo’ chawah la*) of a foreign god (‘*el nekar*). (*Mizmowr* 81:9)**

**I Am (‘*anky*) *Yahowah* (*Yahowah*), your God (‘*elohym* ‘*atah*), the One who lifted you up and carried you away (*ha* ‘*alah* ‘*atah*) from (*min*) the realm (‘*erets*) of the religious and political oppressors, of the despots and tyrants within the cauldrons of military and economic subjugation (*Mitsraym*). So, choose to joyfully open (*rahab*) your mouth (*peh* ‘*atah*) and I will fill it with satisfying proclamations (*wa male’ huw*’). (*Mizmowr* 81:10)**

**But My people ('am 'any) have not listened (lo' shama') to the sound of My voice (la qowl 'any). And (wa) Yisra'elites (Yisra'el) have been unwilling to accept Me – they are neither agreeable nor receptive toward Me (lo' 'abah la 'any). (Mizmowr 81:11)**

**And so (wa), I let them go away, setting them free, releasing them for a very long time (shalach huw') in their stubbornness and recalcitrance, the unyielding resistance of their adversarial attitude (ba sharyruwth leb hem). They literally and continually walk (halak) in their own counsel, in their customs and traditions (ba mowe'tsah hem). (Mizmowr / Psalm 81:12)**

**If only (luw) My people ('am 'any) had listened to Me (shama' la 'any – had heard Me). Yisra'el (Yisra'el), in My ways (ba derek 'any), you would have walked (halak). (Mizmowr / Psalm 81:13)**

**Then (ka) I would have consistently subdued (kana') their insignificant adversaries and trifling enemies (ma'at 'oyeb hem), habitually turning My hand against (shuwb yad 'any 'al) their troubles and foes (wa 'al tsar hem). (Mizmowr / Psalm 81:14)**

**But those who demonstrably shun and slight, who are averse to and disdain, thereby actively causing others to deny (sane') Yahowah (YaHoWaH) will be considered worthless and will be rejected by Him, they will be perceived as insignificant, diminished and disappointed, denied and estranged, for having dealt falsely regarding Him (kachash la huw').**

**And the way they are currently experiencing time will continue to exist that way (wa hayah 'eth hem) forevermore throughout eternity (la 'owlam).” (Mizmowr / Song / Psalm 81:15)**

These are must-read lyrics. They are poignant and instructive, indicting and uplifting. This Song, in

conjunction with the Towrah, serves as a referendum between the kinds of religions men conceive – particularly Judaism – and the Covenant relationship Yahowah intended.

These insights have been available to God’s people for thirty centuries, and yet, in all of that time, I suspect that there isn’t a single descendant of Ya’aqob who has sought to apply the vital lessons contained within these words. Hopefully, our efforts here today will open some eyes and stir some souls. If you are among them, please listen to Yah.

☩

*The Oldest Profession...*

As a result of Solomon's willingness to be religious to accommodate his collection of concubines and wives, the united kingdom of Yisra'el broke apart. Awash in the spirit of *Ba'al* | the Lord, the ten northernmost tribes were ultimately ravaged by the Assyrians and enslaved again.

All the while, the Southern Kingdom of *Yahuwdah* | Judea was on the cusp of calamity. Their rendezvous with mankind's most ruinous empires, Babylon, Greece, Imperial Rome, the Holy Roman Empire of the Roman Catholic Church, the Ottoman Muslims, and the residue of what the Romans left behind in Europe, would come to fruition in due time. And so, it was in this milieu of religion and self-reliance that the impending doom of God's people was just around the next bend.

Fortunately, there was a prophet at the ready, so Yahowah was able to speak directly to His people. After Shamuw'el, Dowd, Nathan, Shalomoh, Obadyah, Yow'el, 'Elyah, 'Elysha', Yownah, and 'Amots, Howsha' stood up for God. Unfortunately, it was during a horrific period in the lives of God's people.

What we are going to witness over the remainder of this volume will help us develop a greater appreciation for God's frustration with His people. This is because Howsha', our prophet throughout this journey, was asked to marry a prostitute so that he would have empathy for what Yahowah was experiencing with Yisra'el.

Howsha's revelation resides between a divorce and the heralding of reconciliation. It is a story of unrequited love, of children acting badly, and of a family and their painful time away from one another. It is a warning about trusting in worldly things, religious clerics, and politicians. This is also a prophetic tale from *beryth* to 'azab and back to *beryth* again. It is the story of Yisra'el and Yahuwdah told from God's perspective.

While we are in the 2<sup>nd</sup> chapter of the 8<sup>th</sup> volume of *Yada Yahowah*, the 23<sup>rd</sup> overall which has been retranslated and rewritten, what follows is based upon my initial attempt to translate the Word of God. After discovering that English Bibles were inaccurate when trying to comprehend the message of 2 Shamuw'el 7, and while exposing and condemning Islam per Yahowah's request, a friend shared his interpretation of what Howsha' had revealed. He asked me to comment on his analysis, which led to me rewriting what he had written.

While I was ill-prepared some 22 years ago, I knew enough to recognize that his interpretations were based upon inaccurate renderings of the Hebrew text. And rather than simply telling him so, I tried my hand at translating the revelations Howsha' had shared with us, hoping that we would learn something in the process.

Therefore, while 'Azab | Separation is the 23<sup>rd</sup> volume to be added to the bookshelf at yadayah.com, this is where it all began. Although, to be fair, since this is the eighth rewrite of what Howsha' conveyed to his people, there may now be little resemblance to my original effort.

Howsha', whose name is a contraction of *huw'* | He, referring to Yahowah, and *yasha'*, which means "liberated, delivers, frees, keeps safe, and saves," has a lot to say in his opening salvo...

**"The word** (*dabar* – the message, statement, and accounts, the communication) **of Yahowah** (*Yahowah* – as

directed in His *towrah* – teaching regarding His *hayah* – existence) **came to exist** (*hayah* – was and would be) **for the benefit of the relationship** (*‘asher*) **with Howsha’** (*‘el Howsha’* – because He Saves; a contraction of *huw’* – He and *yasha’* – delivers, liberates, frees, rescues, protects, and saves), **the son** (*ben* – male child) **of Be’ry | the Well** (*Be’ry* – the Spring or Cistern), **during the days** (*ba yowm* – in the time) **of ‘Uzyah | Mighty Yahowah** (*‘Uzyah* – Yahowah is Vocal and Bold), **Yowtham | Yahowah Perfects** (*Yowtham* – Yahowah Completes and Purifies), **‘Achaz | Grasp Hold** (*‘Achaz* – Seize the Opportunity), **and Yachizqyah | Heir of Yah** (*Yachizqyah* – Yahowah’s Inheritance), **kings** (*melek* – rulers, leaders, and sovereigns) **of Yahuwdah | Beloved of Yah** (*Yahuwdah* – Related to Yah), **and during the days** (*wa ba yowmym*) **of Yarob‘am | Contentious Family** (*Yarob‘am* – Complaining Nation), **the son** (*ben*) **of Yow‘ash | Yahowah’s Flame** (*Yahuw‘ash* – Yahowah’s Fire), **king of Yisra’el** (*melek Yisra’el* – ruler of those who strive and struggle with God).” (*Howsha’* / He Saves / Hosea 1:1)

We think of God as Light, and have witnessed Him appearing as fire, and yet, He is available to us through His words. The *dabar* of God is His most effective way of revealing Himself to us. It is also the best way to teach and guide His people so that we come to know Him.

The Hebrew verb *hayah* indicates that the word of Yahowah came to exist with Howsha’. Coupled with *‘asher*, it was for the benefit of the relationship and to show the proper way to get the most enjoyment out of life.

Recognizing that much of this is ancient history, a list of the prophets and kings whose story is woven into this chapter has been provided for perspective...

### **Kings of a united Yisra’el**

1: *Sha’uwl* | Saul – mid to early 11<sup>th</sup> century BCE

- 2: *Dowd* | David – mid-11<sup>th</sup> to late 10<sup>th</sup> century BCE
- 3: *Shalomoh* | Solomon – late to early 10<sup>th</sup> century BCE

### **Kings of Yahuwdah**

- 6: *Achazyah* | Ahazaih – mid-9<sup>th</sup> century BCE
- 8: *Yow'ash* | Joash – early 9<sup>th</sup> to late 8<sup>th</sup> century BCE
- 10: *'Uzyah* | Uzziah – late 8<sup>th</sup> century BCE
- 11: *Yowtham* | Jotham – mid-8<sup>th</sup> century BCE
- 12: *'Achaz* | Ahaz – early 8<sup>th</sup> century BCE
- 13: *Yachizqyah* | Hezekiah – early 8<sup>th</sup> to late 7<sup>th</sup> century BCE

### **Kings of Yisra'el as the Northern Kingdom**

- 1: *Yarob'am* | Jeroboam I – mid to early 10<sup>th</sup> century BCE
- 2: *Nadab* – early 10<sup>th</sup> century BCE
- 3: *Baasha* – early 10<sup>th</sup> century BCE
- 7: *'Ach'ab* | Ahab – late to mid-9<sup>th</sup> century BCE
- 8: *'Achazyah* | Ahazaih – mid-9<sup>th</sup> century BCE
- 10: *Yahuw'* | Jehu – mid to early 9<sup>th</sup> century BCE

### **Prophets of Yahowah**

- Moseh* | Moses – mid-16<sup>th</sup> to early 15<sup>th</sup> century BCE
- Dabowrah* | Deborah – early 13<sup>th</sup> to mid-12<sup>th</sup> century BCE
- Shamuw'el* | Samuel – mid-11<sup>th</sup> century BCE
- Dowd* | David – early 11<sup>th</sup> to late 10<sup>th</sup> century BCE
- Shalomoh* | Solomon – late to early 10<sup>th</sup> century BCE

- '*Elyah* | Elijah – late to mid-9<sup>th</sup> century BCE  
 (Kings: Jehoram, Omri, Ahab, and Ahaziah)
- Obadyah* | Obadiah – mid-9<sup>th</sup> century BCE  
 (Kings: Ahab, Ahaziah, and Joram)
- Yow'el* | Joel – mid to early 9<sup>th</sup> century BCE  
 (Kings: Joash and Jehoahaz)
- '*Elysha*' | Elisha – mid to early 9<sup>th</sup> century BCE  
 (King Joram)
- '*Amows* | Amos – mid-8<sup>th</sup> century BCE  
 (Kings: Jehoahaz, Jehoash, and Jeroboam II)
- Howsha*' | Hosea – mid to early 8<sup>th</sup> century BCE  
 (Kings: Jehoahaz, Jehoash, and Jeroboam II)

Once upon a time, in a land before self-aggrandizing rabbis, Yahuwdym acknowledged Yahowah's name by incorporating it into their own with '*Uzyah Yowtham* | Almighty Yahowah Perfects and '*Achaz Yachizqyah* | Grasp Hold and become Yahowah's Heir explaining what it means to be *Yahuwdah* | Beloved of Yah. These kings represented the good and bad of Yisra'el and Yahuwdah. '*Uzyah* was overly fixated on building an army. Feeling invincible, he became self-reliant and was struck by leprosy for his pride. Yisra'el would soon share in his shame, bearing an open wound as a result of its national arrogance.

Pursuing the vignettes associated with this listing of kings, in 2<sup>nd</sup> Chronicles 27, we learn that *Yowtham* prospered because "he ordered his ways before Yahowah." He was a good man who lived up to his name: Yahowah Perfects.

'*Achaz*, the eleventh king of Yahuwdah, and the third in *Howsha*'s list, ruled from 735 to 719 BCE. We are told in the 16<sup>th</sup> chapter of 2<sup>nd</sup> Kings that he sacrificed his own son to *Ba'al* – as was the custom of gowyish religions.



Then, in an effort to save his sorry soul from the Assyrian assault that had consumed the Northern Kingdom, ‘Achaz sought to appease the Assyrians by giving them the temple treasury.

*Yachizqyah* | Hezekiah would briefly turn the tide on national religious decadence. After finding a copy of the Towrah, and reading it, he reestablished Yahuwdah’s relationship with Yahowah. He would remove all vestiges of religion and then celebrate the Miqra’ey with his people. Good thing, because, after destroying the Northern Kingdom in 720 BCE and enslaving the surviving Yisra’elites, 19 years later King Sennacherib dispatched 185,000 Assyrians to finish the job and capture Yaruwshalaim. Yahowah, however, intervened, killing the warriors who were there to destroy His city.

Hezekiah’s story is relevant today because it is exemplary of what happens when we individually and collectively move from *‘azab* into *beryth*. *Yachizqyah* understood that he and his people could choose to be religious or enjoy a relationship with God, but they could not have both. And since Yahowah will have nothing to do with the religious, to receive His support and protection, *Yahuwdah* | Judah would and will have to clean house to remove the toxins that have plagued them.

Therefore, setting the proper example, *Yachizqyah* | Hezekiah was intolerant. Religious shrines and symbols were destroyed, including bronze serpents, golden calves, and mountaintop altars, along with the cults venerating them.

Unfortunately, however, as is typical with kings, even the wealthy and powerful, once the threat was removed, *Yachizqyah* | Hezekiah reverted to the old ways. He assumed that the enemy of his enemy was his friend and formed a coalition with the Babylonians – Assyria’s enemy. It was not unlike America allying itself with Stalin

to weaken the Nazis, equipping Mao to fight the Japanese, or partnering with Saddam Hussein to torment the Iranians. Undaunted by the bankrupt strategy, the U.S. would arm the Taliban and al-Qaeda to fight a proxy war against the Soviets. Even though that worked out poorly, America would play the same game again, but with far deadlier consequences, arming Ukrainians as their patsy against Russia.

It did not work out any better for Yahuwdah. As a direct result of partnering with pagans, the cities of Ekron and Gibbethon were destroyed, and a century later, the Yahuwdym learned that the enemy of their enemy was not their friend. Yaruwshalaim and the Temple were destroyed by the Babylonians and most surviving Yahuwdym were hauled off into captivity in 598 BCE.

Howsha's introductory sentence concludes by saying that these four men were the kings of Yahuwdah during the days of Yarob'am, the son of Yow'ash. That is a compelling story. Yow'ash's father was the youngest son of 'Achazyah, who was the king of Yahuwdah a hundred years before Howsha' conveyed Yahowah's message of divorce and reconciliation. Sadly, immediately after Ahaziah's death, Joash's mother, Athaliah, murdered each of Yow'ash's siblings, her own children, so that she could claim the throne. However, the infant *Yow'ash* | Joash was spared by Jehosheba, the wife of the *Lowy* | Levite High Priest, *Yahowyada'* | Knows Yahowah. After being hidden in the Temple for six years, by the seventh year, Yow'ash was deemed sufficiently mature to become king with Yahowyada' serving as his regent. Collectively, Yow'ash, Yahowyada', and Yahowsheba' renewed Yahuwdah's relationship with Yahowah. In the process, they removed the *Ba'al* | Lord cult that had metastasized within Judah. Having taken out the garbage, Yow'ash and his saviors would go on to repair the House of God.

Upon the chief priest's passing, Yahuwdah fell from *beryth* to 'azab, lapsing once again into paganism. This prompted *Yahowyada*'s son, the prophet, *Zakaryah* | *Zechariah*, to call his people back home, an act which cost him his life. Truth is seldom popular.

Demonstrating a short memory and complete lack of gratitude, *Yow'ash* ordered the assassination of the son of the man who had saved him. I dare say, the leadership has been rotten for a very long time.

Looking down upon the polluted cesspool that had become a familiar home to His people, *Yahowah* wanted to show them how He saw them. So...

**“At the beginning, in the midst of this widespread pollution and profanity** (*tachilah* – with perverse corruptions common; from *chalal* – to pollute and profane, to desecrate by making popular and common), **Yahowah** (*YaHoWaH* – our 'elowah | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **spoke** (*dabar* – communicated) **through Howsha'** | **He Liberates and Saves** (*ba Howsha'* – with He Delivers and Sets Free).

**And** (*wa*) **Yahowah** (*YaHoWaH*) **said** ('amar) **to Howsha'** | **He Liberates and Saves** ('el *Howsha'* – with He Delivers and Sets Free), **'Go and take** (*halak laqach* – walk about and select) **for yourself** (*la 'atah*) **a woman** ('ishah – a bride, wife, and fiery female) **who feigns love for money like a prostitute** (*zanuwnym* – who is a harlot and whore who profits by making men feel good).

**Impregnate her so that she conceives and bears children** (*yalad*) **who are disloyal whores, pandering themselves around like harlots** (*zanuwnym* – who will play with anyone and slut themselves around for financial gain). **This is because** (*ky*) **those of the land** (*ha 'erets*) **are unfaithful prostitutes** (*zanah zanah* – harlots committing despicable and loathsome acts for money),

**separated and away from** (*min* – disassociated from) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **as a result and in the end** (*'achar* – after doing so and following this during the last days).” (*Howsha' / He Delivers / Hosea 1:2*)

While *tachilah* is typically rendered as “in the beginning,” it seems inappropriate to ignore its root and leave readers shortchanged. Based upon *chalal*, we discover that Yahowah is speaking to Howsha’ about the “widespread pollution and pervasive corruption which are manifest in the popular religions” of Yisra’el. *Chalal* addresses that which is “common and pervasive, thus profane.”

This is important because God seldom speaks out against individual sins, about the kinds of things on which the religious tend to fixate. Based upon His testimony, He is annoyed by problems that corrupt the people at large. And as it pertains to being wrong about God, the most pervasive counterproductive influence is religion followed by politics and conspiracies. Each is capable of spreading virally through human contact, such that, in the resulting pandemic, the entire society is plagued. As has been the case with Israel, most everyone ends up venerating vestiges of man’s imagination and dying estranged from the Covenant.

And speaking of Yahowah, Howsha’, like every prophet inspired to speak for God, consistently reveals His name. It is always the same name, and it is found throughout their testimony. This is among the easiest ways to differentiate between prophetic revelations and statements that are *chalal*.

Since *'ishah* is typically translated as “wife” in this statement, some clarification is in order. *'Ishah* is the feminine variation of *'yish* | masculine individual. *'Ishah* speaks of a woman or female individual of any age,

whether single or married, widowed or divorced, a mother or someone with this potential. *Ishah* is written identically in the Hebrew text to *'eshah*, which conveys the feminine and maternal aspects of God's fiery light.

Therefore, this prostitute could have been exceedingly hot or a real flamer. But that is not the point, since marriage is not defined in the Towrah. There is no ceremony, there is no special designation, and there are no vows that distinguish a person as someone's husband or wife. The religious ceremony, vows, rings, veils, white dresses, and enduring commitments to exclusivity, never leaving one another, have grown out of pagan religious and political lore.

On the other side of this equation, divorce in the Towrah is as simple and straightforward as writing a letter and explaining the reasons for wanting to separate. This is precisely what Yahowah is doing now through Howsha'.

Even the Towrah's perspective on adultery isn't portrayed as it is in Western society. There is no prohibition against having many sexual partners or against premarital sex. Therefore, Yahowah's instruction regarding committing adultery on an ongoing basis isn't about deviating from sexual monogamy but, instead, religious infidelity.

And it is from this perspective that we can appreciate the intent of terms such as *zanuwnym* | harlots. While it is used to describe the oldest profession, beyond this, the tawdry notion of feigning affection for money is so common among the religious that Yahowah uses it to describe the fallen condition of His people.

Rabbis have developed an affinity for getting lavishly paid, beyond that of high-priced call girls, for telling the religious that they are righteous. Their affection for the faithful is feigned as is their devotion to G-d. They have

become experts at making the men most estranged from Yahowah feel as if they were the most G-dly.

As the Father of the Covenant established with the Children of Yisra'el, Yahowah has had to endure some very unsavory behavior – and for a long time. So now to encourage empathy among the most unsympathetic of people, God asked His prophet to go find a prostitute. That means that he was off to the nearest religious establishment to find a woman of ill repute – or simply someone as immoral as His people. This union with the religious would result in unethical and disloyal children, as had been the case with Yisra'el.

Even though the moral compass of Jews was no more misaligned than that of *gowym*, there was a difference. Since non-Yisra'elites have recently become part of the Covenant, they were not capable of being unfaithful. They could not break an agreement to which they were not a party. So, while they have chased after all manner of false gods, most *gowym* simply don't know any better.

There are so many ways to render '*achar* in the previous statement that we are tasked with choosing the best fit in this context. Therefore, I think Yahowah is chastising His people for being religious right to the bitter end – and thus up to the moment of His return. Most will never learn, making the Yowm Kipurym reunion a fairly small, private affair.

These things known, the primary purpose of this exercise is that God wanted Yisra'el to witness what it was like to be married to a whore and to raise despicable children who besmirched and abandoned their Father. Yahowah wanted Yahuwdym to realize what they had done to Him – and what they would continue to do. He was going to divorce Yisra'el, and it was important for them to appreciate why they had left Him no alternative.

**“So (wa) he went** (*halak* – walked and traveled) **and selected** (*laqach* – he obtained, took, acquired, grasped hold of, receiving) **Gomer** | **Bring to an End** (*‘eth Gomer* – to perform until the job is done; from *gamar* – to cease and be no more), **the daughter** (*bath*) **of Diblaym** | **Two Cakes** (*Diblaym* – to have your cake and eat it too), **who conceived** (*harah*) **and gave birth to a son for him** (*wa yalad la huw’ ben*). (*Howsha’* 1:3)

**Yahowah** (*Yahowah*) **said** (*‘amar*) **to him** (*‘el hu’*), **‘Call** (*qara’* – designate, recite, and announce) **his name** (*shem huw’* – his personal designation and reputation), **Yzra’el** | **I Scatter God’s Seed** (*Yzra’el* – Jezreel, offspring and seed of God; a compound of *y* – from *‘any*, meaning I or me, *zara’* – to sow, conceive, produce offspring, and *‘el* – god, thus: I, God, will sow).

**For (ky) in a little while** (*ma’at ‘owd*), **I will reckon with** (*wa paqad ‘eth* – I will take into account and summon) **the blood of** (*‘eth dam* – the deaths associated with) **Yzra’el** | **I, God, Will Sow** (*Yzra’el* – Jezreel, offspring and seed of God; a compound of *y* – from *‘any*, meaning I or me, *zara’* – to sow, conceive, produce offspring, and *‘el* – god, thus: I, God, will sow) **upon** (*‘al*) **the house** (*beyth*) **of Yahuw’** | **I Am He** (*Yahuw’* – I Am His, Jehu; a compound of *y* – from *‘any*, meaning I or me and *huw’* – he, him, or his), **so that** (*wa*) **I can begin a temporary intermission in order to fulfill the promise associated with seven** (*shabath* – I will initiate a temporary leave, disappearing for a while, saying nothing until I fulfill the vow and honor the oath of the seventh day (hifil perfect)) **with the kingdom** (*mamlakuwth* – the dominion and authority, the reign and sovereignty; from *malak* – king who reigns) **of the house of Yisra’el** (*beyth Yisra’el* – the home of those who engage and endure with God). (*Howsha’* 1:4)

**And** (*wa*) **it shall come to be** (*hayah* – it shall happen, even though it will not be this way forever (qal perfect))

**during that time** (*ba ha yowm ha huw'* – in this day) **that I will break** (*shabar* – I will end, crushing and destroying, thereby giving birth to a new expectation out of the rubble (qal perfect)) **the obstinacy and stubbornness** (*'eth qesheth* – the vehemently bowed and resistant nature, the burdensome presence and ill-treatment; from *qashah* – to become hardened and unreceptive, difficult, obstinate, and stubborn so as to be ill-treated as a result) **of Yisra'el** (*Yisra'el* – Individuals who Struggle or Endure with God) **in the Valley** (*ba 'emeq* – in the profoundly deep and mysterious depression which is difficult to comprehend, where the cunning immoral deviants plot to obscure understanding) **Yzra'el | I Sow the Seeds of God** (*Yzra'el* – Jezreel, offspring and seed of God and I Scatter and Sow God's Seeds; a compound of *y* – from *'any*, meaning I or me, *zara'* – to sow, conceive, produce offspring, and *'el* – god, thus: I, God, will sow).” (*Howsha' / He Saves / Hosea 1:5*)

Gomer's name reveals that God wanted to *gomer* | bring an end to the obstinate and rebellious nature of His people. In particular, it was time for Yisra'el to realize that it was all or nothing. They would either be in the Covenant or estranged from God and on their own – left to their own devices.

This is underscored by the realization that they could not have *diblaym* | two cakes – the round yeasted cakes common among the religions of the region and matsah. The old adage, “You cannot have your cake and eat it too,” was born here. It would be religion or relationship, man or God, deception and death or truth and life, impoverishment or enrichment.

The words which follow depict tragedy and hope, affirming the contrast apparent in *diblaym*. Yes, *yzra'el* | God's offspring, the Children of Yisra'el, would be scattered, but in so doing, Yahowah was sowing the seeds



that would eventually take root, bear fruit, and facilitate their fortuitous return.

When the phrase, *ma'at 'owd* | a little while, was spoken by God, it suggested that their time apart would be relatively short from God's perspective – where a day can be compared to a thousand years. In this case, Yisra'el's time away from God would last just shy of three days (from circa 850 BCE to 2030 CE).

*Yzra'el* | Jezreel was, as God is stating, a bloody mess, necessitating a bold statement. There would be a *paqad* | accounting of not only what transpired there but, also, what preceded the killing spree. And there was the successful defense of Yisra'el by a remarkable woman. In this place, the story of Dowd and Sha'uwl is told, as is the showdown between 'Elyah and Ba'al. Jezreel still shudders in the wake of an exceptionally evil king and queen but, also, of Deborah fending off the Canaanites and, thus, of the salvation and destruction of Yisra'el.

Based on what we are about to learn about Jezreel, it would be unfair to render the valley's name as a pejorative. It is a compound of '*any* | I, *zera'* | sow and seed, and '*el* | Almighty God. These words can be rendered: I, God, Sow, or I scatter God's seed. Therein, seed can represent the seeds of understanding which, when properly sown and attended to, will take root, grow, and become fruitful and productive. Or *zera'* can represent offspring and descendants, therefore, children. The only potentially negative rendering of '*any zera'* '*el* would be: I scatter God's children.

Recognizing that Yahowah can make lemonade from lemons, and perfect even the most imperfect of us, we may see *Yzra'el* as a reclamation project. That is God's specialty. He saw His people for what they were: bloodied and broken in a pile of religious rubble. They were so far gone only a Mother and Father could love them, could see

them not only for what they were but for what they could become.

Yahowah is committed to the most important restoration project in human history – the reconciliation of the Chosen People. And it would begin with an honest assessment of Yisra’el’s fallen condition.

While *Yzra’el* | Jezreel is encouraging linguistically, it is also an intriguing place. The valley stretches from the shores of the *Yarden* | Jordan River to the Mediterranean Sea. On the south side of the *Yzra’el* | Jezreel Valley are places steeped in the lore of God’s people: Mount Gilboa, Megiddo, and Mount Carmel. On the north, we find the town of Jezreel, the Canaanite city of Shimron, Endor, and Mount Tabor.

Beyond the rich and troubled history of the Jezreel Valley, which we will contemplate, we will need to know some of the story of the House of *Yahuw’* | I Am He. It was in reference to what he represents that Yahowah *shabath* | began a temporary intermission in order to fulfill the promise associated with seven. God *shabath* | initiated a temporary leave of absence, disappearing for a while, saying nothing until fulfilling the vow to honor the oath of the seventh day. Yahowah would do so with *mamlakuwth beyth Yisra’el* | the kingdom and reign of the House of Yisra’el. So even in divorce, there would be no room for Replacement Theology. God will restore His relationship with His people.

Recognizing that Yisra’el had become addicted to the inebriating toxicity of religious cults, and that it was compromising their judgment and destroying their relationship, God would need to *shabar* | break their addiction, thereby *shabar* | giving birth to a new expectation that would emerge from the travail. Specifically, God saw His people’s adherence to their religious devotion as *qesheth* | obstinate and burdensome –

their backs were bowed and they were vehemently resistant to change, as unreceptive and mule-headed as anyone has ever been.

Even in the midst of this *'emeq* | profoundly deep and mysterious depression where comprehension was deliberately curtailed by cunning deviants plotting to obscure this message, *Yzra'el* | God's seeds would nonetheless take root and grow, becoming fruitful and productive. Therefore, God is asking us to conduct an open and honest appraisal of what Yisra'el had become, especially in conjunction with *Yzra'el* and *Yahuw'*. He wants us to see Jews as He sees them, not only for how horrible they have become but for how magnificent they will be after He restores them. He is revealing that He has a plan, that He has made a promise, and that His people will rise from the rubble after a long intermission and in advance of the seventh day.

The town of *Yzra'el* | Jezreel was located in the valley sharing the same name. Along the eastern flank of the lowlands was the west bank of the Jordan River, beginning south of Galilee. On the northeastern end of the valley is Mount Tabor, and to the south, Mount Gilboa. On the west, the valley extends into Megiddo, where we find Mount Carmel.

The Towrah first speaks of this area in Dabarym 11, where Moseh instructs the Yisra'elites that, upon crossing the *Yarden* | Jordan River, they should place the Towrah's blessings on Mount Gerizim and the curses on Mount Ebal. They are located in the southeasternmost part of the plain where the Jordan and Jezreel Valleys intersect. This is important because Howsha's revelation is predicated upon the triumph and tragedy of Yisra'el as the nation either embraced or rejected the Towrah's instructions in this regard. It is also the site of one of the most affirming archaeological finds pursuant to the Towrah's authenticity.

It is in *Yzra'el* | Jezreel that we witness Deborah as a Shaphat and Naby', with her soaring oratory and exemplary character rallying Yisra'el against the attacking Canaanites on Mount Tabor. She would summon Barak, asking him to gather an army from Naphtali and Zebulun to rendezvous at Tabor to defeat Sisera, commander of the Canaanites. (Judges 4 and 5)

The story of Gideon also takes place in the *Yzra'el 'Emeq*, at the foot of Mount Gilboa, providing a window into the character of an adolescent Yisra'el. (Judges 6 - 8)

King Sha'uwl, the people's improper choice to govern them, consulted with the Witch of Endor in the valley. He was defeated on Mount Gilboa by the Philistines, where he committed suicide. (1 Samuel 29:1-6 and 31:1-13)

The most revealing and, indeed, character-defining story to take place within the *Yzra'el 'Emeq* | Jezreel Valley is that of *'Ach'ab* | Ahab and *'Izezebel* | Jezebel and the great debate between the 850 prophets of *Ba'al* | the Lord and *'Asherah* | goddess of Fortuitous Relationships against *'Elyah* | Yahowah is God.

It is on Tabor that Yisra'elite kings built altars to worship false gods. (Hosea 5:1) If you care to believe Constantine's mommy, and you shouldn't, the misnomer named Jesus was allegedly born and later transfigured there.

The Maccabees, Romans, Muslims, Crusaders, Ottomans, and even Napoleon fought in the Jezreel Valley. Untended for centuries, it became barren, swampy, and malaria-infested. However, beginning with the Zionist activist, Yehoshua Hankin, circa 1890, Jews began purchasing as much of the valley, even at exorbitant prices, that the Turkish Muslims would sell. And even with the Turks exiling Hankin and stealing his land, Jews were relentless in their pursuit of the valley, which they repurchased, drained, and reforested, transforming Jezreel

into one of the most fertile regions of Israel, serving as the nation's breadbasket.

The *Yzra'el 'Emeq* | Jezreel Valley is called "The Way to the Sea" in *Yasha'yah* | Isaiah 9:1 – at the introduction to one of God's most revealing prophecies linking past to present and into the future. It has long been where every significant travel, trade, and military route in ancient Yisra'el intersected.

Jezreel is also where, according to Yirma'yah, the final battle of the Time of Ya'aqob's Troubles will be fought, near Megiddo. As such, *Yzra'el* is about highs and lows, beginnings and endings, and even a fresh start for those who turn back to where they began.



The story of the Jezreel Valley is Israel's story. And since it serves as the starting point for Howsha's prophecy, the ensuing divorce and long intermission, let's review some of the epoch events that transpired in *Yzra'el*, beginning with Moseh in *Dabarym* 11. His words lead us nigh unto the gateway into this valley, and they coincide with the time the Yisra'elites entered the Promised Land. They are so rich in instruction, we are going to listen to Moseh speak of what would occur, commencing at the beginning of his insightful speech...

**“You should love (*wa 'ahab*) Yahowah (*'eth Yahowah*), your God (*'elohym 'atah*), by diligently exploring and meticulously evaluating (*shamar*) His sustaining and observable requirements (*mishmereth huw'*), His clearly communicated and inscribed prescriptions which cut us in by allocating a share (*chuqah huw'*), His method of exercising good judgment regarding the means to resolve disputes (*mishpat huw'*),**

**and the instructive conditions of His relationship which convey what He is offering and expects in return (*wa mitswah huw*) every day (*kol ha yowmym*). (*Dabarym 11:1*)**

**Come to realize and acknowledge (*wa yada*) this day (*ha yowm*) that your descendants will not be knowledgeable (*ky lo* 'eth ben 'atem 'asher lo' yada'), because they will not have witnessed or experienced (*wa 'asher lo' ra'ah*) the instructions and warnings, the attempts at educating and correcting, which have been offered (*muwsar*) by Yahowah (*Yahowah*), your God ('elohym 'atem), His magnificence (*godel huw*), His resolute and unyielding influence, along with His empowering and uncompromising hand ('eth yad huw' *ha chazaq*), especially the outreach (*ha natah*) of His *Zarowa*' | Strong Arm protecting the flock while sowing the seeds which will take root and grow (*zarowa' huw*'), (*Dabarym 11:2*) even (*wa*) His signs, examples, illustrations, and banners explaining how to consent to the agreement ('owth huw') pertaining to the work He accomplished and things He prepared (*wa 'eth ma'aseh huw*'), engaging in and acting upon for the benefit of the relationship ('asher 'asah) within the midst (*ba tawek*) of the Crucibles of Political and Religious Oppression (*Mitsraym*), and before *Phar'oah* | Pharaoh (*Phar'oah*), the ruler (*melek*) of the Cauldrons of Persecution and Subjugation (*Mitsraym*), as well as to his entire country (*wa la kol 'erets huw*'), (*Dabarym 11:3*) and what He did to the overall strength, wealth, influence, and troops (*wa 'asher 'asah la chyl*) of *Mitsraym* (*Mitsraym*),...where He caused the water of the Red Sea to flow over them ('asher tsuwph 'eth maym yam suwp 'al hem) as they pursued after you to overwhelm and persecute you (*paneh hem ba radaph hem 'achar 'atem*) as Yahowah reduced their strength (*wa 'abad hem Yahowah*), even to this day ('ad ha yowm ha zeh), (*Dabarym 11:4*) continuing to benefit the relationship by**

**what He did for you in the wilderness** (*wa 'asher 'asah la 'atem ba ha midbar*), **right up until you came to this place** (*'ad bow' 'atem 'ad ha maqowm ha zeh*).” (*Dabarym 11:5*)

**“For by contrast** (*ky*), **your eyes have seen** (*'ayn 'atem ha ra'ah*) **all of the important work** (*'eth kol ma'aseh ha gadowl*) **of Yahowah** (*Yahowah*) **which He acted upon and engaged in to show the way to the benefits of the relationship** (*'asher 'asah*). (*Dabarym 11:7*)

**And so** (*wa*), **you should observe, closely examining and carefully considering** (*shamar*) **every one of the instructive conditions of the agreement** (*'eth kol ha mitswah*) **which, to get the most enjoyment out of life** (*'asher*), **I have provided instructions and directions** (*'anoky tsawah*) **for you this day** (*'atah ha yowm*). **Because of them** (*la ma'an*), **you can be strengthened and empowered, renewed and restored, becoming especially steadfast and unrelenting** (*chazaq*).

**So** (*wa*), **go in and inherit** (*bow' wa yarash*) **the Land** (*'eth ha 'erets*) **which, as a benefit of the relationship** (*'asher*), **you are crossing over** (*'atah 'abar*) **by name** (*shem*) **to receive as an heir** (*la yarash hy'*). (*Dabarym 11:8*)

**As a result** (*wa la ma'an*), **your days will be prolonged** (*'arak yowmym*) **on the land and above the earth** (*'al ha 'adamah*) **which, beneficially and as a result of this relationship** (*'asher*), **Yahowah** (*Yahowah*) **promised** (*shaba'*) **to your fathers** (*la 'ab 'atem*) **to give it to them** (*la nathan la hem*) **and to their descendants, those who grow from the seeds which were sown** (*wa la zera' hem*) – **a Land** (*'erets*) **flowing** (*zuwb*) **with milk and honey** (*chalab wa dabash*). (*Dabarym 11:9*)

**For the country** (*ky ha 'erets*) **which you are entering** (*'asher 'atah bow' sham*) **to inherit** (*la yarash*),

**it is not like** (*hy' lo' ka*) **the realm** (*'erets*) **of the religious and political oppressors** (*Mitsraym*) **from which you have been withdrawn** (*'asher yatsa' min*), **because there** (*sham 'asher*), **you always sowed the seeds yourselves** (*zera' 'eth zera' 'atah*), **then you provided the water** (*wa shaqah*) **by foot** (*ba regel 'atah*) **for something like a garden** (*ka gan*) **of vegetables** (*ha yaraq*). (*Dabarym 11:10*)

**But the land** (*wa ha 'erets*) **which you are going to cross over** (*'asher 'atem 'abar sham*) **to inherit it** (*la yarash*) **is a land** (*'erets*) **of hills and valleys** (*har wa biqah*) **drenched in water** (*shatah maym*) **with rain from the sky** (*la matar ha shamaym*). (*Dabarym 11:11*)

**And that is because it is a land** (*'erets 'asher*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **cares about and attends to** (*darash 'eth hy'*). **Yahowah's** (*Yahowah*), **your God's** (*'elohym 'atah*), **sight** (*'ayn*) **is always** (*tamyd*) **upon it** (*ba hy'*), **from the beginning of each year** (*min re'shyth ha shanah*) **and to the conclusion of time** (*'ad 'acharyth shanah*).” (*Dabarym 11:12*)

By way of an interesting insight, for there to be consistent rain, there must be hills and valleys. When the prevailing wind causes water-laden air to rise, the colder temperatures attained with altitude cause precipitation because cold air holds less moisture. Egypt was flat, with a desert to the west, and thus dry. In the direction of the Earth's rotation, the Mediterranean Sea serves as an evaporative source of water, which then falls over the foothills and into the valleys of the Promised Land.

**“And if you will** (*wa hayah 'im*) **be especially observant, exploring and evaluating** (*shamar shamar*) **my instructive conditions of the agreement regarding what is expected and offered** (*mitswah 'any*) **which, to show the proper way** (*'asher*), **I have provided as instructions and directions for you today** (*'anoky tsawah*)



*'eth 'atem ha yowm*) to approach by loving (*la 'ahab*) **Yahowah, your God** (*'eth Yahowah 'elohym 'atem*), and by working with Him (*wa la 'abad huw*'), with all your heart and using your best judgment (*ba kol lebab 'atem*) and with all your soul, your ability to be observant and responsive (*wa ba kol nepesh 'atem*), (*Dabarym 11:13*) then He will offer you rain for your land (*wa nathan matar 'erets 'atem*) in the proper time (*ba 'eth huw*'), early autumn rains (*yowreh*) and spring rains (*malqowsh*) so that you may gather in and harvest (*'asaph*) your grain (*dagan 'atah*) along with your wine and your olive oil (*wa thyrowsh 'atah wa ytshar 'atah*).” (*Dabarym 11:14*)

“Choose to be observant, examining and evaluating (*shamar*), lest your judgment (*lebab 'atem*) be gullible and deceived, naïve and enticed (*la 'atem pen pathah*), and you turn away and are forsaken (*suwr*) by serving (*'abad*) other gods (*'elohym 'acher*), making declarations on behalf of and worshiping them (*wa chawah la hem*). (*Dabarym 11:16*)

Then (*wa*) **Yahowah’s** (*Yahowah*) animosity will be kindled, and His frustration will burn (*charah 'aph*) against you (*ba 'atem*) and He will restrain (*wa 'atsar*) the atmosphere (*'eth ha shamaym*) so that there will be no rain (*wa lo' hayah matar*) and the earth will not be productive (*wa ha 'adamah nathan 'eth yabuwl hy*). Then you will have hastened your demise and will be abruptly led away (*wa 'abad maherah*) from upon (*min 'al*) the good and beneficial land, this beautiful and pleasing realm (*ha 'erets ha towb*), which, as a benefit of the relationship (*'asher*), **Yahowah** (*Yahowah*) is offering to you (*nathan la 'atem*). (*Dabarym 11:17*)

Therefore (*wa*), you should place (*sym*) these words of mine (*'eth dabar 'any 'eleh*) upon your heart to influence your judgment (*'al lebab 'atem*) and before

**your soul such that your consciousness is observant and responsive** (*wa 'al nepesh 'atem*).

**You should tie that which is associated with them** (*wa qashar 'eth hem*) **as a sign that you agree, as an illustrative example of your consent, symbolically** (*'owth*) **over** (*'al*) **your hand, influencing what you can influence and achieve** (*yad 'atem*).

**They can be** (*wa hayah*) **as symbolic signs coming full circle** (*la towtapthoth*) **between your eyes to encourage understanding through thoughtful comparisons** (*bayn 'ayn 'atem*). (*Dabarym 11:18*)

**You should teach them** (*wa lamad 'eth hem*) **to your children** (*'eth ben 'atem*), **speaking with them** (*la dabar ba hem*) **while living in your home** (*ba yashab ba beyth 'atem*), **when you are walking along the way** (*wa ba halak 'atah ba ha derek*), **even when you lie down and rest** (*wa ba shakab 'atah*), **as well as when you rise** (*wa ba quwm 'atah*). (*Dabarym 11:19*)

**You should write them** (*wa kathab hem*) **on the doorframe of your home** (*'al mazuzah beyth 'atah*) **and within** (*wa 'al*) **your gates** (*sha'r 'atah*). (*Dabarym 11:20*)

**As a result** (*la ma'an*), **your days will be substantially enhanced and increased** (*rabah yowmym 'atem*), **along with the time** (*wa yowmym*) **of your descendants** (*ben 'atem*) **upon the earth, this realm of 'Adam** (*'al ha 'adamah*), **which, as a benefit and to show the way to get the greatest joy out of life** (*'asher*), **Yahowah (Yahowah) promised** (*shaba'*) **to your fathers** (*la 'ab 'atem*), **giving it to them** (*la nathan la hem*) **in a manner consistent with the days** (*ka yowmym*) **of the spiritual realm of the heavens** (*ha shamaym*) **above and beyond the Land** (*'al ha 'erets*). (*Dabarym 11:21*)

**Because if** (*ky 'im*) **you closely examine and carefully consider** (*shamar shamar*) **everything**

**associated with the instructive conditions of the agreement ('eth kol ha mitswah ha zo'th) which I have provided as directions for you ('asher 'anoky tsawah 'eth 'atem) to act upon and engage in (la 'asah hy'), approaching in love with (la 'ahab 'eth) Yahowah, your God (Yahowah 'elohym 'atem), walking in all of His ways (la halak ba kol derek huw'), while clinging to Him, closely associated with Him (wa la dabaq ba huw'), (Dabarym 11:22) then (wa) Yahowah (Yahowah) will drive out (yarash) all of these people from different races ('eth kol ha gowym ha 'eleh) from your presence (min la paneh 'atem). You will dispossess (wa yarash) non-Yisra'elites (gowym) more numerous and powerful (gadawl wa 'atsuwm) than you (min 'atem). (Dabarym 11:23)**

**Every place (kol ha maqowm) which the soles of your feet tread ('asher darak kaph regel 'atem), it will be yours (ba huw' la 'atem hayah). From the desert wilderness (min ha midbar) to *Lebanown* | *Lebanon* (wa ha Lebanown), from the River, the Euphrates River (min ha nahar nahar parat), and all the way to the Western Sea (wa 'ad ha yam ha 'acharown) will exist as (hayah) your territory (gebuwl 'atem). (Dabarym 11:24)**

**No one will be able to stand up (lo' yatsab 'iysh) to your presence (ba paneh 'atem). Yahowah, your God (Yahowah 'elohym 'atem), will cause them to be in awe of you (pachad 'atem) and to respect you (wa mowra' 'atem) as His gift (nathan) over the presence of all ('al paneh kol) the Land (ha 'erets) which you walk upon ('asher darak ba hy'), consistent with what He has spoken to you (ka 'asher dabar la 'atem). (Dabarym 11:25)**

**Choose to see and perceive (ra'ah) that what I am offering ('anoky nathan) in your presence (la paneh 'atem) this day (ha yowm), the blessing and benefit or**

**the curse of being slighted and vilified** (*barakah wa qalalah*). (*Dabarym 11:26*)

**The blessing and benefit** (*'eth ha barakah*) are associated with the relationship (*'asher*) if you listen (*shama'*) to the instructions regarding what is being offered and expected per the agreement (*'el mitswah*) with **Yahowah** (*Yahowah*), your **God** (*'elohym 'atem*), which I have offered as instructions to you (*'asher 'anoky tsawah 'eth 'atem*) **this day** (*ha yowm*). (*Dabarym 11:27*)

**The curse of being seen as unworthy and accused of invoking harm** (*qalalah*) will transpire if you do not listen (*'im lo' shama'*) to the terms and conditions of the relationship (*'el mitswah*) of **Yahowah** (*Yahowah*), your **God** (*'elohym 'atem*), or if you turn away from or change (*wa suwr min*) **the way** (*ha derek*) which (*'asher*) I am instructing you (*'anoky tsawah 'eth 'atem*) **this day** (*ha yowm*) and go after other gods which (*la halak 'achar 'elohym 'acher 'asher*) you do not know and cannot possibly understand (*lo' yada'*). (*Dabarym 11:28*)

**And so it shall be** (*wa hayah*) for certain when (*ky*) **Yahowah** (*Yahowah*), your **God** (*'elohym 'atem*), brings you (*bow' 'atah*) into the Land (*'el ha 'erets*) that, as a benefit of the relationship (*'asher*), you will be entering (*'atah bow' sham*) to inherit it (*la yarash hy'*), then you should present (*wa nathan*) the blessing and benefit (*ha barakah*) upon **Mount Garizym | Separated** (*har garizym*) and the curse of being seen as unworthy and accused of invoking harm (*wa 'eth ha qalalah*) upon (*'al*) **Mount 'Ebal | Exposed** (*'al har 'ebal*).” (*Dabarym / Words / Deuteronomy 11:29*)

Moseh's speech was a treat for the ears and a feast for the eyes, brainfood upon which to be nourished and grow. He told all who would listen exactly what Yahowah was offering and expected in return – as well as how we can

capitalize on the benefits of the relationship by listening to the words of our God. But for those who prefer faith to reality, religion to this relationship, imagined gods crafted in man's image to the one God who created humankind, they will suffer the consequence of denying Yahowah.

And since Moseh was clear and comprehensive, the realization that Yisra'elites have spent most of the intervening 3,400 years enduring the curses, being seen as unworthy while accused by the prophets of invoking harm, why are Jews continuing to antagonize Yahowah by rebelling religiously and politically? One would have thought that, since they claim to be Torah-observant, one Jew along the way might have noticed what Moseh revealed and assessed their history – perhaps even *bayn* | understood the association between these things such that at least someone tried the approach Moseh was announcing.

With these questions left unanswered, recognizing that these were the instructions, let's see what happened...

**“Meanwhile ('az), *Yahowsha*' | Yahowah Saves (*Yahowsha*) built, establishing for the family name (*banah*), an altar (*mizbeach*) to approach Yahowah (*la Yahowah*), the God of Yisra'el ('*elohym Yisra'el*), upon Mount '*Ebal* | Exposed (*ba har 'ebal*), (*Yahowsha*) / Yahowah Liberates / Joshua 8:30) exactly as (*ka 'asher*) Moseh (*Mosheh*), Yahowah's coworker ('*ebed Yahowah*), had instructed (*tsawah*) the Children of Yisra'el (*beny Yisra'el*) and consistent with (*wa ka*) what was written (*ha kathab*) within (*ba*) the written scroll (*sepher*) of the *Towrah* | Teaching and Guidance (*Towrah*) of Moseh (*Mosheh*) – an altar (*mizbeach*) of complete stones ('*eben shalem*) which no one has wielded ('*asher lo' nuwph*) an iron tool upon them ('*al henah barzel*).**

**And they lifted up** (*wa 'alah*) **upon it** (*'al huw'*) **that which rises up** (*'olah*) **to approach Yahowah** (*la Yahowah*). **In addition** (*wa*), **they prepared for consumption** (*zebach*) **a friendship and fellowship offering to affirm the alliance** (*shelem*). (*Yahowsha' / Yahowah Delivers / Joshua 8:31*)

**And there, he wrote** (*wa kathab sham*) **among the stones** (*ha 'eben*) **a copy** (*'eth mishneh*) **of the Towrah | Directions and Instructions of Moseh** (*Mosheh*), **which he had written** (*'asher kathab*) **before** (*la paneh*) **the Children of Yisra'el** (*ben Yisra'el*). (*Yahowsha' / Yahowah Saves / Joshua 8:32*)

**All Yisra'el** (*wa kol Yisra'el*), **their elders** (*wa zaqen huw'*), **scribes** (*wa shoter*), **and their judges** (*shaphat huw'*) **stood on opposite sides** (*'amad min zeh wa min zeh*) **of the Ark** (*la ha 'Arown*) **which was conspicuous beside** (*neged*) **the Lowy priests** (*ha kohen ha Lowy*) **who lifted up and carried** (*nasa'*) **the Ark of the Covenant** (*'Arown Beryth*) **of Yahowah** (*Yahowah*). **Similarly, the foreigners who were traveling with them** (*ka ha ger*) **as well as the native-born** (*ka ha 'ezrach*) **assembled with half of them** (*chatsy huw'*) **toward the foreground** (*'el muwl*) **of Mount Garizym | Separated** (*har garizym*) **and half of them** (*wa ha chatsy huw'*) **toward the foreground** (*'el muwl*) **of Mount 'Ebal | Exposed** (*har 'ebal*), **just as** (*ka 'asher*) **Moseh** (*Mosheh*), **the coworker of Yahowah** (*'ebed Yahowah*), **instructed** (*tsawah*) **to bless and for the benefit** (*la barak*) **the family and people of Yisra'el** (*'eth ha 'am Yisra'el*) **from the beginning** (*ba ha ri'shown*). (*Yahowsha' / Yahowah Keeps Safe / Joshua 8:33*)

**Afterward, accordingly** (*wa 'achar ken*), **he recited, pronouncing** (*qara'*) **every one of the words** (*'eth kol dabarym*) **of the Towrah | Teaching and Guidance** (*ha Towrah*), **the blessing and benefit** (*barakah*) **and the curse of being seen as unworthy while being accused of invoking harm** (*wa ha qalalah*) – **in accordance with**


**everything** (*ka kol*) **which is inscribed** (*ha kathab*) **within** (*ba*) **the written scroll** (*sepher*) **of the Towrah** | **Directions and Instructions** (*Towrah*). (*Yahowsha' / Yahowah Protects / Joshua 8:34*)

**There did not exist** (*lo' hayah*) **a word** (*dabar*) **out of the entirety** (*min kol*) **of what** (*'asher*) **Moseh instructed** (*tsawah Mosheh*) **that** (*'asher*) **Yahowsha'** (*Yahowsha'*) **did not read and recite** (*lo' qara*) **conspicuously and publicly near** (*neged*) **the entire community** (*kol qahal*) **of Yisra'el** (*Yisra'el*), **including the women** (*wa ha 'ishahym*) **and the children** (*wa ha tap*), **as well as the foreigners** (*wa ha ger*) **who traveled** (*ha halak*) **with them and in their midst** (*ba qareb hem*).” (*Yahowsha' / Yahowah Saves / Joshua 8:35*)

Since religious Jews pay homage to a lie, that of an Oral Torah, Yahowah consistently underscored the realization that His Towrah was a written document that Yahowsha' read and recited. And since the rabbis have disparaged women by precluding them from Towrah study, Yahowah affirmed that they, too, were there to listen and learn.

We turned to these passages in a desire to better understand the events that transpired in and around the Jezreel Valley. And this particular presentation is appealing for three reasons. The first is that this reference is from Moseh and found in the Towrah – and thus early in the life of Yisra'el.

Second, it is in and of itself a portrait painted in black and white. It conveys the blessings that would abound if Yisra'elites listened to Yahowah as well as the degrading consequences of ignoring God. Moseh was exceedingly clear as to what would lead to one versus the other. It is a referendum on religion versus the relationship Yahowah intended.

And third, not only was the altar that Yahowsha' was instructed to build on Mount Ebal unearthed in the 1980s, but it was also recently announced that, when wet-sifting the material that was excavated from around the altar, the leading archeologist serving the Associates for Biblical Research, Dr. Scott Stripling, discovered a small lead tablet. The altar dates to 1400 BCE – during Yahowsha's lifetime. Metallurgy demonstrates that the lead used to create the tablet came from a Late Bronze Age mine located in Greece and is, therefore, from the same period. Further, the tablet was written using the oldest paleo-Hebrew text, with the characters drawn as we presented them in Volume One of *An Introduction to God*. Even more remarkable, the inscription matches the explanation of what occurred. We not only find the words *qalalah* | curses, *ba ha 'elohym* | by the God, we find the oldest written text of Yahowah's name, spelled:  | Yahow.



Moving on to another of the many significant events to play out within Jezreel, we are introduced to one of humanity's most courageous characters – a woman who was predominantly judgmental, especially insightful, remarkably intelligent, exceptionally well-informed, and inspiring with her oratory. Her name was *Dabowrah* | Deborah – which is based upon presenting the *dabar* | word from a feminine perspective with both the honey and sting of a *dabowr* | bee.

Just as there are three Zarowa' – Moseh, Dowd, and a little *zarowa*' sowing and nurturing their seeds, Yada', there are three marvelously important women in Yahowah's unfolding story: Sarah (who is so much better than 'Abraham, God would incorporate her name into Yisra'el), Deborah, and Ruth. If I were to choose the next



on that list, it would be Leah, the one who loved Ya'aqob and gave us Yahuwdah.

There is also a little-known prophetess who we could slot into the fourth position, maintaining symmetry with the boys. Her name is Chuldah, and she, like Yada', was instrumental in reintroducing and reaffirming the message of Yahowah and the Towrah. Chuldah altered the fate of Yisra'el by openly criticizing the people's deplorable religiosity, causing many to return to Yahowah as all traces of religion were removed from Yahuwdah and Yahuwdym. Her remarkable story is told in *Melekym* / 2 Kings 22 and *Dabarym ha Yowmym* / 2 Chronicles 34.

And since we are discussing intriguing women in Yahowah's story, one of the most interesting is Chawah. Although horribly misguided, sometimes delusional, and clearly vindictive, Chawah is a far more complex and interesting character than 'Adam. So, recognizing that we can learn from the mistakes of others, these horribly flawed individuals were equally responsible for the subsequent fate of humanity.

A giant among women, Deborah was in rare company for her time, even in Yisra'el where women were valued. Her willingness to stand up when men were silenced and cowed is a tribute to the power of words and of what happens when someone is willing to take a stand against political, religious, military, and economic oppression – as well as to societal apathy.

As we have discovered, because it is Yahowah's propensity to remind His people, the history of Yisra'el has been continually stained by religion while only occasionally bathed in God's light. For example, Yahowsha' ben Nuwn, as Moseh's successor, had been brilliant in teaching, leading, and protecting the Yisra'elites while partially ridding the land of the vermin who were spreading the plague of death.

But when Yahowsha' passed away at age 110, after living one of the most exceptional lives in human history, **“there arose another generation who did not know or acknowledge Yahowah, nor the work He had done for Yisra’el. (Shaphat 2:10) Then the Children of Yisra’el became religious, and thus evil, as they served the Ba’alym | Lords. (Shaphat 2:11)**

**They rejected and abandoned Yahowah, the God of their fathers, who had brought them out of the realm of political and religious oppression. And they pursued other gods, especially the gods of the people who were around them. They made declarations on their behalf and bowed down before them. And by having done so, they antagonized and provoked Yahowah, kindling His righteous indignation. (Shaphat 2:12)**

**Again, they abandoned and rejected, spurning their relationship with Yahowah, and served Ba’al | the Lord and ‘Ashtarowth | the sex and war goddess who was perceived as the Queen of Heaven and Mother of God. (Shaphat 2:13)**

**Therefore, Yahowah became intensely disappointed, exceedingly displeased, and fiercely indignant, kindling a burning animosity toward Yisra’el. So, He gave them over to the hands of those who pillaged and plundered, who promptly pillaged and plundered them. He surrendered possession of them by handing them over into the hands of those surrounding them who were averse and hostile to them. As a result, they could no longer prevail against or withstand the presence of their enemies. (Shaphat 2:14)**

**Wherever they went, the hand of Yahowah was against their depraved and corrupt religious leaders, consistent with the message Yahowah had conveyed and just as Yahowah had promised them. And they**

were oppressed, confined, and horribly distressed. (*Shaphat* 2:15)

And so, Yahowah raised up Judges, those who would encourage informed and rational decision-making, and they would deliver them, liberating and saving them, from the influence and control of those who were pillaging and plundering them. (*Shaphat* 2:16)

But even then, they did not listen to their *Shaphat* | those teaching them to think rationally and to be judgmental because they prostituted themselves, feigning their affection like whores, continually chasing after other gods, even to the very end. They would speak for them and worship them, bowing before them while making professions of faith. Without any hesitation, they quickly rejected the way in which their fathers had walked who had listened to Yahowah's instructive conditions. They did not act or engage appropriately. (*Shaphat* 2:17)

Indeed, whenever Yahowah raised up *Shaphat* | Decision-Makers for them, Yahowah was with the *Shaphat* | Judges who encouraged good judgment. He saved them, always delivering the *Shaphat* | those who were judgmental from the influence and control of those who opposed them. For indeed, Yahowah felt great empathy for them and was eager to console them as they were groaning in the presence of those who were aggressively attacking them, pushing and shoving them while harassing them. (*Shaphat* 2:18)

It came to be that whenever a *Shaphat* | Judge passed away, they reverted and became even more corrupt and perverted, irrational and immoral, to the point of being more useless and religious than their fathers, going after other gods, striving to serve them, speaking for them, and worshiping them. They would not drop any of their customs or practices and would

**not forego their obstinate and troublesome ways as they were unyielding and shameless. (*Shaphat 2:19*)**

**Therefore, the resolute animosity, righteous indignation, and tremendous disappointment of Yahowah was kindled and burned against Yisra'el. He said, 'Because these people, acting like gowym, have passed over and transgressed *Beryth* 'Any | My Family-Oriented Covenant Relationship which, to show them the correct way to get the greatest enjoyment out of life, I provided instructions to their fathers, but they have not listened to My voice. (*Shaphat 2:20*)**

**Therefore, it stands to reason, I will no longer dispossess any of the *gowym* | people of other ethnicities and cultures which Yahowsha' left behind from their presence. (*Shaphat 2:21*)**

**In response, to expose the truth about them, and reveal whether Yisra'el will come to observe, even look at and consider, walking along Yahowah's path, as their fathers did, or not.' (*Shaphat 2:22*)**

**And so Yahowah allowed the gowym to remain by not immediately removing them." (*Shaphat 2:23*)**

When we read the Towrah and Prophets, from Moseh and Yahowsha' and from Zakaryah to Mal'aky, including Dowd and Yasha'yah in between, it is the same story repeated over again. The history of the Chosen People is one of religious defiance.

The Yisra'elites turned against Moseh when he initially intervened to protect them. They had been free a matter of days before they returned to their religious ways, irritating their Savior by replacing Him with a Golden Calf. Worse, they tried to kill Moseh and return to Mitsraym after hearing the initial reports about the inhabitants of the Land. Then there was the meltdown at Marybah. With Yahowsha' leading them, they stumbled right out of the

gate, plundering Jericho in defiance of God's instructions. Upon his passing, we read the foregoing assessment. The propensity of Jews to irritate God by being overtly religious is the overriding theme of the prophets. One has to be blind to miss it.

So as this troubling introduction transcends from the 2<sup>nd</sup> chapter of the *Shaphat* | Judges into the 3<sup>rd</sup>, we are introduced to Deborah – a ray of light in a dark world...

**“Doing the same thing over and over again, constantly repeating the same behavior (*wa yasaph*) *Beny Yisra’el* | the offspring of those who strove against and were contentious with God (*beny Yisra’el*) engaged in and acted upon (*la ‘asah*) the gross religious immorality and ignorance of their shepherds, becoming as troublesome, miserable, and undesirable as their loudmouthed compatriots (*ha ra’*) in the eyes and from the perspective (*ba ‘ayn*) of Yahowah (*YaHoWaH*), particularly after ‘*Ehuwd* | All About Love passed away (*wa ‘Ehuwd muwth*). (*Shaphat* / Decide / Judges 4:1)**

**And so, as a result (*wa*), Yahowah (*Yahowah*) surrendered possession of them as a *quid pro quo* (*makar hem*) into the hand, the influence and control (*ba yad*), of *Yabyn* | Yah Comprehends (*Yabyn*), *melek Kana’an* | king of the Subdued in Canaan (*melek Kana’an*), who reigned (*‘asher malak*) in *Chatsowr* | Divisiveness (*Chatsowr*).**

**However (*wa*), the commander (*sar*) of his army (*tsaba’ huw’*), *Sysara’* | Flight of Evil (*Sysara’*), resided (*wa huw’ yashab*) *ba Charosheth Ha Gowym* | Among the Scheming Gentiles (*ba Charosheth Ha Gowym*).” (*Shaphat* / Decide / Judges 4:2)**

**The Children of Yisra’el (*wa beny Yisra’el*) cried out to Yahowah, summoning help (*tsa’aq ‘el Yahowah*) because he confined and oppressed (*ky lachats ‘eth*) the Children of Yisra’el (*beny Yisra’el*) with 900 iron**

**chariots** (*thesha' me'ah rekeph barzel la huw'*), **becoming exceedingly harsh, violent, and vicious** (*chazqah*) **for twenty years** (*'esrym shanah*). (*Shaphat / Decide / Judges 4:3*)

**Then** (*wa*) **Dabowrah | Word Bee** (*Dabowrah*), a woman (*'ishah*), a female prophet (*naby'ah*), the wife of **Laphyrowth | the Torch** (*'ishah Laphyrowth*), was serving as a **Shaphat | Judge, exercising good judgment** (*hy' shaphat*) **for Yisra'el** (*'eth Yisra'el*) **at the time** (*ba ha 'eth ha hy'*). (*Shaphat / Decide / Judges 4:4*)

**She sent out a summons** (*wa shalach wa qara'*) **to Baraq | Lightning** (*la Baraq*), the son of **'Abyno'am | My Wonderful Father** (*ben 'Abyno'am*), from **Qedesh Naphtaly | Unlike the Twisted** (*Qedesh Naphtaly*).

**She said to him** (*wa 'amar 'el huw'*), **'Hasn't Yahowah, the God of Yisra'el, instructed you** (*lo' tsawah Yahowah 'elohym Yisra'el*) **to go** (*halak*) **and assemble a force** (*wa mashak*) **upon Mount Tabowr, the mountain of a broken and confused world** (*ba har Tabowr*)?

**Take 10,000 men with you** (*wa laqach 'im 'atah 'asereth 'eleph 'iysh*) **from the sons** (*min beny*) **of Naphtaly | to Wrestle and Twist** (*Naphtaly*) **and from the sons** (*wa min beny*) **of Zabuwluwn | Exalted** (*Zabuwluwn*). (*Shaphat / Decide / Judges 4:6*)

**The question is** (*ha*), **can I draw** (*wa mashak*) **Sysara' | Flight of Evil** (*'eth Sysara'*), the commander (*sar*) of **Yabyn's | Yah Comprehends'** (*Yabyn*) army (*tsaba'*), **to you** (*'el 'atah*) **by the Qyshown | Lure of the River** (*'el nachal Qyshown*), **along with his chariots and the commotion of his vast horde of uproarious troops** (*wa 'eth rekeb huw' wa 'eth hamown huw'*) – **so as to place him** (*wa nathan huw'*) **into your hand** (*ba yad 'atah*)?" (*Shaphat / Decide / Judges 4:7*)

Dabowrah was a *Shaphat* | Thinker and Decision-Maker. She understood the situation and had a plan. She was gathering resources and would orchestrate them to achieve the desired results: the liberation of the Children of Yisra'el from being horrifically abused. To quote Yogi Berra, "It's déjà vu all over again." However, since "you can observe a lot just by watching," and "it ain't over 'til it's over," even though "nobody goes there anymore because it is too crowded," let's continue to assess Dabowrah's valiant response.

We are alongside the Qyshown River with Dabowrah because it flows through the Jezreel Valley. It is one of many stories that help us appreciate the reasons Yahowah referred to this place in His divorce decree.

A fellow doesn't earn the moniker "Lightning," by being slow...

**"Baraq | Lightning** (*wa Baraq*) **said to her** (*'amar 'el hy*'), **'If you go with me** (*'im halak 'im 'any*), **then I will go** (*wa halak*). **But if you do not go with me** (*wa 'im lo' halak 'im 'any*), **I will not go** (*lo' halak*).' (*Shaphat / Decide / Judges 4:8*)

**So she said** (*wa 'amar*), **'I will absolutely go with you** (*halak halak 'im 'atah*).

**However** (*'ephes*), **it is certain that the path you are pursuing will not lead to** (*ky lo' hayah 'al ha derek 'asher 'atah halak*) **your glorification** (*tiphe'reth 'atah*). **This is because** (*ky*) **into the hands** (*ba yad*) **of a woman** (*'ishah*), **Yahowah** (*Yahowah*) **will transfer possession, as a** *quid pro quo* **exchange** (*makar*), **of Sysara' | Flight of Evil** (*'eth Sysara'*).'

**Then** (*wa*) **Dabowrah | Word Bee** (*Dabowrah*) **arose to take a stand, to accomplish what needed to be done** (*quwm*), **and went with** (*wa halak 'im*) **Baraq | Lightning**

**(wa Baraq) to Qedesh | Uniquely Prepared, Dedicated, and Separated (Qedesh).” (Shaphat / Decide / Judges 4:9)**

As both sides prepared for battle...

**“Dabowrah | Word Bee (wa Dabowrah) said (‘amar) to Baraq | Lightning (‘el Baraq), ‘Rise, stand up, and affirm (quwm) that, indeed, this is the day (ky zeh ha yowm) which, for the benefit of the relationship (‘asher), Yahowah (Yahowah) will give (nathan) Sysara’ | Flight of Evil (‘eth Sysara’) into your hand (ba yad ‘atah).**

**Will not Yahowah (ha lo’ Yahowah) go out (yatsa’) before you (la paneh ‘atah)?”**

**So Baraq went down from (wa yarad Barak min) Mount (har) Tabowr | to Break and Confuse (Tabowr) along with the 10,000 men (wa ‘asereth ‘eleph ‘iysh) who were following behind him (‘achar huw’). (Shaphat / Decide / Judges 4:14)**

**All the while, Yahowah (wa Yahowah) confused and confounded Sysara’, causing him to panic and move in disarray (hamam ‘eth Sysara’), along with all of his chariots (wa ‘eth kol ha rekeb) and his entire encampment (wa ‘eth kol ha machaneh huw’) before Barak (la paneh Barak) so as to approach the mouth (la peh) of the sword (chereb).**

**And so, Sysara’ got down from his chariot (wa yarad Sysara’ min ‘al ha rekeb) and fled on foot (wa ba regel huw’).” (Shaphat / Decide / Judges 4:15)**

When you stand accused of abusing God’s people, turning God into your Judge, you may run, but you cannot hide. And in this case, the man of war and all of his weapons would be no match for a couple of moral women. With Dabowrah having scared the bejesus out of Sysara’, Ya’el would astutely offer the panicked psychopath a warm glass of milk and a comfy blanket to calm his nerves, knowing that he would fall asleep. Then...



**“Ya’el | a Wild Goat (Ya’el), the wife (‘ishah) of Cheber | Charming Company (Cheber), grasped hold of a tent peg (laqach ‘eth yathed ha ‘ohel), and she placed a hammer in her hand (wa sym ‘eth ha maqebeth ba yad hy’).**

**Moving quietly, she snuck up on him (wa bow’ ‘el huw’ ba ha lat) and then (wa) drove (taqa’) the peg (‘eth ha yathed) into his temple (ba raqah huw’) until it entered the ground (wa tsanach ba ha ‘erets) – all while he was lying there, deep asleep (wa huw’ radam) having been exhausted (wa ‘iph). And so, he died (wa muwth).”** (Shaphat / Decide / Judges 4:21)

Run ragged by the women and confused by God, this cruel man, who thought it appropriate to torment Jews, was pegged as the loser in the end. But why, we must ask, was it so important that he die at the hands of a woman? It wasn’t to teach Sysara’ a lesson. Sound asleep, he would never have known what happened to him. Therefore, Dabowrah’s prophecy and its fulfillment through Ya’el, was for Yisra’el.

When we allow Yahowah to use us, ordinary implements, such as a hammer and tent peg, are more capable than a mighty nation, its military might and weapons. And with Dabowrah, we see the result of exercising good judgment, listening to Yahowah, projecting confidence, and wielding words wisely. These are God’s most powerful tools, more piercing than bullets and more shattering than bombs. And they are rendered most effective when inspired by the feminine presence of the *Ruwach Qodesh* | Set-Apart Spirit.

In thirty-five volumes over what will soon be twenty-three years, each filled with Yahowah’s words and the thoughts His *dabarym* inspire, we have engaged in the battle for Yisra’el’s soul. Inspired by the Spirit, we have

been like Dabowrah – with some words stinging and others sweet.

Celebrating as we should, this victory of words and ordinary implements over mighty armies, along with the realization that this psychopath would no longer abuse anyone, here are some lines from Deborah’s Song...

**“The villagers and soldiers, the entire population (*parazown*) of Yisra’el (*ba Yisra’el*), refused to do anything because they had given up (*chadal*). They did nothing, unwilling to even serve as a witness, until (*chadal ‘ad*) I, Dabowrah, rose up, took a stand, and became confrontational (*sha’ quwm Dabowrah*). So, I stood up as an affirming and restorative influence (*sha’ quwm*) as the Mother of Yisra’el (*‘em ba Yisra’el*). (*Shaphat / Decide / Judges 5:7*)**

**Once previously unknown and recurring (*chadash*) gods (*‘elohym*) were chosen and considered, becoming preferred (*bachar*), then (*‘az*) being besieged by adversaries and war (*lechem*) was in the offing and at the door (*sha’ar*).**

**Would there be seen (*ra’ah*) a defensive shield or attacking spear (*magen ‘im wa romach*) with even forty thousand (*ba ‘araba’ ‘eleph*) *ba Yisra’el* | among those who engage and endure with God (*ba Yisra’el*)? (*Shaphat / Decide / Judges 5:8*)**

**My heart goes out (*leb ‘any*) to the Yisra’elites (*Yisra’el*) who are cut into the relationship (*la chaqeq*) and who willingly offered themselves (*nadab*) among the people (*ba ha ‘am*). Commend (*barak*) Yahowah (*Yahowah*).” (*Shaphat / Decide / Judges 5:9*)**

**“Be especially alert (*‘uwr ‘uwr*), *Dabowrah* | Sweet Words which Sting (*Dabowrah*). Be alert and rise up (*‘uwr ‘uwr*) and speak out, conveying the word (*dabar*) in song (*shyr*).**

**Rise up and take a stand** (*quwm*), **Barak** | **Lightning** (*Barak*), **and capture the captives** (*wa shabah shabah 'atah*), **son of 'Abyno'am** | **a Delightful Father** (*ben 'Abyno'am*).” (*Shaphat* / Decide / Judges 5:12)

But alas, with the lyrics of Dabowrah’s Song still sweet in the air...

**“The Children of Yisra’el** (*wa beny Yisra’el*) **engaged in and acted upon** (*'asah*) **that which was evil, immoral, counterproductive, and wrong, contemptible and depraved, objectionable and disagreeable** (*ha ra'*), **in the sight of Yahowah** (*ba 'ayn Yahowah*). **And so Yahowah** (*wa Yahowah*) **gave them over into the influence and control** (*nathan hem ba yad*) **for seven years** (*sheba' shanah*).” (*Shaphat* / Decide / Judges 6:1)

The victory Dabowrah inspired within the Jezreel Valley should have lasted longer than it would take to sing her song, but these were exceedingly religious people who had no interest in Yahowah, evidence, or reason. They would rather die as slaves estranged from God than listen to anything He had to say.

There was no benefit in talking to them. Yahowah had tried, as had Moseh, Yahowsha’, Kaleb, and now Dabowrah. There was no way to garner their attention, for neither triumph nor tragedy had prevailed. From that day to this one, Jews would rather be religious than engage in a relationship with God. And that is why they left the Almighty with only one viable option – divorce.



As deplorable as these insights into Yisra’el’s history have been, the most reprehensible story is the one we will consider next. King *'Ach'ab* | Ahab built his royal residence in Jezreel, and as such, it served as the capital of

the Northern Kingdom. Therein lived the paradigm of evil – the worst king and queen God’s people would ever endure – Ahab and Jezebel.

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 people fell from bad to worse, opening the gates of Hell. And this is not my opinion but, instead, God’s assessment as presented in 1<sup>st</sup> Kings 16.

During this religious turmoil and political intrigue, Baasha killed Nadab. Then Zimri, a chariot commander, conspired to kill Baasha. After also murdering Baasha’s sons, the Yisra’elites turned on Zimri, giving his army and kingship over to Omri. Yisra’el was setting the model Rome would follow.

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’ evil religious ways, causing the people to worship all manner of false gods. It was in this cesspool that, upon Omri’s death, 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.”** (1 Kings 16:30) That’s hard to imagine.

Yisra’el continued to be an exceptionally religious place...

**“And it came to be, as if it was a trivial thing to him, to walk in the offensive religiosity of 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 acted alongside, engaging on behalf of *Ba'al* | the Lord. They bowed down, prostrating themselves in worship to him. (1 Kings 16:31)

He erected an altar to *Ba'al* | the Lord in *Beyth Ba'al* | the House of the Lord, which he built in *Shomarown* | Samaria. (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, anger, and provoke as well as grieve and trouble Yahowah, Almighty God of Yisra'el, than all of the kings of Yisra'el that came before him." (1 Kings 16:33)

As a result, *'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 Yahowah as a service to Satan. So, 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 and among the most revealing throughout the prophets.

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. 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.

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 (wa) 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 *Iyezebel* | Jezebel)) **saw (ra‘ah) ‘Elyah** (*‘Elyah* – 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** (*‘akar* – the source of hardship and anguish who distresses and oppresses, excommunicating the people) **of Yisra‘el** (*Yisra‘el* – Individuals who either Strive or Struggle with God)?” (1 *Melekym* 18:17)

**And (wa) he answered** (*‘amar*), **‘It is not I who has troubled** (*lo’ ‘akar ‘eth* – I am not the source of hardship or anguish who distresses and oppresses, excommunicating 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*) **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). (1 *Melekym* 18:18)

**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 'Iyzebel's | Worships the Lord | Jezebel's** (*'Iyzebel* – 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*)

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 'Eiyah poses and the answer he provides at the conclusion of the following statement should be plastered on the door of every home and church the world over. For this alone, we have been rewarded for having delved into the great showdown between the Lord and God.

**“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). (1 Melekym 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*)**

Turning a deaf ear to God cannot be resolved. You can't 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.

For those not similarly lost, it is the most life-altering proposition any of us 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 that 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 today.

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 prophets.

Yahowah has Moseh, Dowd, and 'Elyah 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 things 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 'Eiyah 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, and 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 cloth. Just as the Christian Jesus was shaped by Paul, an egomaniac, and Allah was Muhammad's alter ego, 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.

Third, Satan may have chosen this moniker for himself because it serves his interests. It replaces the *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.

**“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*).”** (1 Melekym 18:24)

This is the referendum *Yada Yahowah* seeks to arbitrate. 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. Too bad the people are not...

**“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*). (1 *Melekym* 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** (*'uwlav*) **he is sleeping** (*yashen huw'*) **and must be awakened** (*wa yaqats*).” (1 *Melekym* 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.

'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 lone person 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.

In reality, 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.

Also relevant, 'Eiyah was properly prepared to do this job. He not only knew Yahowah, he understood and despised religion so that he could accurately and effectively expose and condemn it. This is why he was so effective at embarrassing the Yisra'elites who were worshiping the Lord. 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 gadawl*), and cut themselves with their blades (*wa gadad* – they banded together and sliced themselves as part of their worship (hitpaal 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*).”** (1 *Melekym* 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 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...

**“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.

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*). (*1 Melekym 18:30*)**

**And (wa) ‘Elyah (wa ‘Elyah) took (laqach) twelve stones (shanyam ‘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).’ (1 Melekym 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’).” (1 Melekym 18:32)**

**When it came to be the time for the offering to rise (wa hayah ba ‘alah minchah), the Prophet (ha naby) ‘Elyah (‘Elyah) approached (nagash), and said (wa ‘amar), ‘Yahowah (Yahowah), God (‘elohym) of ‘Abraham (‘Abraham) and Yitschaq (Yitschaq), this day (wa ha yowm) let it be known (yada’ – let everyone choose to acknowledge and accept, become aware of and understand, announcing) to Yisra’el (Yisra’el) 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 (‘asah ‘eth kol ha dabarym ha ‘eleh). (1 Melekym 18:36)**

**You have chosen to reply to me (‘anah ‘any), Yahowah (Yahowah), because it is Your will to answer me (‘anah ‘any) so that these people (wa ha ‘am) may come to know (yada’ – may choose to accept, acknowledge, understand, and appreciate) that, indeed You (ky ‘atah), Yahowah (Yahowah), are God Almighty**



(*ha 'elohym*), and that **You** (*wa 'atah*) can affect and change (*sabab*) their motivations and thinking (*'eth leb hem*) back again in the end (*'achoranyth* – returning it to what was originally intended).' (1 *Melekym* 18:37)

**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 the dust (*wa 'eth ha 'aphar*), evaporating (*lachak*) the water (*'eth ha maym*) which (*'asher*) was in the healing and restoring channel (*ba ha ta'alah*). (1 *Melekym* 18:38)

**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*).” (1 *Melekym* 18:39)

They did not know Yahowah any better at that moment 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. By falling down, they demonstrated that they were still clueless.

Their proclamation was for another time, for 2033 CE, when the Children of Yisra'el will 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 stones on this day, symbolic of the Haredi, 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 subsequent religious ministers, there would be no salvation or escape. Their souls were on a collision course with She'owl where they would spend eternity incarcerated with the others who would preach in the name of the Lord.

'Elyah did not try to rehabilitate them nor 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.

For those listening closely, this is our second encounter with *Nachal Qyshown* | the Lure of the River. As previously mentioned, it 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, we must limit our interactions with religious advocates to words, using Yahowah's testimony against them.

When 'Eiyah returns on Pesach in 2030, and then during 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.

In this case, 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.

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.

All the while, Jezebel had a conniption over the death of the stalwarts of her religion. They had justified her claim to power. With no one to support her, she put a death warrant on 'Elyah. And she was not alone in her hatred for Yahowah.

When I shared my assessment of Yisra'el, previously noting that her newfound faith in God was fleeting, here is some justification for that conclusion...

**“And a spiritual messenger (*wa mal'ak*) of Yahowah (*Yahowah*) returned (*shuwb*), a second time (*seny*), and touched him (*wa naga' ba huw'*), saying (*wa 'amar*), ‘Arise (*quwm* – stand up and accomplish the mission), being nourished (*'akal*) because (*ky*) the path is important, and the journey is extensive for you (*derek rab min 'atah*).’** (1 Melekym 19:7)

**So, he stood up (*wa quwm*), ate, and drank (*wa 'akal wa shathah*). Then he set out on the journey (*wa halak*) based upon the fortification (*ba koach*) of that meal (*ha 'akylah ha hy'*) for forty (*'arba'*) days (*yowmym*) and forty nights (*wa 'arba' layl*) unto (*'ad*) Choreb (*Choreb*), the mountain (*har*) of God (*ha 'elohym*). (1 Melekym 19:8)**

**He came upon (*wa 'el bow'*) a cave (*ha ma'arah*) there (*shem*) to spend the night (*lyn*). Then and there he became aware (*wa hineh*) that the Word (*dabar*) of Yahowah (*Yahowah*) had come to him (*'el huw'*).**

**She asked him (*wa 'amar la huw'*) ‘Why are you here in this place (*mah 'la 'atah poh*), ‘Elyah (*'Elyah*)?’** (1 Melekym 19:9)

**He replied (*'amar*), ‘I have been extremely zealous and devoted to the relationship (*qana' qana'*) with (*la*) Yahowah (*Yahowah*), the God of the spiritual envoys**

(*'elohym tsaba*). **By contrast** (*ky*), **the Children of Yisra'el** (*beny Yisra'el*) **have rejected and abandoned** (*'azab*) **Your Familial Covenant Relationship** (*Beryth 'atah*).

**They have torn down and destroyed** (*haras*) **Your altars** (*mizbeach 'atah*), **murdered** (*harag*) **Your prophets** (*naby' 'atem*) **with the sword** (*ba ha chereb*), **and** (*wa*) **I am left** (*yathar 'any*) **by myself** (*la bad 'any*).

**And they are searching for me** (*wa baqas*) **to take** (*la laqach*) **my soul** (*'esh nepesh 'any – my consciousness, by ability to observe and respond.*.”) (*Melekym / Rulers / 1 Kings 19:10*)

In the order of things, 'Elyah would come after Shamuw'el, Dowd, and Solomon, but before Howsha', Yasha'yah, Chabaquwq, Yirma'yah, Dany'el, Zakaryah, and Mal'aky. So had he read Dowd's 91<sup>st</sup> or 119<sup>th</sup> Mizmowr, he would have been celebrating his arrival at Choreb – the Mountain and Sword of God where the Towrah was revealed. Even with the preponderance of his people seeking to kill him, he would not have been concerned or felt alone.

I'm just a witness, not a prophet, and yet, even after receiving thousands of death threats in the wake of *God Damn Religion*, and then a decade of working alone on the initial volumes of *Yada Yahowah, An Introduction to God*, and *Twistianity*, I have never ducked for cover, hid for a moment, or felt isolated. Yahowah is great company, and He is fiercely protective of His children.

But to be fair, as ill-prepared as I was when He invited me into His service, God had to bolster me with seven Spirits, so I was always in good company. Recognizing that I would be the first of my kind and the last in the line, Yahowah couldn't take any chances. Yowm Kipurym still hangs in the balance.

What follows serves as a fitting conclusion to our time with ‘Elyah. On that day, in all of Yisra’el, as will be the case when he returns, there were only seven thousand men, women, and children who had not bowed before *Ba’al* | the Lord. That is not to say that any of these people knew Yahowah, only that this was the full extent of those who were not paying homage to the Lord by being religious.

Therefore, addressing his return, Yahowah’s messenger announced...

**“I will leave a remnant, sparing a few who will be left in the end (*wa sha’ar*) in Yisra’el (*ba Yisra’el*).**

**There are and will be seven thousand (*sheba’ ‘eleph*), including all of those whose knees (*kol ha berek ‘asher*) have not bowed down, showing reverence (*lo’ kara’*) to the Lord (*la ha Ba’al*).**

**This includes every mouth which, by profession (*wa kol ha peh*), has not submitted to him (*‘asher lo’ nashaq la huw’*).**” (*Melekym / Rulers / 1 Kings 19:18*)

This was the extent of the nonreligious who were receptive to the truth. There was hope for them, just as there is the choice of a brighter future for Yahuwdym who are neither political nor religious today.

Should there be 7,000 souls among the 7,000,000,000 people who survive to witness ‘Elyah’s return, then we will have yet another confirmation of the Second of Three Statements Yahowah etched on the First of Two Tablets. He said that thousands would benefit from His mercy. And thousands among billions is one in a million.

All the while, things went from bad to worse for King ‘Ach’ab and company...

**“Then Ben Hadad, the king of Aram, gathered his troops together along with thirty-two kings, horses and chariots with them, and they went up to besiege Shomarown and conduct war. (*1 Melekym 20:1*)**

**He sent messengers to ‘Ach‘ab, king of Yisra’el, into the city, and they said to him, ‘Thus says Ben Hadad, (1 Melekym 20:2) “Your silver and your gold are mine, the prettiest of your wives and children are mine.”’ (1 Melekym 20:3)**

**Then the king of Yisra’el answered, and said, ‘My Lord, O king, according to your request, I am yours and all that I have.’ (1 Melekym 20:4)**

**But the messengers returned and said, ‘Thus says Ben Hadad, stating, “Although I have sent unto you saying, ‘You will deliver to me your silver and gold, your wives and children, (1 Melekym 20:5) nonetheless I will send my servants to you tomorrow about this time, and they shall search your house and the houses of your servants. Then it will be that whatsoever is pleasing in your eyes, they will take away.”’” (1 Melekym 20:6)**

For the sake of the women and children, not the king, some among the 7,000 convinced their capitulating monarch to allow them to take a stand against the marauding horde and demonstrate Yahowah’s support of His people. He acquiesced, they did, and Ben Hadad ran away to fight another day.

A few years later, however, once again deceived by his prophets, ‘Ach‘ab pursued the Syrian king. Knowing that he would be targeted, he convinced the king of Yahuwdah, *Yahowshaphat* | Jehoshaphat, to wear his royal robes into battle while the king of Yisra’el donned a disguise. But as luck would have it, ‘Ach‘ab’s deception failed when a random arrow found a joint in his armor. He would bleed to death.

‘Ahazaih, his son, would follow in his father’s footsteps. Of his two-year reign, it was noted...

**“And he did evil from Yahowah’s perspective because he walked in the way of his father and in the**

**way of his mother, also in the way of Jeroboam, who caused Yisra'el to be religious. He served Ba'al, made pronouncements on his behalf and worshiped him. He provoked Yahowah, the God of Yisra'el, to anger, consistent with everything his father had done.” (1 Melekym 22:52-53)**

The degradation of Yisra'el in Jezreel is the consequence of religion, of worshiping Satan as if he were God. Nothing is more irritating to Yahowah or more damning for humankind.

Yisra'el's fall was pervasive, with the king and queen, their sons and their prophets, their generals and subjects, all playing along. Religion had become a cancer and had metastasized throughout the Chosen People, such that there was no hope and none left to save.

Unfortunately, the treatment required to forestall religion's malevolent growth would be harsh and unrelenting. It would be nearly 3,000 years before this invasive and crippling malignancy would be arrested in a remnant of God's people.

For example...

**“Now (wa) *Mow'ab* | Who's Your Father (*Mow'ab*) rebelled, seeking to expand by revolting (*pasha*) against *Yisra'el* | those who Contend with God (*ba Yisra'el*) after (*'achar*) the plague of death and pandemic disease (*maweth*) of *'Ach'ab* | Father of the Brethren (*'Ach'ab*). (2 Melekym 1:1)**

**Then (wa) *'Achazyah* | Seizing and Controlling Yah (*'Achazyah*) fell to an inferior position (*naphal*) behind the lattice which served as a trap (*ba'ad ha sabakah*) in his upper chamber (*ba 'alyah huw'*) which (*'asher*) was in *Shomarown* | Pay Attention | Samaria (*ba Shomarown*). He became ill, afflicted and weakened by disease (*wa chalah*).**



**So he dispatched (*wa shalach*) messengers serving as envoys (*mal'ak*) and said to them (*wa 'amar 'el hem*), 'Go (*halak*), consult with, inquiring information to learn from (*darash ba*) *Ba'al Zebuwb's* | the Lord's Controlling Gift (*Ba'al Zebuwb*), the god (*'elohym*) of 'Egrown | Cut Out and Rooted Up (*'Egrown*). Find whether or not (*'im*) I will live and survive, being restored (*chayah*) from this sickness and injurious affliction (*min choly zeh*).'" (2 Melekym 1:2)**

Just when we thought that Israel's leadership had fallen to the lowest point possible, another sorry soul stumbled further away from God and deeper into She'owl. Darkness had enveloped them.

Ba'al Zebuwb is an interesting name because *zabuwb* is a fly in Hebrew. However, since no one names their god Lord of the Flies, we are compelled to consider the verbal root of *zabuwb*. And there we find that *zebed* means "to give or to endow." Combining this with "*ba'al* – the lord and master who owns and controls, we have either the Lord Endows or Gift of Control. And that is a name a fellow like 'Ach'ab would celebrate. This is because *zabuw* speaks of "being exalted and living in a lofty abode." Once out of the latrine, Ba'al Zebuwb becomes the Exalted Lord of Palatial and Extravagant Living.

Regardless of the Lord's name, we ought not be fooled; please make no mistake – Israel abandoned Yahowah by being religious. That is why God was and remains angry at His people and estranged from them. It is why Yahowah asked Howsha' to marry a religious prostitute and it explains why He addressed Jezreel in His divorce decree.

And yet, since God made a promise to reconcile His relationship with these reprobates, He would do what He could to constrain the growth of this sickness by extracting the most malignant cells. Yes, most would still die of the

disease, but a remnant would survive, and perhaps, as many as 7,000 to 70,000 of them will disavow Judaism, the rabbis and their preferred political party, in time to listen to Yahowah and respond appropriately.

Let it be known, however, that with such overt condemnations of religion presented and maintained within the books inspired by Yahowah, with the reference in Howsha' pointing us toward what occurred within the Jezreel Valley, and to this review of what prompted the long intermission foretold in the opening declaration of Howsha', there is no excuse for a single Jew to have been religious. One has to be willfully ignorant of the prophets to provoke God in this manner. It is so obvious that Yahowah hates religion – the likes of the Haredi are deliberately taunting the Almighty.

**“A messenger (*wa mal'ak*) of Yahowah (*Yahowah*) spoke (*dabar*) to 'EYah ('*el 'Elyah*) the *Tishby* | My Recourse (*Tishby*), 'Arise and go up (*quwm 'alah*) to meet (*la qara'*) the messengers and envoys (*mal'aky*) of the king of Samaria (*melek Shomarown*).**

**Say to them (*wa dabar 'el hem*), “Is it because (*ha min*) there are no longer any gods (*bely 'ayn 'elohym*) within Yisra'el (*ba Yisra'el*) that you are going ('*atem halak*) to seek after and petition, resorting to consulting with (*la darash ba*) *Ba'al Zebuwb* | the Exalted Lord's Gift of Control (*Ba'al Zebuwb*), the god ('*elohym*) of 'Egrown | to be Cut Out and Rooted Up ('*Egrown*)?””**  
(2 *Melekym* 1:3)

Gulp. There are no good answers. And so, they didn't attempt to give one...

**“And, therefore, it stands to reason that (*wa la ken*) this is what (*koh*) Yahowah (*Yahowah*) says ('*amar*), 'The bed is a death bier (*mitah*), the place from which you had ascended ('*asher 'alah sham*), but you shall not**

**come down (*lo' yarad*) from it (*min hy'*) because you will absolutely die (*ky muwth muwth*).” (2 *Melekym* 1:4)**

By saying that the king had ascended from this bed, the prophet was demeaning him. He had done nothing to earn the position of monarch. The only reason ‘Ach‘ab was considered a king was the source of the sperm that conceived him. He was similarly denounced when labeled “the king of Samaria,” because he claimed all of Yisra’el.

When his envoys told him that he was going to die, he wanted to kill the messenger. So, he repeatedly dispatched battalions of 50 soldiers to assassinate ‘Eiyah, only to have each torched by the Almighty. Then after all of the fireworks, the king died.

Exceedingly disgusted with the lot of them, Yahowah positioned Yahuw’ to rid His people of this problem. With Yahowah’s blessing, Yahuw’ journeyed to Jezreel to dispatch Jezebel. Upon his arrival, Satan’s little helper and mass murderer was thrown out a window and devoured by dogs. Ahab’s sons were next, their heads delivered in baskets before Yahuw’ and dumped before the gates to the city.

For the crime of promoting religion among God’s people...

**“And so Yahuw’ killed all who remained of the house of ‘Ach‘ab in Jezreel, along with all of his highest-ranking men and his acquaintances, especially his priests, until he left him without a survivor.” (2 *Melekym* 10:11)**

And therein is the story of Jezreel. It speaks volumes about what Yisra’el had become and is as germane to our time as it was to theirs.

It is obvious to the observant – as it is the predominant theme presented throughout the Towrah and Prophets – God’s problem with Yisra’el has always been their

preference for their religion over the relationship He had offered. But here, in the Jezreel Valley, this realization is inescapable.

Yisra'el had become as perverted and corrupt as the gowym surrounding them – all as a result of their disgusting religion. The only thing that distinguished these degenerates from other nations is that their epic failures were duly recorded for us to consider. And because Yahowah has not given up on them, while they have gone down in flames, they have risen from their own ashes. It is a luxury that other nations have not been afforded because they succumb to their epic failures.

While the history of Yisra'el and Yahuwdah is tragic – stained by religion – the gowym who abused them have been no better. And this is also clear: there can be no question that Yisra'el brought the divorce and long intermission upon themselves, but do not write them off. Yahowah has not replaced them. A day is coming when He will reconcile their tumultuous relationship.

Only one question remains: Will you be among those who eschew Judaism in time to become a *Yahuwd* | Beloved of Yah once again?

Two decades ago, this is where my enduring and passionate relationship with the Word of God began. Translating Howsha' has led us all on an epic journey, into the very presence of God. We have witnessed Creation, eavesdropped in the Garden, boarded the Ark, and walked alongside 'Abraham. We were eyewitnesses to the formation of the Covenant and Exodus from Mitsraym. And through it all, we have explored the Towrah and contemplated the revelations of the Prophets.



*Lo' Ruchamah* | No Mercy

*Called Out by Name...*

Had Yisra'el listened to God, they would have recognized that their religion was not only precluding them from receiving the blessings Yahowah intended for them but was also responsible for the litany of antagonizing consequences derived from continually antagonizing Him. The past 3,000 years should have been so very different. There would have been no Assyrian, Babylonian, Greek, Roman, or Muslim invasions, no Diaspora, no Holocaust, no Judaism, Christianity, Islam, or Communism. Had Yisra'el listened to Yahowah, there would have been no Talmud, no New Testament, no Zohar, no Quran, and no *Das Kapital*. Oh, what a wonderful world it would have been. Rather than Israel being the most demonized and denounced nation on Earth, it would be the most universally praised.

But alas, the prophet's whore would conceive again, begetting generations of unfaithful children...

**“She conceived** (*wa harah*) **again** ('*owd*), **and she gave birth to** (*wa yalad*) **a daughter** (*bath*).

**So He said to him** (*wa 'amar la huw'*), **‘Call her name** (*qara' shem hy'* – announce and proclaim that her reputation shall be known as) **“*Lo' Ruchamah* | No Mercy, No Favors, and No Compassion for being Unlovable** (*Lo' Ruchamah* – No Affection, No Forgiveness, and No Benefits: from *lo'* serving as a negation of *racham* – love and compassion, mercy and

pity, favor and forgiveness),” **because** (*ky* – indeed, affirming and strengthening this statement) **it will be a long time** (*‘owd* – well beyond the point which would have been expected, particularly regarding being allowed to convey the eternal testimony and to serve as witnesses) **before I once again** (*lo’ yasaph* – I return to the relationship and provide any additional) **perceive as lovable, show mercy toward, or beneficially favor** (*racham* – I am compassionate, loving, or affectionate (piel imperfect – the object consistently and continually receives the benefit of being loved or pity)) **the House of Yisra’el** (*‘eth beyth Yisra’el* – the Home and Household of those who Contend with and Strive against God), **such that I will lift them up, honor, or forgive them** (*ky nasa’ nasa’ la hem* – that I will incur or carry their burdens away, I will respect or support them, or consider raising them up so as to spare them (qal infinitive imperfect)).” (*Howsha’ / He Saves / Hosea 1:6*)

Yahowah is announcing to the Northern Kingdom (Yisra’el apart from Yahuwdah, thus ten of the twelve tribes) that they are no longer lovable. Therefore, until their attitude toward Him changes, they will receive neither compassion nor mercy. Furthermore, they would remain unapproachable for a very long time – much longer than they would have expected. For the next 140 generations, there would be no favors and no forgiveness from God toward Yisra’el.

Yisra’elites would not only be on their own, they were put out of business. God would cease speaking through them. There would be no support, no respect, and no way to rise above the hellish conditions that they were creating for themselves.

However, since Yahowah had promised to bless people from every race and place by way of the Covenant He established with ‘Abraham, He would continue to love

Yahuwdah for the sake of His Beloved, Dowd, and the remnant of His people...

**“Yet (*wa*) with (*‘eth*) the house and family (*beyth*) of Yahuwdah (*Yahuwdah* – Beloved of Yah and Related to Yah), I will continue to love them, favoring them and providing forgiveness and mercy through them (*racham hem* – I will retain an affectionate association with them, manifesting kindness and compassion through them).**

**I will liberate, deliver, and save them (*yasha’ hem* – I will keep them safe and free them (hifil perfect)) as (*ba*) **Yahowah** (*YaHoWaH* – our *‘elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration), **their God** (*‘elohym hem*).**

**However, I will not liberate, deliver, or save them (*wa lo’ yasha’ hem* – but I will not free or protect them) by bow, shooting projectiles, or being harsh (*ba qeshet* – by being stubborn, difficult, or burdensome; from *qashah* – hard to deal with), by a sword or any kind of weapon (*wa ba chereb*), by fighting a war (*wa ba milchamah* – by fighting; from *lechem* – by battling), by horsemen and swiftly flying aircraft (*wa ba suws*), or by mobile military vehicles (*wa ba parash* – war chariots and those riding within them).”** (*Howsha’* / He Liberates, Delivers, and Saves / Hosea 1:7)

Yahowah was promising to forgive and favor Yisra’el through Yahuwdah. And the most important individual to emerge from the House of Yahuwdah – Dowd – would play the starring roles. He had been and would be again. Since Dowd is presented as the Son of God and is also referred to “*‘elyown* | as God,” he would certainly qualify as the means to Yisra’el’s salvation – most especially in the role of the *Zarowa’* | Sacrificial Lamb.

This is yet another renunciation of Judaism as well as its derivatives, Christianity and Islam, because the God whose name they do not recognize is the source of our



salvation. It is something we have been emphasizing since the beginning: when it comes to knowing God and developing a relationship with Him, acknowledging His name and His Son is essential.

Since it is by fulfilling the *Miqra 'ey* | Invitations to be Called Out and Meet with God that we become immortal, perfected, adopted, enriched, and empowered, Yahowah is not liberating us from the deadly nature of religion through the deployment of armaments or by fighting battles. And while there will be copious amounts of weapons deployed in horrible wars as we migrate through the last days, no one will be saved by such malfeasance. We humans will be killing one another at a prodigious rate, but that is hardly the path to Heaven.

**“When she had weaned** (*wa gamal* – while she reared) **Lo’ Ruchamah** | **No Mercy, No Favors, and No Compassion as a result of being Unlovable** (*'eth Lo' Ruchamah* – No Affection, No Forgiveness, and No Benefits: from *lo'* – no *racham* – love, compassion, mercy, pity, favor, or forgiveness), **she conceived** (*wa harah* – became pregnant) **and bore a son** (*wa yalad ben*). (*Howsha' 1:8*)

**Then He said** (*wa 'amar*), **‘Announce that his name is** (*qara' shem huw'* – call him), **“Lo’ ‘Am ‘Any | Not My People** (*Lo' 'Am 'Any* – Not My Family),” **because** (*ky* – indeed) **you are not part of My family** (*'atem lo' 'am 'any* – you are not related to Me) **and I am not your God** (*wa 'anoky lo' hayah la 'atem*).” (*Howsha' / He Delivers / Hosea 1:9*)

Are you listening, Yisra'el? You have become so annoying with your perverted religion that Yahowah has disowned you! You have been disinherited. You have digressed from being Unlovable to being Orphaned. And it isn't because God has died but, instead, you did. You

received an engraved invitation to the Covenant, and you desecrated it and threw it away.

The Children of Yisra'el, the Chosen People, have become destitute. Worst of all, you worship a god who is not Yahowah, leaving you with no God at all. Introduced to the One true God, you have joined the ranks of those who irritate and annoy Him.

Yisra'el, apart from Yahuwdah, was entering history's longest intermission. And while God could no longer endure them, He would assure that they would endure long enough to eventually be saved.

**“Yet the number of the children of Yisra'el shall be** (*wa hayah misphar beny Yisra'el* – the census of those who Contend with God will be) **as the sand of the sea** (*ka chowl ha yam*), **because it cannot be counted** (*'asher lo' madad* – which cannot be measured), **numbered, or recorded** (*wa lo' saphar* – cannot be told).

**And it shall come to pass that in the place where** (*wa hayah ba maqowm 'asher*) **it was said of them** (*'amar la hem*), **“You are not My family** (*lo' 'am 'any 'atem*),” **it shall be said to them** (*'amar la hem*), **“You are the children of the living God** (*ben 'el chay*).” (*Howsha' 1:10*)

**Then the descendants of Yahuwdah** (*wa beny Yahuwdah* – the children of the Beloved) **and the children of Yisra'el** (*wa beny Yisra'el* – the children who have engaged and will endure with God) **will be gathered together and be as one** (*qabats yachdaw* – will be collected, assembled, unified, and in accord).

**They will appoint for themselves** (*sym la hem* – they will assign and put in place) **the best one as the leader** (*ro'sh 'echad* – the most excellent one as it was in the beginning, first and foremost).

**And then (wa) they will ascend upward to a higher place** (*'alah* – they will rise and be carried away (qal perfect)) **out of the Land** (*min ha 'erets* – from the Earth), **because great, intensely important, and empowering shall be** (*ky gadowl* – enabling growth and increasing; from *gadal* – to grow, be magnified, and empowered) **Yowm Yzra'el | the Day God's Seeds are Sown in Jezreel.**” (*Howsha* / He Saves / Hosea 1:11)

It was a rapid downward progression. Yisra'el had fallen from being unlovable and undeserving to being disinherited. They were no longer Covenant. Having rejected Yahowah, God rejected them.

In the matter of quantity over quality, they were long on one and deprived of the other. Clearly, God was not running a popularity contest.

While their downgraded status would plague them for centuries, even millennia, the relationship was slated for resolution. Kipurym in year 6000 Yah was a distant light on the horizon. Some of the descendants of those who had been ostracized for having become obnoxious, were restored to fellowship, becoming children of the living God.

The rift that had torn them apart will be mended. Yisra'el and Yahuwdah will be together again. Having been dispersed throughout the nations, they will be collected and gathered in one accord – something that seems unfathomable considering the propensity of Jews to disagree with each other and their God.

One of the many areas of agreement will be on their leader, their shepherd and messiah. They will choose the best one – Yahowah's Beloved, Dowd.

There is only one way to ascend upward out of the Land, and that is to be given access to *Shamaym* | Heaven. Since this requires the transformation from a three-

dimensional, physical being, to a seven-dimensional spiritual being, the subsequent enrichment, empowerment, and liberty exceed our comprehension. What had been deprived will now be restored. There will be a new day, a different and better outcome, in *Yzra'el*.

With so much having occurred in and around the Jezreel Valley, God is returning our attention to Yisra'el's thoroughfare, her breadbasket, and her battlefield. Something exceedingly good and very important will transpire to counteract the often-hellish history of this place.

Beyond the stories we addressed in the previous chapter, there is another worthy of our consideration. Yes, Gideon was triumphant in Jezreel, Sha'uwl was defeated and committed suicide, and Dowd was victorious. But that is not the story Yahowah is addressing here. *Yowm Yzra'el* | the Day God will Reap what He has Sown in Jezreel is directing our attention to the Towrahless One, along with the millions who will invade Israel in the Last Days. It will be the mother of all battles. As is so often the case with the Almighty, and fitting, Yahowah will prevail over religious, political, militant, and conspiratorial gowym in the place Yisra'el acted most like them.

*Yowm Yzra'el* | the Day the Seeds Sown by God come to fruition in Jezreel is illustrative of one of the last battles Yahowah and Yahuwdym will fight for the survival of Yisra'el. It draws upon an intriguing history. Sha'uwl would commit suicide in the valley after his army was annihilated by the Philistines. He chose his fate as surely and he chose to consult with the Witch of Endor. By contrast, Dowd would fight 66 battles, and win them all, even ridding the Land of the Philistine problem in this place, because he always relied on Yahowah.

Fast forward 3,000 years, and we find Yahowah engaged again to protect the remnant of His people. As is

foretold in *Yasha'yah*, *Yirma'yah*, and *Dany'el* countless millions of Muslims under the Islamic Federation will flood into Israel with the intent of annihilating Jews while claiming the land for Allah.

Yahowah does not quantify the number of enraged Muslims who will flood into His home, but the metaphors He deploys throughout the prophets suggest that we should expect in the range of 100 million. As for Jezreel accommodating that many, the math is rather interesting. The Valley is approximately 100 square miles. Whether marching or in an encampment, each armed and provisioned combatant requires around 3 square yards of space. With 3 million square yards per square mile, up to 100 million Muslims will receive what they intended to inflict in the shadow of Megiddo.

While we have broached this battle periodically throughout the prophets, the final determination of its timing, the identity and quantity of the combatants, and whether it is one war or two spreading from Jezreel to Jerusalem will be determined in due time. We still have a lot on our plate to survey and digest.

In the order of things, this, the 8<sup>th</sup> volume of *Yada Yahowah*, is one of only three remaining to be retranslated and rewritten to complete our second to last edit of the Series. Once finished and properly positioned in their places on the bookshelf at [YadaYah.com](http://YadaYah.com), we will turn our attention to integrating the events pertaining to *Yowm Yzra'el* into these volumes. After rewriting and augmenting *God Damn Religion* and *Twistianity*, I would like to pursue a comprehensive and integrated analysis of *Dany'el* / Daniel 9 through 12, *Zakaryah* / Zechariah 12 through 14, and *Yow'el* / Joel chapter 3. We will find ourselves investigating the fate of Babylon and *Yisra'el*, beginning with *Yasha'yah* / Isaiah 17 and 18 then 47 through 66. We will pursue this same storyline in *Yirma'yah* / Jeremiah, beginning in chapters 49 through 51.

This will be a year's work, as will be adding a volume or two to *Coming Home*. And then, we'll see how much time we may have left.

The Haredi pine for a warrior messiah to protect and exonerate those undeserving of either. But otherwise, the rabbis do not seem to care anymore about these prophecies than anything else Yahowah has conveyed. In their defense, that is what one would expect since their future with God is more dire than their past.

Considering Yahowah's portrayal of them, we should not be surprised that Jews promote conflicting opinions. However, with Chabad serving as the voice of Ultra-Orthodox Judaism, the most influential iteration of the Jewish religion within Israel, their presentation of "The Battle of Gog and Magog" is particularly relevant. And it affirms that the rabbis are clueless. "The prophet Ezekiel (chapters 38-39) describes a climactic battle that will be instigated by Gog and/or Magog, and will be waged against Israel and G-d. The defeat of Gog and Magog will precipitate the Messianic Redemption. It is difficult to dwell on this topic because it is so shrouded in mystery. We are uncertain as to the identity of Gog and Magog, whether Gog and Magog are the names of nations or individuals, whether this battle will be a physical or spiritual battle, and even whether it has already occurred or not.

According to tradition [the Talmud], the central personality in this war is Moshiach ben Yosef—Moshiach of the tribe of Joseph. Jewish tradition speaks of two redeemers, each one called Moshiach. Both are involved in ushering in the Messianic Era. They are Moshiach ben David and Moshiach ben Yosef.

Moshiach ben Yosef will be killed in the war against Gog and Magog. Again, it is unclear whether the death will be in physical battle, or as a result of the spiritual battles

which he will wage against the forces of evil. Either way, the prophet Zechariah (12:10) describes the national mourning that will follow his death.

Apparently, though, the death of Moshiach ben Yosef is not inevitable. The master-kabbalist Rabbi Isaac Luria, known as the Arizal, said that when saying in the Amidah the words, "speedily establish the throne of Your servant David," one should beseech G-d that Moshiach ben Yosef should not die in the course of his struggles.

According to certain sources [rabbis rather than Yahowah], Moshiach ben Yosef will serve as Moshiach ben David's viceroy. Thus finally bringing to an end the schism between the northern Ten Tribes, which were ruled by Joseph's descendants, and the Kingdom of Judea, which was ruled by the Davidic dynasty.

Some say that Elijah will arrive before the war of Gog and Magog, while others say that he will arrive three days prior to the revelation of Moshiach.”

One would have thought that, over the course of the past 2,000 years, at least one rabbi would have done what we have done and continue to do. Why not study Yahowah’s revelations word by word, comparing what He says on this topic to everything else He has conveyed on the same subject? We may not answer every question, but we will not be left wondering when ‘EiYah is going to return nor will we promote the nonsense of tradition and speculate on the apprenticeship of “Moshiach ben Yosef” serving a “ben [son of] David.” If it were not for the fact that the souls of many millions of Jews have been poisoned by this vomit, we could simply write this off as the blind leading the visually impaired.

I will acknowledge one thing the rabbis got right. They have correctly ascertained that [Yahowah] is not intervening on behalf of Yisra’elites, or because Jews deserve it but, instead, to redeem His good name,

recognizing that it has been tarnished by its association with Yisra'el.

Similarly, Roman Catholics and other Orthodox denominations of Twistianity don't much like what Yahowah says of them, their fate, or His plans for Yisra'el. And they are less interested in the "Old Testament" than the Jews whom they claim to have replaced. Then, of course, there is the problem of Daniel revealing that the Roman Catholic Church is the worst and final iteration of Babylon.

Undaunted, Protestants and Evangelicals have sought to interpret mistranslated statements from the "Old Testament" through the lens of Revelation – a trend popularized by Hal Lindsey's *The Late Great Planet Earth*. Unfortunately, the process used is similar to those who promote conspiracies. They misappropriate and errantly interpret a tiny fraction of what's been provided while ignoring the rest of the evidence because it does not fit with their preconceived opinions and is caustic to their religious beliefs.

There is a considerable hullabaloo regarding Gog in the Islamic scriptures. This is because Muhammad bought Talmud readings from the rabbis in Yathrib to make his Quran appear credible – and the rabbis had written of Gog. Considering himself a messianic figure, and loving war, he was drawn to their commentary on Ezekiel. His presentations of their accounts are among the most laughable in the Quran and Hadith – and that's saying something.

These myths revealed, let's stay focused on Yahowah's declaration through Howsha', knowing that we will return to *Yzra'el* in due time.





Opening the 2<sup>nd</sup> chapter, we find that the descendants of Ya'aqob had bonded, but it was with one another rather than God...

**“Say to your brothers** (*'amar la 'ach 'atem*), **“My people** (*'am 'any – my family*),” **and to your sisters** (*wa la 'achowth 'atem*), **“She could have loved and been kind** (*racham*).” (*Howsha' 2:1*)

**Rebuke, quarreling and contending with** (*ryb ba – issue a complaint against and debate in opposition to*), **your mother** (*'em 'atem*). **Prosecute, filing a complaint** (*ryb*), **for she is not My woman** (*ky hy' lo' 'ishah – indeed, she is not My wife*), **neither am I her man** (*wa lo' 'iysh hy' – nor am I her husband*).

**Let her, therefore, turn away from** (*wa suwr – she should change direction and reject*) **her illicit and illegitimate relationships, her idolatry and whoring** (*zenunym hy' – her prostitution, adultery, and religious worship*) – **such that they are away from** (*min – out of*) **her presence** (*pane' hy'*), **with her unfaithfulness** (*na'aphuwphym hy' – her adultery and religiosity*), **from the way she perceives her breasts** (*min bayn shad hy' – from between her bosom where children are nurtured*). (*Howsha' 2:2*)

**Otherwise** (*pen*), **I will strip her naked, exposing her** (*phashat hy' 'arowm*). **I will present her** (*wa yatsag hy'*) **as the day she was born** (*ka yowm yalad hy'*), **causing her to be akin to a lifeless and barren place of questionable words** (*wa sym hy' ka ha midbar*). **I will make her** (*wa shyth hy'*) **similar to parched earth** (*ka 'erets tsyah*), **such that she dies of thirst** (*wa muwth hy' ba ha tsama'*).” (*Howsha' / He Liberates / Hosea 2:3*)

This indictment is universal. The men have been condemned as prostitutes and now the women are being called whores. Yisra'elites have been disinherited and

divorced. And the cause of her infidelity, the affair which has robbed Jews of Yahowah's mercy, is their religion.

Yisra'el has become an infertile womb, a nation of miscarriages, of aborted souls precluded from reaching their potential. Their affliction had become so pervasive even a mother's nurturing milk was now toxic. Rather than nurturing her children upon her bosom, her breasts are nothing more than bait used to trap her next lover.

Religion is insidious, especially Judaism, because it infects every aspect of people's lives – from what they say to what they do, from what they consume to what they believe, influencing their education, disposition, and professions.

As is the case with such things, they must be exposed and condemned for the people to heal. God is doing both, as are we.

Religion is fatal. Bad enough, long enough, God will eventually tire and give up, disinheriting and divorcing even His own people.

According to Yahowah, a child's fate can be linked to their parent's beliefs and allegiances. If a mother is a religious whore, chances are her children will be similarly unfaithful, immoral, and idolatrous. A Haredi mother will beget Ultra-Orthodox children, just as a Muslim mother will breed jihadists. This is the reason Yahowah didn't remove the children before the flood cleansed Mesopotamia, protect them from the brimstone that incinerated Sodom, or take them out of the Lord-*Ba'al*-worshiping Canaanite towns the Yisra'elites conquered. Yahowah knew that these children would grow up to be just like their parents. Rats breed vermin, not meerkats.

The fourth verse of Howsha's second chapter opens with a verdict some may find troubling:

**“And so, with regard to (*wa ‘eth*) her children (*beny hy’*), I will be neither loving nor compassionate, neither merciful nor kind (*lo’ racham*), because (*ky*) they are the children (*beny*) of their religious infidelity, their feigned love, and of seeking to profit by being disingenuous (*zanuwnym hem* – of them seeking to be enriched through the pretense of affection, of their idolatry and immorality). (*Howsha’* 2:4)**

**It should be obvious that (*ky*) their mother (*‘em hem*) is unfaithful and acts like a religious prostitute (*zanah* – is a harlot and a whore, soliciting the things a man can provide under false pretenses, being disingenuous, immoral, and idolatrous in exchange for money, engaging in a charade rather than love).**

**She who conceived them (*harah hem*) should be ashamed and humiliated (*bowsh* – acted inappropriately and should be exceedingly disappointed).**

**This is because she conveyed her intent, saying to herself (*ky ‘amar*), “I have chosen to continually go after (*halak ‘achar* – I want to conduct my life such that I consistently chase right to the end (*qal* imperfect cohortative)) what I desire from my closest and most intimate, familial relationships (*‘ahab ‘any* – my lovers) which provide (*nathan* – which give and offer) my bread (*lechem ‘any*), my water (*wa maym ‘any*), my wool (*wa tsemer ‘any*), my linen (*wa phesheth ‘any*), my olive oil (*wa shemen ‘any*), and my drink (*wa shiquwy ‘any*).”” (*Howsha’* / He Delivers / Hosea 2:5)**

God is communicating in first person to the people He not only created but also chose to enrich, liberate, educate, and empower. This is His assessment after having experienced their lack of gratitude and having suffered through their obnoxious religion. Yahowah had endured 60 generations after Ya’aqob, each unlovable, and He would

witness 140 more before the problem would be sufficiently resolved to reconcile His relationship with them.

God's diagnosis is that His people had contracted an acute and fatal case of *zanah*. Their religious infidelity was killing them. Masking the symptoms by being disingenuous was not fooling anyone, especially God. It was obvious.

Life for Jews had become a charade, as they even feigned their devotion to God. Imagine all of that work, all of the pretending, the many prayers and rituals – and it was all for naught.

Judaism is so inappropriate, so disingenuous, the people should have been ashamed of what they had done to antagonize Yahowah. Then to make matters even worse, God is saying that Jewish women do not even love their husbands. Even in marriage, they are prostitutes, trading the pretense of affection for food and shelter, with their wombs becoming a commodity to barter. Jewish women are not only unlovable, they are unloving.

The list of things Yahowah articulates is significant. Bread and water are necessary to keep us alive – temporarily sustaining our mortal bodies. Wool and linen are woven into clothing and provide a covering to hide our imperfections. That is why God told these women their infidelity would be exposed. Olive oil and drink are spiritual references in that oil represents Yahowah's Spirit and pure light, while drinking wine is symbolic of celebrating Chag Matsah.

We have said it and, now, so has God. The religious are not welcome in Heaven. Salvation is not part of the discussion in Judaism because there is no means of salvation for the religious...

**“Likewise, in response (*la ken*), behold (*hineh* – pay attention), I will guard to restrain and block, hedging up**

(*'any suwk* – I will fence in, erecting a preventive barrier to shut) **that which is associated with your path** (*'eth derek 'atah* – pattern of life) **with thorns** (*ba ha syrah* – thorn bushes which are painful to encounter).

**I will erect a stone wall to block her progress** (*wa gader 'eth gader hy'* – I will make a barrier to hem her in) **so that her way of life** (*wa nathybah hy'*) **will be incapable of discovering it** (*lo' matsa* – she will not uncover it, encounter it, or attain it). (*Howsha' 2:6*)

**So, she will pursue and annoy** (*wa radaph* – she will chase after, hound, and follow, even be chased and harassed by) **her most intimate lovers and passionate desires** (*'eth 'ahab hy'* – her sexual relationships, romances, and emotional cravings), **but she will not achieve what she is chasing after** (*wa lo' nasag 'eth hem* – she will not reach her goal).

**She shall seek them and will conspire with them** (*wa baqash hem* – she will desire them and will try to procure them), **but she will not prevail** (*wa lo' matsa* – she will never uncover the truth about them or find what she seeks).

**Then she will say** (*wa 'amar*), **“I will go and reverse course, returning to** (*halak wa shuwb 'el* – I will travel so that I can restore the relationship with) **my initial husband and former man** (*'iysh 'any ha ri'shown* – my original individual) **because it was better, more productive and beneficial** (*ky towb* – more prosperous and pleasing) **for me then than now** (*la 'any 'az min 'atah*).” (*Howsha' 2:7*)

**But she did not know** (*wa hy' lo' yada'* – she did not perceive or acknowledge, contemplate or assimilate, the information required to understand, or even care) **that I gave to her, providing for her** (*ky 'anoky nathan la hy'* – I bestowed and placed before her so she could approach) **the grain** (*ha dagan* – the barley to multiply and increase), **new wine** (*wa ha thyrowsh* – to be an heir), **and olive oil** (*wa ha yitshar* – fresh anointing oil), **in addition to having**

**greatly increased her silver** (*wa keseph rabah la hy'*) **and gold** (*wa zahab*), **which they assigned to** ('*asah* – they used to perform for and create) **Ba'al | the Lord** (*la ha Ba'al* – for the one who seeks to own, possess, and control).'" (*Howsha' / He Protects / Hosea 2:8*)

This is the kind of statement the religious find inconceivable. Rather than God showing them the way and welcoming them with open arms, Yahowah is preventing the religious from getting anywhere near Heaven. The way He has provided is off-limits to them.

God has no interest in saving everyone. Quite the opposite, He is deliberately preventing the vast majority – those who are religious – from walking along the path He has provided to eternal life. He isn't being unfair or unkind but, instead, just and merciful. His is the only moral and rational choice.

And let's be clear: God isn't just making the way difficult to find, He is deliberately blocking it, erecting a preventive barrier to shut the religious out of Heaven. He has accomplished this in such a way that the faithful will find it painful to approach. His blockade is not temporary either but built of stone. And it is hidden in the one place Yahowah can be assured the religious will never find it – in the midst of His rebuke of them.

God offered His people the Covenant and all of the benefits associated with it. They rejected His offer. He introduced Himself to them, saved them, and enlightened them, but they repeatedly withdrew, preferring the company of false gods and being religious. Yahowah wasn't going to force them to be part of His Family, so He let them go and blocked the path back home – lest they corrupt it like everything else He had offered them.

Prior to *Yada Yahowah*, I am unaware of any Jewish man or woman who had come to accept Yahowah or chose to participate in His Covenant Family. Today, that number

is small but growing. And it will continue to increase between now and Kipurym in year 6000 Yah, when the last decision will have been made.

Left to their own devices, Jewish women will do as they have always done – seek the support of men who do not love them any more than they deserve to be loved. They are not alone in this regard – it is the blight of most every religious marriage. Of such women, Yahowah writes: “She will pursue her desires and annoy her lovers, chasing after and harassing them.” But it will never be satisfying, and she will never prevail, knowing in the end that it was all for naught.

For generations of Jews, there is no going back. The gifts Yahowah has offered have been squandered. For thousands of years, Jews have given their Lord the gifts God had given to them – including their place in His plans, their liberty, and their lives.

It isn't that Gentiles are any better. In fact, Jews inherited their affinity for *Ba'al* | the Lord from them. He remains the god of Christianity and Islam.

To suggest that Yahowah despises Judaism and the rabbis who have laid its foundations is the ultimate understatement. Let it be known, those who have consumed its toxicity and shared it will be among the first to die upon Yahowah's return – crushed to death by the worthless edifice of their words. The whitewashing and smearing over of the Towrah and Prophets with the Talmud and Zohar is a crime, one that will cost religious Jews their soul.

So much for the rabbinical notion that Ezekiel is “shrouded in mystery.” The only conundrum found in these words is how rabbis have managed to fool Jews into believing that they are esteemed by the God who actually despises them. And should someone reading this protest that the rabbis don't claim to be prophets, perhaps this

excerpt from an article published by *Arutz Sheva* today as I was editing this chapter will help. It was written by Rabbi David Samson and published on the 26<sup>th</sup> of June 2022 under the title: “The Land of Prophecy – if we had a Geiger counter to measure the Divine Presence in Israel, it would crackle loudly, while outside Israel it would hardly be heard.”

“When the celestial Maggid [an itinerant Jewish preacher whose discourse on a biblical text is usually embellished by parables drawn from the rabbinical commentaries and from Jewish folklore and is often delivered in a chant] appeared to Rabbi Yosef Karo on Shavuot night, he instructed Rabbi Karo and his study partners to make Aliyah [from ‘*al* – over and above and *Yah*] so that their Divine conversation could continue. The Vilna Gaon explained that the reason the author of the “Shulchan Aruch” was able to have a Maggid was because he lived in Eretz Yisrael (Introduction of Rav Chaim Velozener to the commentary of the Gaon on “*Safra Di Tzniuta*”).

While the Maggid first appeared while the Beit Yosef (Rabbi Karo) still lived in Turkey, one of the reasons for its appearance was to command Rabbi Karo and his colleagues to ascend to the Holy Land, where the reception of Divine Enlightenment is pure.

The classic treatise on Jewish Faith, “*HaKuzari*,” written by Rabbi Yehuda HaLevi, calls the Holy Land - the Land of Prophecy. He states: “Whosoever prophesied did so either in the Holy Land or concerning it,” (See Ch. 2:14; 4:10; 4:17).

For example, the Prophecy which Avraham Avinu received in Chutz L’Aretz (the Diaspora), -“*Lech lecha!*” - was to command him to go to Israel. Similarly, the Prophecy which Moshe Rabbenu [rabbis are now claiming that Moseh was a rabbi, too] received in Egypt and in the



Sinai Wilderness was to take the Children of Israel out of bondage and to bring them to the Promised Land, as the Torah recounts when Hashem [from *ha* – the and *shem* – name] first appeared to him at the “Burning Bush,” as it says, “I am come down to deliver them out of the hand of Mitzrayim and to bring them up out of that land to a Land good and large, to a Land flowing with milk and honey... (Shemot, 3:8).

In the healthy, normative state of the Jewish People, when they live in their unique Holy Land, phenomenon like Ruach HaKodesh (Divine Inspiration) and Prophecy are the natural norm. [Methinks Yah may disagree.] Our Sages inform us that in the time of King Saul there were two hundred prophets, called “zophim.” The Gemara states: “There were, as we have learned, (throughout history) a great many prophets in Israel, double the amount of people who left Egypt,” (Megillah 14a. Shmuel 1:1). [Not so much.]

While Ruach HaKodesh can appear anywhere in the world, the home of Prophecy is in Eretz Yisrael. Our Sages stated: “The Divine Presence is not revealed abroad.” [Inaccurate according to Yahowah’s actual prophets. After all, Moseh never set foot in Yisra’el and he was the greatest of the prophets.] Therefore, when the prophet Yonah wanted to cease prophesying, he fled from the Land of Israel, as it says: “But Yonah ran away from the Lord and headed for Tarshish... he went abroad and sailed for Tarshish to flee from the Lord ” (Yonah, 1:3, 1:10; Also, “Michilta d’Rebbe Yishmael,” Bo. And see, Moed Katan 25A).

In his writings on the Land of Israel, Rabbi Kook teaches: “It is impossible for a Jew to be devoted and faithful to his contemplations, logical reason, conceptualizations and imaginations when he is outside the Land of Israel, compared to their quality of faithfulness in Eretz Yisrael. Revelations of holiness, on whatever level,

are clean in Eretz Yisrael according to their level, while outside the Land of Israel, they are mixed with abundant dross and impure husks,” (“Orot,” Eretz Yisrael, 1:4). [Oops, this lie undermines the Babylonian Talmud which was written in, guess where, Babylon, as well as the foundation of Hasidic Ultra-Orthodox Judaism which was conceived within Ukraine. While on the subject, the Zohar was written in Spain.]

Similarly, the Arizal’s foremost student, Rabbi Chaim Vital, writes: “And should (the seeker of Ruach HaKodesh) be outside of the Land of Israel, even if he is an absolute Tzaddik [*tsadaq* means right even though these clowns have been entirely wrong] without any impediments of sin, behold the barriers of the defilement of Chutz L’Aretz (the Diaspora), combined with his personal sin of living outside of the Land of Israel, will prevent true and holy Divine Perception from reaching him” (“Shaarei Kedushah,” Part 4 Gate 3, Pg. 163, Gross Edition).

This axiom was reiterated by Rabbi Eliyahu of Vilna, commonly known as the Vilna Gaon, in an amazing story related by his greatest student, Rabbi Chaim of Volozhin: “I was once personally involved (with the magnitude of the Gaon’s Divine Revelation) when our Rabbi (referring to the Gaon of Vilna) sent me to my brother, the holy and pious giant of Torah, our teacher, Rabbi Shlomo Zalman, of blessed memory. [Can you imagine these Jewish religious deceivers saying anything this magnanimous about Yahowah?] Although younger than me in age, my brother is greater than I am in every way. The Gaon of Vilna commanded me to tell him in his name not to give audience to any angel or heavenly messenger that would shortly appear to him. The Gaon explained that even though the Beit Yosef (Rabbi Yosef Karo) had a “Maggid” appear to him, this was two-hundred years ago when the generations were purer and he lived in Israel. Especially here (in Vilna) outside of the Land of Israel it is impossible

that an entire Divine Revelation will be purely holy without any mixture of foreign, unholy husks” (Introduction to “Safra D’Tzniutah”). [This is a perplexing restriction they are placing on the Almighty God who created the entire universe, which is a smidgeon larger than the finite borders of Israel.]

Because the channel of imagination [credit where credit is due] is the faculty of the mind that is used to receive Divine Revelation, if it is not functioning properly, or if a person is located in a place where spiritual static abounds, then the messages received will be tainted by dross. In Israel our imaginations are pure and healthy. In contrast, outside of the Land the channel of imagination is sullied with the mixture of impure forces which roam freely throughout the polluted spiritual realms of the nations.

In another essay in “Orot,” Rabbi Kook sharpens the distinction between the spiritual worlds of Eretz Yisrael and the lands of the nations. He writes: “The imagination in the Land of Israel is lucid and clear, clean and pure, and ready for the revelation of Divine Truth, and for the embodiment of the high, uplifted will of the idealistic trend which is found in the higher echelons of holiness. It is prepared for the explanation of Prophecy and its lights, for the enlightenment of Ruach HaKodesh and its illumination.

“In contrast, the faculty of imagination which is found in the land of the nations is murky, clouded in darkness, in shadows of defilement and pollution. It cannot rise to the heights of Kedushah (holiness), and it cannot form the foundation for the influx of Divine Light that rises above all of the baseness of the worlds and their oppressive straits.

“Because the intellect and the imagination are bound up together, and act and interact one upon the other, the intellect which is outside the Land of Israel is also incapable of being illuminated with the light which exists

in the Land of Israel. ‘The air of Eretz Yisrael causes wisdom’" (“Orot,” 1:5). [It’s little wonder that the rabbis quote themselves to promote their delusions and avoid Yahowah’s testimony to the contrary. But, nonetheless, should we be looking for plastering over and whitewashing, we have found the mother lode.]

This means that if we had a Geiger counter that could measure the Divine Presence, in the Land of Israel the meter would crackle like crazy, while outside of the Land the crackle would hardly be heard and the dial would point toward the lower end of the scale.

Does this mean that if you don’t live in Israel you can’t connect with Hashem? Not at all. Even though the Vilna Gaon bemoans the impure level of Ruach HaKodesh outside of Israel, levels of Ruach HaKodesh can appear there.

What then is the secret? How were the Vilna Gaon and other Tzaddikim able to attain high levels of Ruach HaKodesh in the spiritually polluted environment of Chutz L’Aretz (the Diaspora)? The answer lies in wanting to live in Israel. The Vilna Gaon genuinely yearned to ascend to the Land of Israel. He pleaded with tears for his students to make Aliyah and begin to resettle the Promised Land in order to advance the Redemption of Israel. He himself left his possessions behind and set off for the Holy Land without his wife and children until he was mysteriously prevented (see the Letter of the Gra to His Wife upon His Departure for Israel).”

Should you be interested in talking to a stone wall, and should you want to rebuke Rabbi David Samson for his claims that rabbis are prophets, he is “Rosh Yeshiva of YTA, the Yerushalayim Torah Academy, and the founding dean of the King Solomon Academy online school. He is the author of four popular books on the teachings of Rabbi Kook, and the recent books *Contact* about Prophecy and

Divine Inspiration, and an English translation of Rabbi Kook's *Rosh Milin* on the Hebrew letters, all available at Amazon Books. He also teaches classes in Jewish Meditation." And his future address will be next to his fellow rabbis in She'owl.

I find it reassuring when the religious admit to doing precisely what Yahowah has condemned. It is as if God could see into the future and is holding them accountable based on their own testimony. Not only have they admitted to receiving prophecies that Yahowah did not inspire, but by plastering over God's message with their own, they are also guilty of whitewashing the evidence Yahowah has provided.

This is the bane of Judaism, Christianity, and Islam, in that all three religions claim that *the Towrah, Prophets, and Psalms* were inspired by God but then plaster over His words with their own in the Talmud, New Testament, and Quran. In so doing, they conceal the truth as it was originally written, and then bring their lies to the forefront, writing their religious myths right over the top of Yahowah's testimony.

In most early religions, the name and title *ha Ba'al* | the Lord addressed their sun god. *Ba'al* | the Lord was worshiped as a fertility deity whose rites of death and resurrection were celebrated seasonally by the Canaanites and Phoenicians in ceremonies that included human sacrifice and temple prostitution.

The most popular graven image associated with *Ba'al* | the Lord was a bull, a "golden calf," because the sun is in the constellation of Taurus during the spring equinox. When it crosses the equator at noon, it was believed to have impregnated Mother Earth, represented by Ishtar / Astarte / 'Asherah, the goddess Christians unwittingly venerate on Easter during the first Sun-day of spring.

The sun is then resurrected nine months later at the winter solstice, *Ba'al's* | the Lord's birthday, the date early Christians chose to designate as Christmas. This was initially the birthday of Tammuz in Mesopotamia and became the birthday of Mithras in Rome; one was *Ba'al's* predecessor, the other a derivative.

Sun gods like the Lord *Ba'al* were all known by the sign of the "cross." This imagery predates Christianity throughout pagan mythologies. Therefore, when Constantine claimed to have seen the sign of the cross superimposed before the sun, while allegedly hearing, "under this sign conquer," he was revealing the source of his inspiration. Moreover, of all of the repulsive notions associated with religion, the idea of worshiping a tortured and dead god on a stick has to be among the very worst.

As a sun god, *Ba'al* | the Lord was represented by circular halo disks. It's the same halo the Roman Catholic Church has had its artisans place over the heads of their "saints" – turning the "Virgin Mary" and the "Lord Jesus Christ" into Apostles of *Ba'al*.

The other symbol of the Christian religion, the "Church," was also derived from *Ba'al's* sun identity. The word "church" cannot be found in the Towrah, Prophets, and Psalms. There is nothing even close to its meaning or sound. Even in the Christian New Testament, it is instructive to know that the Greek word changed to church, "*ekklesia*," means "to call out." *Ekklesia* is not a name, and it does not denote an organization or a building. There is no linguistic root meaning of the word, church, in any language. But nonetheless, the word has a history. It was derived from "Circe," the name of Helios' daughter, a Germanic sun deity. It is from this word that we get circus and circle.

And lest we forget, "synagogue" is from the Greek word, *sunagoge*, which is a derivative of *sunago*. It speaks

about bringing people together but away from God. *Sunago* is a compound of *sun* | to be united and in one accord in the company of others and *ago* | to be led along, carried away, and removed. So, perhaps, we should hold a contest to determine which is worse: church or synagogue.

Whether it is in one of these places or the other, with the Lord disguised as HaShem or Jesus, let it be known that *ha Satan* | the Adversary wants to be seen and worshiped as the Lord God. He wants mankind to submit to him. He wants to be worshiped as if he were a god. Therefore, he convolutes and counterfeits the things of God: obedience rather than choice, faith rather than knowing, a Church rather than the Covenant, Gentiles instead of Yisra'elites, Easter for Passover, Halloween for Reconciliations, Christmas for Tabernacles, Sunday for the Shabat, Talmuds, New Testaments, and Qurans for the *Towrah*, *Naby'*, *wa Mizmowr*, and all manner of fictitious names instead of Yahowah.

Fortunately, on behalf of the Yisra'elites who are observant, who come to know Yah, and who survive the Time of Ya'aqob's Troubles, God inspired Howsha' to write...

**“Therefore, when** (*la ken* – likewise, it is for certain) **I return** (*shuwb* – I will come back to stay and continually restore (qal imperfect)), **I will grasp hold of** (*wa laqach* – at that moment I will select, accept, receive, collect, and obtain (qal imperfect)) **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, indeed, save, by delivering** (*wa natsal* – I will spare by providing (hifil perfect)) **My wool** (*tsemer* ‘*any*) **and My linen** (*wa pishet* ‘*any*) **to cover and conceal** (*la kasah* – to clothe) **her nakedness** (‘*eth* ‘*erwah hy*’ – her vulnerabilities and imperfections, her unattractiveness and deficiencies).” (*Howsha*’ / He Saves / Hosea 2:9)

Since this is written in first person, “when I return” affirms that, just as Yahowah was previously here to lead His people to the Promised Land, it also reveals that He will return to bring His wayward children back home. In this case, the *dagan* | grain God is selecting, accepting, and receiving unto Himself represents saved souls. These fortunate individuals are *dagah* | increasing in number and growing in stature at the ‘*eth* | proper time, which is in advance of Yahowah’s arrival. According to the etymology, they have *dagal huw*’ | closely examined his banner, one God has raised on their behalf. The fact that you are reading these words deep into *Yada Yahowah* within a decade or less of His return, you are likely counted among them.

The *thyrowsh* | wine of inheritance delivered *ba Mow’ed huw*’ | as part of his Eternal Witness regarding the Restoring Appointments, when phrased this way, is particularly revealing. From the very beginning, as the first words were translated and considered, we have known and shared that the first three Mow’edym – Pesach, Matsah, and Bikuwrym – provide the benefits of the Covenant, which is our inheritance from Yahowah. The fourth, Shabuw’ah, adds to our enrichment and empowerment, adding emancipation since we are withdrawn from the limitations of the physical world.



This realization is immensely affirming and profoundly important, as well as unique to these volumes and, thus, to God's banner. Further, when spoken in Yahowah's voice, *huw'* | he directs our attention to someone serving God and His people in this way. Therefore, Yahowah is predicting that someone sharing this rebuke of His people, with God explicitly disinheriting Yisra'el for being overtly religious, would, at the right time, explain that the Mow'edym were conceived to remedy the problem. He would announce prior to Yahowah's return that an increasing number of Yisra'elites would grow in stature as a result of reading this banner.

To complete God's picture, He is saying that, upon His return, He *natsal* | will rescue and defend, spare and save, His people by delivering His wool and linen, which are symbolic of His children's everyday and special occasion apparel, God's way of adorning us so that we appear perfect in His sight. Just as He had during the exodus from 'Eden, He will do upon our return to the Garden, *la kasah* | to clothe and conceal our *'erwah* imperfections and deficiencies.

In this regard, I have some thoughts worth considering. Yahowah's first encounter with humankind was in the Garden with 'Adam and Chawah where He enjoyed a close personal relationship. (*Bare'syth* / Genesis 3:8) His second series of interactions transpired when He appeared in the form of a man and walked, talked, and ate with 'Abraham. This is the relationship which gave birth to the *Beryth* | Covenant. (*Bare'syth* / Genesis 17 and 18)

Yahowah's third visit was to confirm the Covenant with Ya'aqob, showing that the often wayward patriarch would be the living embodiment of Yisra'el – Yahowah's witness to mankind. (*Bare'syth* / Genesis 32) His fourth appearance was with Moseh and later to all of the Children of Yisra'el during the *Yatsa'* | Exodus when He, over the

course of forty days, authored and inspired the Towrah. (*Shemowth* / Exodus 24)

Yahowah would return to meet with *Shamuw'el* | Samuel near the Ark of the Covenant in Shiloh. Of this event, 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.”** (*Shamuw'el* / 1 Samuel 3)

The sixth encounter with humankind will be special. Yahowah will arrive with Dowd to fulfill the sixth *Miqra'ey* – *Kipurym* | Reconciliations before a remnant of *Yisra'el*. Then gathering the souls of His children into *Shamaym*, God will celebrate a joyous homecoming and family reunion. Five days later, Yahowah will return to camp out with His people during *Sukah*, during which time the Earth will be restored to the conditions enjoyed in 'Eden.

And that is when all of the wonderful things predicted in *Howsha's* prophecy will come to fruition. And this time, Yahowah will remain with us, *Sukah* | Camping Out with the Covenant's Children during the seventh day, from year 6000 to 7000 Yah. (*Zakaryah* / Zechariah)

And while this encompasses the greatest offer ever made, all of this is with our knowledge and consent. Should someone not accept Yahowah, reject His words, fail to attend His *Mow'ed*, or spurn His offer of the kernel of truth which causes us to grow and the wine of inheritance, even the adornment which conceals our imperfections, then those individuals will be judged unfit to be seen in the light. They will either cease to exist or spend eternity in the darkness separated from Yahowah.

This condemnation of *Yisra'el* is unique in two regards. First, *Howsha'* is the only prophet from the Northern Kingdom. So, he is addressing his people. Second, Yahowah's animosity is more commonly directed

at men rather than women. But in this case, God is exposing and condemning Yisra'elite women. Here, He is saying that they are both stupid to be religious and lewd in their conduct. It has become so bad, they are so far gone, Yahowah is affirming that the vast preponderance of Yisra'elite women are not salvageable. And in particular, God is denouncing their religious practices, telling all who will listen that a day will come when His Shabat observance will include putting an end to theirs. This is one of many affirmations that there is no correlation between Yahowah's intent for the Shabat and the convoluted and restrictive way religious Jews observe it. What should be the most liberating and enlightening day of the week has become the most oppressive and ignorant.

**“However, at this time, right now (*wa 'atah*), I am revealing (*galah* – I am for the foreseeable future causing her to be exposed, uncovering (piel imperfect)) **that which is associated with her stupidity and her foolish lewdness and shame** (*'eth nablwth hy'* – her senseless and disgraceful conduct; from *nabal* – to be ignorant and irrational, despicable and despised) **in the sight of her most intimate lovers and passionate desires** (*la 'ayn 'ahab hy'* – in view of those with whom she has formed a close, personal relationship, romantic, sexual, or emotional).**

**And no individual shall save her** (*wa 'iysh lo' natsal hy'* – such that no person is able to deliver or rescue her) **out of My hand** (*min yad 'any* – from My influence, power, and authority). (*Howsha'* 2:10)

**Then I will observe the Shabat by causing a cessation of all** (*wa shabat kol* – I will put an end to, stopping and removing every one) **of her merry celebrations** (*masows hy'* – times of gaiety and merriment; from *mah* – questioning *suws* – what she exalts and enjoys), **her festival feasts** (*chag hy'*), **her new moon observances** (*chodesh hy'*), **her approach to the Shabat** (*wa shabat*

*hy*'), and all of her designated celebrations (*wa kol mow'ed hy*).'” (*Howsha* / He Liberates / Hosea 2:11)

*Shabat* is an outlier among Hebrew words. While most nouns are defined by their verbal root, the seventh day is a special case. And that is because the title itself is actionable. Rather than a day to do nothing, or in the case of Judaism, instead of being the most onerous and religious day of the week, Yahowah wants this time set apart to enjoy our relationship.

Therefore, upon Yahowah's return, He will be *shabat-ing* by celebrating the seventh day beginning on the Shabat of Sukah, Friday at sunset, October 7<sup>th</sup>, 2033, having eliminated all traces of Judaism during Kipurym. All of the religion's extraneous celebrations, including the perverted ways the Hasidic observe the Mow'ed, will end. Yowm Kipurym will never again be a Day of Atonement, a time to degrade and afflict oneself. And never again will chickens be tortured by perverted Jews. The rules rabbis have imposed to make the Shabat so burdensome and laborious will be eliminated so that the Covenant's children can flourish with our Father and His Son.

But let there be no mistake, Yahowah is not eliminating any part of His plans for His people. His Shabat, Chag, and Mow'edym will be observed and celebrated forevermore. It is only “*hy* | her” corruption that is being rebuked and removed.

Also relevant, since Yahowah will have fulfilled the Mow'edym with his Son, the fact that Judaism denies Dowd's contribution will weigh heavily in God's thinking. The collective failure of Jews to acknowledge the Zarowa' contribution to the Covenant and Mashyach's role as Ben 'Elohym, will be their undoing.

Yahowah creates and *Ba'al* perverts. Yahowah cannot corrupt and *Ba'al* cannot create. That is why Satan counterfeits. It is why the religions of Judaism,

Christianity, and Islam reflect aspects of Yahowah's message but, as in a mirror, in reverse. Left is now right and right is now wrong.

The grapevines which produce wine and are rooted in the land are symbolic of eternal life. The fig tree is a metaphor for Yisra'el. When it is healthy, its fruit is considered to be as sweet as honey. When it shrivels, the fig is a sign of impending distress and divine judgment on a weakened and dying Yisra'el.

**“I will destroy** (*wa shamem* – leave desolate, lay waste and abandon) **her vines** (*gephen hy'* – her tendrils of her grapevines) **and her fig trees** (*wa ta'edah hy'*), **whereof she has said** (*'asher 'amar*), **“These gratuities are for me** (*'ethnah hem la 'any* – these payments for being a prostitute are mine, they are for the services I have provided to those I have served) **because my sexual partners and lovers** (*'asher 'ahab 'any* – coveting things and bribes) **have given them to me** (*nathan la 'any*).”

**However** (*wa*), **I will cause them to be** (*sym hem*) **a thicket of tangled undergrowth** (*la ya'ar*), **and the animals** (*wa chayah*) **of the land** (*ha sadeh* – of the open environment cultivated to be a broad way) **shall devour them** (*'akal hem*).” (*Howsha' / He Delivers / Hosea 2:12*)

Things will never protect us. Moreover, the wages of religious prostitution will not a ticket to Heaven purchase. The faithful may believe that they have earned their salvation, but God begs to differ.

Had the Yahuwdym not been rebellious, they would have remained rooted in the land rather than dispersed. They would have been fruitful and flourished rather than being uprooted, pruned, and abused. They would have enjoyed every sweetness in this temporal life.

To be attached to Yahowah's vines and to be able to sit under His fig trees is to enjoy the blessings of life,

including eternal life, perfection, and adoption, enrichment and empowerment, peace and prosperity, liberation and enlightenment, forevermore. But the Yisra'elites became pimps for other gods, accepting money to create religious doctrines for man and beast.

While Yahowah lavishes every reward on those who choose Him, He is a jealous God when it comes to relationships, and He will not share us with the religious.

**“I will take an inventory and record** (*wa peqad* – I will recount and keep a record) **against her** (*‘al hy’*) **for the time in association with** (*‘eth yowm*) **ha Ba’alym | the Lords** (*ha Ba’alym* – those who seek to control, to be masters and lord over, to possess and seek to own) **because** (*‘asher*) **she blew smoke, burned incense, and made offerings to them** (*qatar la hem*).

**Then she was adorned, playing religious dress-up** (*wa ‘adah* – she wore clothing designed to show off her status) **with her ornamental rings and circular objects** (*nezem hy’* – with round sun disks on her ears, nose, and fingers).

**Bejeweled** (*wa chelyah*), **she went after** (*hy’ wa halak ‘achar*) **her lovers, pursuing her desires and illicit relationships** (*‘ahab hy’*).

**And she ignored and then forgot Me** (*wa ‘eth ‘any shakach*), **prophetically announces** (*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).” (*Howsha’ / He Saves / Hosea 2:13*)

God’s frustration with the religiosity of His people is palpable – the most prevalent and repeated theme throughout the Towrah and Prophets. This statement is no exception. Yahowah is exposing and condemning Yisra’el’s attraction to, and worship of, false gods.

Whether they are blowing smoke or playing religious dress-up, God is disgusted by what the rabbis have done, and Judaism is doing, to denigrate and estrange the Chosen People.

Who can blame Him? Each time I consider what Rabbi Samson cited in his thoroughly cited essay on prophecy, I want to puke. These men, the whole lot of them, including Paul, who sounds just like them, are among the most disgusting individuals the world has ever known. Unlike the infamous Gentiles who were savages, Yahuwdaym are guilty of taking Yahowah's words and gifts and squandering them, perverting them and then tossing them at the feet of their rabbis and other false gods.

Come Judgment Day, let me assure you, being in the company of rabbis will be akin to being among the prophets of Ba'al before 'Elyah. I'd recommend running away before your soul is singed. Or, if you prefer, do as the Haredim have done: pretend to be Torah-observant, even righteous, and ignore everything Yahowah has revealed in opposition to Judaism and see how that turns out.

Some will disavow them, leaving their crippling world forevermore. In this transitional statement, Yahowah is pointing the way back home – from *'azab* to *beryth*. The door is open, are you?

**“Therefore, and by contrast, long thereafter** (*la ken* – to facilitate an upright and honest approach), **behold** (*hineh* – please pay attention), **knowing that she has been deceived, I will leave the way wide open to persuade her should she become open-minded** (*'anoky pathah hy'* – since she is easily seduced and enticed, having been readily misled and gullible, I will provide ample space (piel participle – God is enabling the receptive to benefit in a demonstrable and active way)).

**At that moment, I will walk with her** (*wa halak hy'* – I will go with her (hifil perfect – Yah is making it possible

for them to walk together in one accord at this time)) **to ponder the word, even in the place where these statements are questioned** (*ha midbar* – in the desolate wilderness; from *my* – to question and consider *dabar* – the word), **such that I speak words** (*wa dabar* – so that these statements are transmitted) **to her heart, making an impression upon her judgment and thinking** (*'al leb hy'* – upon her inclinations, motivations, and thoughts, thereby enabling sound decision-making). (*Howsha'* 2:14)

**Beginning then and there** (*min sham*), **I am prepared to give to her, so that she can approach** (*wa nathan la hy* – I will offer her at that time to draw near (qal perfect)), **her vineyards and vinedresser, her garden and resulting fruit** (*'eth kerem hy'*).

**The Valley of 'Akowr | Troubles** (*wa 'eth 'emeq 'Akowr* – accordingly, the deep depression and profoundly cunning plot to deviate away from what is known and is, therefore, disturbing, stirring up trouble) **will become the open doorway** (*la petach* – a portal to a more expansive realm, the gateway to being liberated, an opening for the free to encounter) **of hope, of confidently expecting a good and beneficial future** (*tiqwah* – a way to be optimistic and move forward).

**Then and there, along with the name** (*wa sham*), **she will respond with the answer** (*'anah* – she will reply, offer her declaration, and sing, lifting up her voice (qal perfect)) **as in the days of her youth** (*ka yowm na'uwrym hy'* – consistent with her childhood, early in life, when she was served), **and as in the day** (*wa ka yowm*) **when lifted up, she ascended** (*'alah hy'* – she was taken away and withdrawn) **out of the land** (*min 'erets*) **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).” (*Howsha’* / He Protects / Hosea 2:15)

This prophetic announcement opens with a fortuitous offer and a provocative phrase. A way is being left wide open for reconciliation. Yahowah is even committing to walk beside Yisra’el through it all.

After exposing and condemning the beguiling and controlling aspects of the religion of His people, God is providing His alternative. We have been offered access to the truth and the freedom to choose. Long after Judaism and its derivatives, Christianity and Islam, have seduced and deceived the gullible, Yahowah has opened a door for the open-minded.

And He is there, waiting for His children should they be willing to walk with Him and ponder His word at long last. But this opportunity, written as it was in the perfect conjugation, will not exist forever. This is your moment, Yisra’el. Seize it.

If *midbar* just means wilderness, then Yahowah is promising to speak to His people even when they are separated from Him in a lifeless and barren landscape. If *midbar* is to mean desert, then Yahowah is committing to, once again, draw His people out of the desolate world of religious oppression and into the Promised Land. A garden awaits. ‘Eden beckons.

More than this, it is apparent that *midbar* is comprised of the interrogatory *my*, which means to question and contemplate, and *dabar* | the word of God. Therefore, in the midst of confusing religious claims, false pretenses, and rabbinic charades, Yahowah will speak to the hearts and minds of those who will listen. He will impress on His people’s thinking about what they need to know to restore their relationship.

Yisra'el's vineyards will be reestablished, protected, and groomed by an accomplished vinedresser. We are being invited back into God's Garden where we will be fruitful and flourish.

The *'Emeq 'Akowr* | Valley of Troubles has a *Petach Tiqwah* | Doorway of Hope. After suffering through three millennia of deep depression resulting from this profoundly cunning religious plot to deviate away from what is known, the children's troubles are finally over. Yahowah provides a portal to a more expansive realm – one without the controlling influence of Judaism, Christianity, and Islam. We have been given every reason to *tiqwah* | confidently expect a good and beneficial future. There is a reason to be optimistic and a way to move forward.

It was at *'Akowr* where the Yisra'elites who disregarded Yahowah's instructions at Jericho and stole things from the temples of *Ba'al* were exposed, judged, and then punished – stoned to death and then incinerated. Therefore, those who are finally willing to listen will find a day of reconciliation and a new chance at life.

While the door is being opened, to pass through it we must be prepared to *'anah* | respond. God is going to expect that His people will *'anah* | reply to the Invitation to Meet on this day, and that they will know the answer He is seeking. These surviving and observant Yisra'elites will be restored and God's children will act like children – looking up to and adoring their Father. *Yahuwdym* will be free again – thank God Almighty.

As surely as Yahowah brought His people out of bondage in Mitsraym, He will liberate them from the babel of Judaism, even Christianity and Islam – perhaps also from having their minds turned to mush by Progressives – although that may be beyond even His ability.

Speaking of the Day of Reconciliations, Yahowah inspired Howsha' to write something astonishing...

“**During** (*wa ba* – in, with, and on) **this specific day** (*ba ha yowm ha huw'*), **it shall be** (*hayah* – it will happen and come to exist at this moment (qal perfect)),’ **prophetically declares** (*na'um* – reveals in advance of it occurring) **Yahowah** (*YaHoWaH* – our ‘*elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration), **‘you will invite, welcome, and meet with Me as an individual** (*qara' iysh any* – you shall move toward and greet with Me as your marriage partner, summoning Me as if I were a husband, as One who is extant, present, and in existence, even as a person in your midst).

**And then you will never again call Me** (*wa lo' qara' la any* – you will not summon Me or recite aloud to Me (qal imperfect – literally never refer to Me and forevermore never proclaim)) **Ba'aly** | **‘My Lord’** (*ba'al any*) **ever again** (*'owd* – now or forevermore). (*Howsha' 2:16*)

**For I will remove** (*wa suwr* – renounce and reject, separating Myself from, revolting against, repudiating and abolishing), **accordingly** (*'eth*), **the names and reputations** (*shem* – the designations and renown) **of ha Ba'alyim** | **the Lords** (*ha Ba'alyim* – of the false gods seeking to possess and control) **from** (*min* – out of) **her mouth** (*peh hy'* – her lips and language), **and** (*wa*) **they shall not be remembered, recalled, or mentioned** (*lo' zakar* – they will not be proclaimed or be brought to mind) **by** (*ba*) **their name** (*ba shem hem*) **ever again** (*'owd* – any longer).” (*Howsha' / He Saves / Hosea 2:17*)

The day of Yahowah's return when all of this will occur is Yowm Kipurym. It is the concluding date of the great intermission. The Yahuwdym who are being reunited with Yahowah will call out to Him by name, welcoming God back into their lives by His proper designation. And

this is the day the remnant of Yisra'el will cry over having failed to recognize Dowd as their Savior.

There are many profound insights associated with this prophetic declaration. The first of those is that Yahowah used *qara'* | to invite and welcome, to meet and greet, twice in reference to this day, letting us know that He is speaking of the Miqra'ey – which He and His Son fulfilled. These are the most important days on Yahowah's seven-millennium calendar.

Second, on the Day of Reconciliations in year 6000 Yah, those who have been adopted into the Covenant will be immortal, perfected, enriched, and empowered to such an extent that we will relate to Yahowah as an individual, rather than as God. Affirming this, in Yirma'yah 31, Yahowah tells us that He will be placing His *Towrah* | Guidance within us. This will enable us to know and understand so much more than our current levels of comprehension, our perspective will change.

Moreover, Yah will be energizing us, transforming our frail and feeble three-dimensional material existence into seven-dimensional spiritual beings akin to light. By design, Yahowah will make us so much like Him that we will relate to Him as one individual engages with another.

Third, by using *'iysh*, Yahowah is saying that, in addition to perceiving Him as an individual person, the family will be whole again – the divorce is now over. This is because *'iysh* can be translated as “husband.”

Fourth, upon Yahowah's return, and once He has reconciled His relationship with His people, in the first act of forever, Yahowah is going to prohibit the use of the name and title, “Lord.” It will become the “L” word of eternity – never to be spoken by anyone, not even in jest.

Amazing. The single most common name, the ubiquitous title for the gods of religion, “Lord,” will never

again be spoken because Yahowah hates it. This means that nothing irritates Yahowah more than this religious designation.

Should you wonder why this is the case, it is because Yahowah is a liberator, and lords control. Yahowah is our Father, and lords are owners. Yahowah gives while lords possess. Lords are feared while God wants to earn our respect. And Lords are modeled after the covetous and controlling men who created them in their image.

At this great celebration of reconciliation, the thing that Yahowah cherishes the most is never being called “Lord” again. That means, when the rabbis, priests and pastors scratched His name out of His testimony 7000 times, replacing Yahowah with the Lord, God is antagonized to the point of exasperation.

One of the most popular Bible translations is the *New American Standard*. When we look at their “Preface,” we find that it concludes with these words: “**The Proper Name for God: To professing Christians, whether of conservative or liberal persuasion, the name of God is most significant and understandably so. It is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity. Thus the most common name for deity is God, a translation of the original Elohim.**” That’s not true – god, like *‘elohym*, is a word, not a proper name, which is why it’s translated and not transliterated.

The preface continues: “**The normal word for Master is Lord, a rendering of Adonai.**” This is designed to purposely mislead based upon what follows. First, *adonai* is a common title and not a distinct name. To the extent the title was considered a name, it was directed at the Greek god, Adonis. Second, *adonai* means “my master or my owner – the one who controls and possesses me.” Third, Yahowah just said that the select few who are reconciled in the end will never even consider using Lord in reference

to God. And fourth, Yahowah has but one name, and it is not *'adonai*.

Therefore, the NASB's editors were lying when they wrote: "There is yet another name which is particularly assigned to God as His special or proper name, that is, the four letters YHWH. See Exodus 3 and Isaiah 42:8. This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore, it was consistently pronounced and translated LORD." This is also untrue. YaHoWaH was replaced by the Lord. Yahowah was never pronounced or translated as "Lord".

A translation, by definition, conveys the meaning of a word from one language into its equivalent in another. YaHoWaH does not mean "Lord." Moreover, names, unlike words, should be transliterated, replicating their pronunciation, rather than translated. Therefore, Yahowah is Yahowah in every language on Earth. No exceptions. And yet, those prostituting themselves as religious whores, accepting money for a pretense, would have you believe...

"The only exception to this translation of YHWH is when it occurs in immediate proximity to the word Lord, that is, Adonai. In that case it is regularly translated God in order to avoid confusion."

Actually, it was done to avoid making the NASB translators look like ignoramuses. Rendering *'adony YaHoWaH* (actually *'edon Yahowah*), as Lord LORD would only serve to reveal their duplicitous fraud.

The NASB theologians conclude with this parting salvo: "It is known that for many years YHWH has been transliterated as Yahweh. No complete certainty attaches to the pronunciation. However, it is felt by many who are in touch with the laity of our churches that this name conveys no religious or spiritual overtones. It is strange, uncommon, and without sufficient religious and devotional

background. No amount of scholarly debate can overcome this deficiency. Hence, it was decided to avoid the use of this name in the translation proper.” Well, at least these scholars got something right. Yahowah’s name conveys no religious overtones. His name is strange and uncommon to the ears of most people because of Jewish, Christian, and Islamic editors: no scholarly debate between men can overcome this deficiency.

If you own an NIV translation, don’t gloat. It says: “In regard to the divine name YHWH, commonly referred to as the Tetragrammaton, the translators adopted the device used in most English versions of rendering that name as ‘LORD’ in capital letters to distinguish it from Adonai, another Hebrew word rendered ‘Lord,’ for which small letters are used.” Fortunately, Yahowah has a plan in place to resolve this problem – not that the religious will like it.

Open a *King James Bible* and weep. The title page reads: “King James Version—TO THE MOST HIGH AND MIGHTY PRINCE: JAMES.” That is sufficient to burn the book. It would be King James’ version, not Yahowah’s.

King James, coveting a divine sanction to rule had his supporters write: “Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty’s Royal Person to rule and reign over us.” Yahowah was relegated to a lowercase “he” while James was promoted to a parade of capitals designating deity. The KJV was for *him*, after all.

The dark spirit behind this politically inspired religious twist is revealed in the next line: “For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star*, Queen Elizabeth of most happy memory, some think and palpable clouds of darkness would so have overshadowed

this Land, that men should have been in doubt which way they were to walk; and that it should be hardly known who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness and Your hopeful Seed, by an undoubted Title.”

Three terms were capitalized and italicized. *Sion* was referencing James. The *Occidental Star* is the sun as it is the bright star that sets in the West. The reference to Elizabeth is revealing. Her principal viceroy, John Dee, was an occultist, and in her only official portrait, the Queen is clothed in sun-god images. Their devotion to the sun becomes even more blatant when we read that James’ appearance was “*as of the Sun.*” The reason *Sion*, *Occidental Star*, and *Sun* are capitalized is that they represent the Christian deity.

Yahowah’s testimony was plastered over and whitewashed by politically and religiously inspired clerics serving the arrogance of a repulsive man who saw himself representing the sun. The primary Bible of the Protestant Church was corrupted to empower and enrich clerics and kings.

Then putting in a plug for themselves and their boss, the scholars who crafted this beguiling propaganda falsely attributed to God by clerics and kings wrote that all will be blessed: “*by religious and learned discourse...and by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.*” Of course, the Father was James in this context, not Yahowah. And men’s teachings aren’t to be cherished. Moreover, “church” was derived from the name of a pagan sun goddess.

The fourth paragraph of the KJV preface begins: “There are infinite arguments of this right Christian and



religious affection in Your Majesty [James, not Yahowah]; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work which we now with all humility present unto Your Majesty.” It is the synthesis of religion – a politically enabling tool designed by men to control both men and women.

The following paragraph even takes a jab at the political and religious competition by saying “So if we shall be traduced [defamed, spoken of maliciously or slanderously] by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God’s holy Truth to be yet more known.” This was no longer Yahowah versus Ba’al: it was one man’s religion against another.

So, the Lords of England, who saw themselves as the Masters and Owners of the realm, saw fit to apply their title to God, calling Yahowah “Lord.” Four centuries later, most remain mired in their mess.

The key to transitioning the open door to eternal life is recognizing the difference between God’s words and those of men, Yahowah’s name and that of the Lord. Howsha’ has stated God’s position on this matter for all who would listen.

☞☞☞

Na'aph | Unfaithful

*Cheating on the Relationship...*

Before we commence with the conclusion of the 2<sup>nd</sup> chapter of *Howsha* / He Delivers, to maintain the proper perspective, it will be helpful to reassess where we have been. God's portrait of Yisra'el began...

**“Say to your brothers** (*'amar la 'ach 'atem*), **“My people** (*'am 'any*),” **and to your sisters** (*wa la 'achowth 'atem*), **“She could have loved and been kind** (*racham*).” (*Howsha* ' 2:1)

**Rebuke, quarreling and contending with** (*ryb ba*), **your mother** (*'em 'atem*). **Prosecute, filing a complaint** (*ryb*), **for she is not My woman or wife** (*ky hy' lo' 'ishah*), **neither am I her man or husband** (*wa lo' 'iysh hy'*). **Let her, therefore, turn away from** (*wa suwr*) **her illicit and illegitimate relationships, her idolatry and whoring** (*zenunym hy'*) – **such that they are away from** (*min*) **her presence** (*paneh hy'*), **with her unfaithfulness** (*na'aphuwphym hy'*), **from the way she perceives her breasts** (*min bayn shad hy'*). (*Howsha* ' 2:2)

**Otherwise** (*pen*), **I will strip her naked, exposing her** (*phashat hy' 'arowm*). **I will present her** (*wa yatsag hy'*) **as the day she was born** (*ka yowm yalad hy'*), **causing her to be akin to a lifeless and barren place of questionable words** (*wa sym hy' ka ha midbar*). **I will make her** (*wa shyth hy'*) **similar to parched earth** (*ka 'erets tsyah*), **such that she dies of thirst** (*wa muwth hy' ba ha tsama'*). (*Howsha* ' 2:3)

**And so, with regard to (*wa 'eth*) her children (*beny hy*), I will be neither loving nor compassionate, neither merciful nor kind (*lo' racham*) because (*ky*) they are the children (*beny*) of their religious infidelity, their feigned love, and of seeking to profit by being disingenuous (*zanuwnym hem*). (*Howsha' 2:4*)**

**It should be obvious that (*ky*) their mother (*'em hem*) is unfaithful and acts like a religious prostitute (*zanah*). She who conceived them (*harah hem*) should be ashamed and humiliated for having acted inappropriately (*bowsh*).**

**This is because she conveyed her intent, saying to herself (*ky 'amar*), “I have chosen to continually go after (*halak 'achar*) what I desire from my closest and most intimate relationships (*'ahab 'any*) which provide (*nathan*) my bread (*lechem 'any*), my water (*wa maym 'any*), my wool (*wa tsemer 'any*), my linen (*wa phesheth 'any*), my olive oil (*wa shemen 'any*), and my drink (*wa shiquwy 'any*).” (*Howsha' 2:5*)**

**Likewise, in response (*la ken*), behold (*hineh*), I will guard to restrain and block, hedging up (*'any suwk*) that which is associated with your path (*'eth derek 'atah*) with thorns (*ba ha syrah*).**

**I will erect a stone wall to block her progress (*wa gader 'eth gader hy*) so that her way of life (*wa nathybah hy*) will be incapable of discovering it (*lo' matsa*). (*Howsha' 2:6*)**

**So, she will pursue and annoy (*wa radaph*) her most intimate lovers and passionate desires (*'eth 'ahab hy*), but she will not achieve what she is chasing after (*wa lo' nasag 'eth hem*). She shall seek them and will conspire with them (*wa baqash hem*), but she will not prevail or find what she craves (*wa lo' matsa*).**

**Then she will say** (*wa 'amar*), **“I will go and reverse course, returning to** (*halak wa shuwb 'el*) **my initial husband and former man** (*'iysh 'any ha ri'shown*) **because it was better, more productive, and beneficial** (*ky towb*) **for me then than now** (*la 'any 'az min 'atah*).” (*Howsha' 2:7*)

**But she did not acknowledge or even care** (*wa hy' lo' yada'*) **that I gave to her, providing for her** (*ky 'anoky nathan la hy'*) **the grain** (*ha dagan*), **new wine** (*wa ha thyrowsh*), **and olive oil** (*wa ha yitshar*), **in addition to having greatly increased her silver** (*wa keseph rabah la hy'*) **and gold** (*wa zahab*), **which they assigned to** (*'asah*) **Ba'al | the Lord** (*la ha Ba'al*). (*Howsha' 2:8*)

**Therefore, when** (*la ken*), **I return** (*shuwb*), **I will grasp hold of** (*wa laqach*) **My grain which will be increasing and growing for having observed his banner at its proper time** (*dagan 'any ba 'eth huw'*), **along with My new wine as an inheritance** (*wa thyrowsh 'any*) **as part of his continuing witness to the appointed meetings** (*ba Mow'ed huw'*).

**Then I will rescue and defend, indeed, save by delivering** (*wa natsal*) **My wool** (*tsemer 'any*) **and My linen** (*wa pishet 'any*) **to cover and conceal** (*la kasah*) **her nakedness** (*'eth 'erwah hy'*). (*Howsha' 2:9*)

**However, at this time, right now** (*wa 'atah*), **I am revealing** (*galah*) **that which is associated with her stupidity and her foolish lewdness and shame** (*'eth nabluwth hy'*) **in the sight of her most intimate lovers and passionate desires** (*la 'ayn 'ahab hy'*).

**And no individual shall save her** (*wa 'iysh lo' natsal hy'*) **out of My hand** (*min yad 'any*). (*Howsha' 2:10*)

**Then I will observe the Shabat by causing a cessation of all** (*wa shabat kol*) **of her merry celebrations** (*masows hy'*), **her festival feasts** (*chag hy'*), **her new**

**moon observances** (*chodesh hy*'), **her approach to the Shabat** (*wa shabat hy*'), and **all of her designated celebrations** (*wa kol mow'ed hy*'). (*Howsha* ' 2:11)

**I will abandon** (*wa shamem*) **her vines** (*gephen hy*') and **her fig trees** (*wa ta'edah hy*'), whereof she has said (*'asher 'amar*), 'These gratuities are for me (*'ethnah hem la 'any*) because my sexual partners and lovers (*'asher 'ahab 'any*) have given them to me (*nathan la 'any*).' However (*wa*), **I will cause them to be** (*sym hem*) a **thicket of tangled undergrowth** (*la ya'ar*), and the **animals** (*wa chayah*) of the land (*ha sadeh*) shall devour them (*'akal hem*). (*Howsha* ' 2:12)

**I will take an inventory and record** (*wa peqad*) **against her** (*'al hy*') for the time in association with (*'eth yowm*) **ha Ba'alym** | the Lords who seek to be perceived as masters, to possess and to control (*ha Ba'alym*) because (*'asher*) she blew smoke, burned incense, and made offerings to them (*qatar la hem*).

**Then she was adorned, playing religious dress-up** (*wa 'adah*) with her ornamental rings and circular objects (*nezem hy*'). **Bejeweled** (*wa chelyah*), she went after (*hy' wa halak 'achar*) her lovers, pursuing her desires and illicit relationships (*'ahab hy*').

**And she ignored and then forgot Me** (*wa 'eth 'any shakach*),' prophetically announces (*na'um*) **Yahowah** (*Yahowah*). (*Howsha* ' 2:13)

'Therefore, by contrast, long thereafter (*la ken*), behold (*hineh*), knowing that she has been deceived, I will leave the way wide open to persuade her should she become open-minded (*'anoky pathah hy*).

**At that moment, I will walk with her** (*wa halak hy*') to ponder the word, even in the place where these statements are questioned (*ha midbar*), such that I speak words (*wa dabar*) to her heart, making an impression

upon her judgment and thinking (*'al leb hy*). (*Howsha*' 2:14)

**Beginning then and there (*min sham*), I am prepared to give her, so that she can approach (*wa nathan la hy*), her vineyards and vinedresser, her garden and resulting fruit (*'eth kerem hy*).**

**The Valley of *'Akowr* | Troubles (*wa 'eth 'emeq 'Akowr*) will become the open doorway (*la petach*) of hope, of confidently expecting a good and beneficial future – a means to be optimistic and move forward (*tiqwah*).**

**Then and there, along with the name (*wa sham*), she will respond with the answer (*'anah*) as in the days of her youth (*ka yowm na 'uwrym hy*), and as in the day (*wa ka yowm*) when lifted up, she ascended (*'alah hy*) out of the land (*min 'erets*) of *Mitsraym* | the Crucibles of Political and Religious Oppression (*Mitsraym*). (*Howsha*' 2:15)**

**During (*wa ba*) this specific day (*ba ha yowm ha huw*), it shall be (*hayah*), prophetically declares (*na 'um*) *Yahowah* (*YaHoWaH*), 'you will invite, welcome, and meet with Me as an individual (*qara*' *'ysh 'any*). And then you will never again call Me (*wa lo*' *qara*' *la 'any*) *Ba'aly* | My Lord (*ba'al 'any*) ever again (*'owd*). (*Howsha*' 2:16)**

**For I will renounce, reject, and remove (*wa suwr*), accordingly (*'eth*), the names and reputations (*shem*) of *ha Ba'alym* | the Lords (*ha Ba'alym*) from (*min*) her mouth (*peh hy*), and (*wa*) they shall not be remembered, recalled, or mentioned (*lo' zakar*) by (*ba*) their name (*ba shem hem*) ever again (*'owd*).'" (*Howsha*' / He Saves / Hosea 2:17)**

God does not mince words. He tells it like He sees it. And clearly, at least from Heaven's perspective, it is not a

pretty sight. Jews have been their own worst enemy and have made a mess of things for the past 1,093,193 days, give or take a new moon or two.

Fortunately, for a remnant of Yisra'el and devoted Gowym, Yahowah will forgive and forget, reconciling His relationship with a precious few. The renewal of the Covenant is on the horizon – less than 4,000 days away.

Therefore, addressing the millennial celebration of Shelters in the afterglow of the Day of Reconciliations in year 6000 Yah, God tells us...

**“Then (wa) I will cut (karat – I will establish through separation at that moment (qal perfect)) for them (la hem – so that they can approach) a family-oriented Covenant (beryth – a familial relationship) in that day (ba ha yowm ha huw’ – at that time) in conjunction with other living things (‘im chayah – to approach other lifeforms) of the garden environs (ha sadeh – of the sparsely populated areas cultivated for growth), and in harmony with the winged creatures (wa ‘im ‘owph – with birds in flight) of the spiritual realm (ha shamaym – of the heavens), even the creatures that move about (wa remes) of the earth (ha ‘adamah – material realm).**

**And so (wa), I will abolish then destroy (shabar – I will pulverize such that they cease to exist (qal imperfect)) the bow, including weapons which make life difficult (qesheth – weapons launching projectiles designed to kill; from qashah – that which is fierce, harsh, and severe, injurious and burdensome), and the sword, including that which severs and separates, lacerates and devastates (wa chereb), along with war, hostility, and infighting (wa milchamah) from the Earth (min ha ‘erets), so that I can make it possible for them to relax (wa shakab hem) confidently and securely (la betach – safely with complete trust and reliance).” (Howsha’ / He Delivers / Hosea 2:18)**

Shortly after being called as a Witness on *Taruw'ah* | Trumpets in 2001, year 5968 Yah, I came to realize and share a number of profoundly important and seldom-considered insights into the big picture Yahowah was painting with His words. One of the first was that from the perspective of the Architect and Creator present at the time He initiated the Big Bang, the six days of our genesis are equivalent to fourteen billion years when viewed in reverse by humans from the Earth. This fact is proven by the residual cosmic microwave background radiation from the Big Bang. It demonstrates that time flowed  $10^{12}$  times slower from God's perspective, making 6 twenty-four-hour days and 14 billion years equivalent.

Not only are we still living within the sixth day, the seventh, a Shabat, represents the time alluded to here in *Howsha'*. Commencing on the Shabat of October 7<sup>th</sup>, 2033, there will be a 1,000-year celebration of *Sukah* | Camping Out on '*Erets* | Earth. During that time, we will live in harmony with our Creator and His creation.

Second, God's plan for His people plays to this same cadence. For example, in the period before quark confinement and the transition from energy to matter following the Big Bang, there was no way to measure time. Similarly, the duration of 'Adam's and Chawah's stay in *Gan Eden* cannot be quantified from their perspective. Yahowah's timeline commences with our epic 6,000-year sojourn out of Eden and back to the Garden upon our expulsion for not listening. This occurred in year 0 Yah.

Third, the story of man's antagonistic relationship with God spans 6,000 years, with the three most important events transpiring every forty Yowbel, or 2,000 years. In year 2000 Yah, 1968 BCE, Yahowah confirmed the Covenant with 'Abraham – providing the means to return to the Garden and camp out with God. Forty Yowbel thereafter, in year 4000 Yah, on Pesach, Matsah, and Bikuwrym in 33 CE, the Messiah and Firstborn, Dowd,



began fulfilling the Mow'ed Miqra'ey, thereby enabling the benefits of the *Beryth* through Pesach, Matsah, and Bikuwrym to facilitate our journey home on Shabu'w'ah.

Fourth, we can correlate the first two dates, years 0 and 2000 Yah, with the Roman Catholic adaptation of the Imperial Roman calendar in use today, using the genealogies presented within the Towrah. They are marked on our Towrah Timeline as yeas 3968 and 1968 BCE pursuant to 'Adam and 'Abraham.

We are then led to the date Passover was fulfilled by *Gabry'el* | God's Most Capable and Courageous Man – Dowd. Using the starting date he delineated to Dany'el, which correlates to 444 BCE, and the formula he provided, we know that the Messiah, as the *Zarowa'* entered Yaruwshalaim on March 30, 33 CE (Julian calendar) to serve as the Passover Lamb, initiating the fulfillment of the first three Miqra'ey. This was four days prior to Pesach in accordance with the Towrah's instructions regarding the Lamb. Therefore, on Passover, April 3<sup>rd</sup>, 33 CE on the Julian calendar (the Gregorian calendar was imposed in 1582 CE to keep Easter from migrating away from Passover), Dowd's *basar* | corporeal body fulfilled the promise to make the Children of the Covenant immortal, opening the door for us to reenter 'Eden and Shamaym.

The explanation of what occurred as he was tortured by the Romans is painstakingly detailed in his 22<sup>nd</sup> Mizmowr. It, along with his 88<sup>th</sup> Psalm and the 53<sup>rd</sup> chapter of Yasha'yah, reveals that as the sun set beginning the Shabat of Matsah on the 15<sup>th</sup> of 'Abyb, Dowd's *nepesh* | incorporeal soul was laden with the guilt of his people. He would carry it with him into She'owl on April 4<sup>th</sup>, 33 CE. Now without any evidence to convict us, we became perfect in God's sight, which made it possible for Yahowah to adopt us into His Beryth Family. He did so as the sun rose the following morning, April 5<sup>th</sup>, 33 CE announcing *Bikuwrym* | Firstborn Children.

With these dates having been provided by Dowd in the guise of *Gabry'el* | God's Most Capable and Courageous Man in the 6<sup>th</sup> century BCE, all that is required of us is to add 40 Yowbel, or 2000 years, to transition from year 4000 Yah in 33 CE to year 6000 Yah in 2033. With Shabuw'ah fulfilled with the Harvest of the Covenant Family on May 22<sup>nd</sup>, 2026, the next Miqra'ey to be so honored are the most important – the three Yahowah has addressed through Howsha' – Taruw'ah, Kipurym, and Sukah in year 6000 Yah. So, we now know that Father and Son will return on *Yowm Kipurym* | the Day of Reconciliations at sunset, 6:22 PM in Yaruwshalaim, October 2, 2033.

Fifth, God's historical portrait of His relationship with humankind concludes where it began – in *Gan 'Eden*. We are returning to the Garden of Great Joy. We will converse with the animals, fly with the birds, and live in peace. This is all part of the final adaptation of the Covenant – a time in which the participants will have all chosen to be part of Yah's eternal Family.

With this known, Yahowah confirms that He is to become engaged to Yisra'el. And His betrothal is replete with vows...

**“And I will betroth you unto Me** (*wa 'aras 'atah la 'any*) **forever** (*la 'owlam* – for eternity). **I will become engaged for you to approach Me** (*wa 'aras 'atah la 'any*) **in an honest, correct, rightful, and upright manner** (*ba tsedeg* – in a way that is truthful, valid, vindicating, and right, both fair and just), **through the exercise of good judgment, by making the most informed and rational decision regarding the means to resolve disputes** (*ba mishpat* – by being judgmental; from *my* – to consider the implications of *shaphat* – deciding and judging), **and with unfailing kindness, genuine mercy, unrelenting favor, and loyal love** (*wa ba chesed* – with enduring fondness for the relationship), **in addition to compassion** (*wa ba rachamym* – heartfelt affection). (*Howsha' 2:19*)

**Then, I will betroth you unto Me, engaging with you so that you can approach Me** (*wa 'aras 'atah la 'any* – I will show My desire for you to draw near) **in a steadfast and trustworthy manner** (*ba 'emuwnah* – reliably in truth, dependably in a way that is supportive, confirming, upholding and verifiable; from *'aman* – to be supported and upheld by the truth, established and verified through that which is certain).

**And you shall Yada' Yahowah | Know and Acknowledge Yahowah** (*wa yada' Yahowah* – then you will become familiar with, respect, and understand *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).” (*Howsha' / He Liberates / Hosea 2:20*)

Within the *Beryth* | Covenant, Yahowah is our Heavenly Father and the *Ruwach Qodesh* is our Spiritual Mother. Symbolically, however, Yisra'el is also presented as God's beloved, His bride. The nation that was divorced for religious infidelity will be reconciled on *Kipurym* and *'aras* | betrothed under the *Chuppah* of *Sukah*. After a long intermission, Yahowah's Family will be united again.

Recognizing that this exchange of vows is occurring on *Sukah* | Shelters, it's hard to miss the wedding *Chuppah* | Canopy Covering shimmering at sunrise and fluttering in the dawn's breeze. A *sukah* is a covering in the form of a shelter, tent, or booth, and thus a canopy. I rather expect Dowd to serve as the best man. Sarah would make a lovely maid of honor.

Yahowah has written His vows for His bride. His devotion is forever. He has promised to engage such that Yisra'el is drawn to Him. His approach will be honorable and the result will be vindicating. And during this engagement, both God and His bride will be upright and truthful. And while that's nothing new for Yah, it's a different approach for Yisra'el.

As always, Yahowah wants His beloved to use their best judgment, to make an informed and rational decision regarding their relationship. But this is a marriage of mind and heart, sound thinking and unflinching love.

Compassionate, Yahowah promises to be kind, indeed, generous, affectionate, and merciful toward His returning bride. She has been through hell and is now ready for heaven.

It is among the most alluring messages in the prophets. The long intermission is over. God is engaging with His people again, acknowledging that they can approach Him in a steadfast and trustworthy manner and remain together forevermore. Of these receptive souls, Yahowah says: “And you will know Yahowah.”

Having invested the past twenty-two years translating God’s words to compose *Yada Yahowah*, it is reassuring to see the title chosen for these books long ago scribed within this prophecy foretelling the reconciliation of Yisra’el and Yahowah. This has been our mission.

And if you will indulge this witness for a moment, the *wa* between this introductory thought and its conclusion serves to bring them together, with one leading to the other. From this perspective, Yahowah may also have intended... “Then, I will betroth you to Me, engaging so that you can approach Me in a trustworthy and reliable manner, one verified, confirmed, and upheld by *Yada Yahowah*.” And even if that is one stride too far, for many Yisra’elites, the bride will have been brought back to the wedding *chuppah* in time for Sukah by this presentation of Yahowah’s vows.

Because of Taruw’ah, a joyous remnant of Yisra’el will find Kipurym in time to celebrate Sukah. With our return to the Garden, it will be Heaven on Earth...

**“It will be (*wa hayah*) at this time, during this specific day (*ba ha yowm ha huw*’), I will respond (*‘anah***

– I will answer with a declarative and informative reply),’ **prophetically declares** (*na ’um*) **Yahowah** (*Yahowah* – God’s name transliterated as guided by His *towrah* – instructions on His *hayah* – existence).

**‘I will provide the answer** (*’anah* – I will reply, offering informative testimony, responding with something to think about) **in association with** (*’eth*) **the spiritual realm of the heavens** (*ha shamaym*) **and they** (*wa hem*) **will reply** (*’anah ’eth* – will respond to answer) **on the Earth** (*’eth ha ’erets* – in the material realm). (*Howsha*’ 2:21)

**The Earth** (*wa ha ’erets*) **will answer** (*’anah ’eth* – singing to) **that which is associated with** (*’eth*) **growing exponentially as symbolized by grain** (*ha dagan* – the barley harvest), **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*) **shall provide answers regarding** (*’anah ’eth* – respond to) **Yzra’el** | **What God Has Sown** (*Yzra’el* – the seed and offspring of God; from *zara’* – to sow, conceive, produce, and yield and *’el* – God; commonly transliterated Jezreel). (*Howsha*’ 2:22)

**So** (*wa*) **I will sow, planting her seed** (*zara’ hy’* – the seeds I have sown with her will germinate and I will have children through her), **for Myself** (*la ’any* – approaching and drawing near Me) **within the Land and upon the Earth** (*ba ha ’erets* – in the material realm).

**I will have compassion for, demonstrate mercy toward, even come to love and forgive** (*wa racham* – I will show affection, treat favorably, and absolve) **Lo’ Ruchamah** | **No Mercy** (*Lo’ Ruchamah* – no favors and no compassion for having been unlovable, no forgiveness or benefits to the one who was beyond pity).

**I will say to** (*wa ‘amar la*) **Lo’ ‘Am ‘Any | Not My People** (*Lo’ ‘Am ‘Any – Not My Family*), **“You are My family** (*‘am ‘any ‘atah– you are My people*).”

**Then he shall say** (*wa ‘huw’ ‘amar*), **“You are my God** (*‘elohym ‘any*).”” (*Howsha’ / He Delivers / Hosea 2:23*)

The timing is neither random nor open-ended. There is only one day distinct from all others – *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah – when the remnant of the Children of Yisra’el will respond to God in this way. This is the time each year that the Towrah has invited us all to *‘anah* | reply to Yahowah’s *Miqra’* | Invitation to Meet during *Kipurym* | Reconciliations. Those who respond with the answer God is seeking will hear and speak these words.

For the first time since we strolled together in the Garden, it will be Heaven on Earth. What is conveyed in the Spiritual Realm will be heard on Earth. We will all rejoice over growing exponentially, inheriting the kingdom, and being anointed by the Spirit. What God Has Sown will finally take root and produce as He intended. The only memory of *Yzra’el* will be of the seeds God has sown to make this day possible.

This is the beauty of *Howsha’* because the worst of times leads to the best of days. Those who have long been unlovable will be loved and forgiven. The children who were disinherited will be reunited. Yisra’elites will come to know God again.

It would be impossible to write a more favorable conclusion to the second chapter of *Howsha’* than God has done.



Based upon what we have learned by studying God's words, if something is important, Yahowah will repeat Himself to ensure we understand. And since observing His Towrah, knowing His name, answering His Invitations, and participating in His Covenant are of foremost importance, God's overt animosity is continually directed toward the religious who misrepresent and misappropriate these essential aspects of our relationship with Him.

Yahowah's universal disdain for mankind's most prevalent institution – religion – is not only the single most repeated theme throughout His testimony but, also, the least understood. With few exceptions, and for relatively short periods of time, God and His people have been estranged for the past 4,000 years.

Yahowah's frustration over this perversion of His intent permeates the Towrah and Prophets. And this isn't just because mankind's preference for religion makes a mockery of God and what Yahowah has done for us, nothing is more destructive or deadly.

The viral nature of religion is so invasive and debilitating, that even in the most uplifting moments, it is part of the conversation. Its existence outside of the Garden is why Eden was protected. God's desire to curtail its spread is why Yahowah intervened early on in *Babel*. Religion's prevalence precipitated the flood.

Addressing the empire synonymous with institutionalizing religion and integrating it into their culture and government, it was not until after 'Abraham had walked away from Babylon that Yahowah introduced Himself to him. Consistent with this realization, the first condition of the Covenant, the lone prerequisite for those wanting to be part of Yahowah's Family, is to walk away from *babel* | being confused and confounded by the commingling of the cultural, religious, and political precepts of Babylon. And yes, this is why Gabry'el / Dowd

revealed to Dany’el that the malfeasance of Babylon would evolve into history’s most hideous beasts.

Mitsraym is the Crucible of Religious and Political Oppression from which Yahowah liberated His people. Being free of its controlling influence is the message of the First Statement Yahowah etched in stone. The Second Statement is entirely anti-religious, with God encouraging us to avoid every permutation of it because our lives and those of our children depend upon it.

Moving from the Covenant and Tablets to the Invitations, Pesach and Matsah were conceived and fulfilled to resolve the life-threatening and infectious nature of religion and politics. And Kipurym celebrates reestablishing the relationship these foes destroyed.

The story of Jezreel is that of religion becoming so intertwined and pervasive in government, the community, and culture that it would have to be removed for the nation to have any hope of surviving. But even with the death of the Lord’s priests, the lure of religion would captivate the people, necessitating the divorce so vividly portrayed throughout Howsha’.

Continuing to use the infidelity of adultery as the metaphor most apt to describe the disloyalty of His people, the prophet was inspired to expose and condemn what Yisra’el had become...

**“Yahowah** (*wa YaHoWaH* – and our *’elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **said to me** (*’amar ’el ’any*), **‘Go out again** (*’owd halak* – repetitiously and without ceasing move about (qal imperative)) **and choose to love** (*’ahab* – show your desire for, being passionate about (qal imperative)) **a woman** (*’ishah*) **who is amorous with, devoted to, and passionate about** (*’ahab* – who loves and desires) **an evil neighbor, an immoral fellow countryman, a loudmouthed friend,**



**and an undesirable companion** (*ra'* – a wicked, no good, improper, and immoral, unethical, and irrational association) **who is an unfaithful adulteress involved in religious worship** (*wa na'aph* – an idolatrous whore), **similar to the way** (*ka* – to show what it is like for) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **loves and desires to be with** (*'ahab* – is passionate about) **the Children of Yisra'el** (*'eth beny Yisra'el* – the offspring of those who struggle and contend with the Almighty), **when they turn to the presence of other, different and additional, gods** (*wa hem panah 'el 'elohym 'acher* – when they turn away and look to the appearance of subsequent deities), **and who became lovers of compressed raisin cakes** (*wa 'ahab 'ashyshah 'enab* – and who adore forming cakes by pressing down on grapes).” (*Howsha'* / He Protects / Hosea 3:1)

Loving someone who adores us in return is among life's greatest rewards. However, few things are as frustrating, indeed, depressing and debilitating, as unrequited love. And this is what Yisra'elites have caused Yahowah to endure for most of the past 4,000 years.

Let's be clear: God has no interest in sexual relations. Therefore, He does not feel cheated when we are affectionate and amorous with another person. He has no stated preference for monogamy over polygamy. While disgusting, this is not about 'Abraham offering to share Sarah with kings to increase his status among men. More to the point, since Dowd is Yahowah's beloved, his preference for 18 women, rather than one, has no bearing on God's perception of *na'aph* | adultery.

God is not addressing sex but, instead, is using adultery to explain His overriding issue with His people. Yes, they were unfaithful, but it was because they had long been enamored with worshiping religious gods.

While it has been obvious up to this point that Yahowah is using *na'aph* | adultery as a metaphor to describe religious infidelity, there is no mistaking that conclusion in this statement: **“Yahowah (YaHoWaH) said to me ('amar 'el 'any), ‘Go out again and repeatedly ('owd halak) choose to be passionate about, consistently showing your desire and love ('ahab) for a woman ('ishah) who desires and is enthralled over ('ahab) an evil neighbor, an immoral fellow countryman, a loudmouthed friend, and an undesirable companion (rea') who is an unfaithful adulteress involved in religious worship (wa na'aph), to reveal what it is like for (ka) Yahowah (YaHoWaH) to love and desire to be devoted to ('ahab) the Children of Yisra'el ('eth beny Yisra'el) when they turn to the presence of other, different, and additional, gods (wa hem panah 'el 'elohym 'acher).”**

Turning to other gods is the result of religion. Period.

With gods, you can have one or many, but with God, there can only be one. This known, if G-d was insistent that His title be obfuscated by robbing the word of its vowel and replacing it with a -, why didn't He have H-sh-m' write '-l-h-m? Why replace YaHoWaH with *Adonai*, excuse me, '-d-n--, when ---- would have been more consistent?

Since Howsha' is a prophetic book, when we apply Yahowah's eternal truth to this day so close to His promised return to resolve this problem, it is impossible not to recognize Judaism as the current impediment to reconciliation. Rather than rabbis being the arbitrators of God's intent, they are frustrating it – and Him.

Up to this point, Howsha' has said very little and Yahowah has conveyed a great deal about Yisra'el's religious addiction. But now, we hear from the prophet, himself...

**“So, I bartered and bought her** (*karah hy’* – I negotiated, traded, and exchanged money to acquire her) **for myself** (*la ‘any*) **with fifteen silver coins and as much barley as a pair of donkeys could carry** (*chamesh ‘asar keseph wa chomer sa’orah letek sa’orah*). (*Howsha’* 3:2)

**So, I said unto her** (*wa ‘amar ‘el hy’*), **‘You can continue to live** (*yashab* – you can stay (qal imperfect)) **with me for a long time** (*la ‘any rabym yowmym*). (*Howsha’* 3:2)

**You will no longer have to be a prostitute and be demeaned** (*lo’ zannah*), **and you will not have to be with a man** (*lo’ hayah la ‘iysh*). **So then, this is how I will be with you** (*wa gam ‘any ‘el ‘atah*).” (*Howsha’* / He Delivers / Hosea 3:3)

Religious prostitutes were clearly in high demand and highly valued. Howsha’ paid dearly to liberate this woman from being a sex slave – someone owned, controlled, and used by the religious. I hope she was more appreciative than the Yisra’elites had been when liberated from Mitsraym.

I wonder how many before me have missed it, even though it is obvious – although I did not notice it until this edit of the original writing twenty years ago. This is not Gomer but a second temple prostitute. Therefore, if we are to see the initial religious accoutrement as his first wife, then this is the second. Since two wrongs do not make a right, marital adultery was not Yisra’el’s problem but, instead, religious infidelity. At a time when having many wives was common and condoned, as was having many gods, even one was one too many because it was not Yah.

So, to draw our attention to this comparison between religious prostitution and Yisra’el’s religious whoring, the prophet reveals...

**“For by comparison** (*ky* – indeed), **the Children of Yisra’el** (*beny Yisra’el*) **shall abide** (*yashab*) **for a long time** (*rabym yowmym*) **without a counselor or king** (*‘ayn melek*), **without a patron or leader** (*wa ‘ayn sar* – without a leader who is empowered), **without the ability to prepare a sacrifice** (*wa ‘ayn zebach*), **without an upright stone pillar or memorial** (*wa ‘ayn matsebah* – without even the stump of the original tree), **and without the linen vestment to adorn the priest** (*‘ephowd* – the white coat worn by Lowy ministers to aid their service), **or someone to heal them of their familial god and religious idolatry** (*wa taraphym* – someone to restore the ailing family to health). (*Howsha’* 3:4)

**Eventually, during the last days** (*‘achar* – in the end, finally), **the Children of Yisra’el** (*beny Yisra’el*) **will return** (*shuwb* – will change their attitude and they will come back and be restored (qal imperfect)).

**Then, they will seek and find** (*wa baqash ‘eth* – at that moment in time they will be sufficiently responsible to procure the information and learn what is required to recognize (piel perfect)) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **their God** (*‘elohym hem*), **along with Dowd** (*wa ‘eth Dowd* – through love), **their king and counselor** (*melek hem*).

**And they will come to show respect for, even revere** (*wa pachad ‘el* – they will appreciate the awesome nature of) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **for His beneficial qualities, His generosity and goodness** (*wa ‘el towb huw’* – for His attractive nature, fair and moral approach, and joyous disposition) **among the remnant in the last days** (*ba ‘acharyth ha yowmym*).” (*Howsha’* / He Liberates / Hosea 3:5)

I find Howsha' to be the most mentally stimulating and emotionally draining of the prophets. His message is unrelenting, like a firehose gushing forth at full blast. From the religious prostitutes to the infamous children, from Jezreel to the Promised Land, from divorce to reconciliation, from the Lord and a cadre of false gods to Yahowah, it is all here for us to consider.

In this statement, Yisra'el is being compared to a high-priced religious whore kicked out of the bordello and bereft of her clients. She would be leaderless and adrift, without so much as a memorial stone for her to remember who she had once been. Her priests and kings were gone. The rabbis would replace the priests while the dictators of other nations would rule over them instead of their kings. There would be no way to reach them or heal them from their religiosity. Such is the fate of those who believe in false gods.

But this story does not end that way. God's people, at least a remnant of them, will return in the end. Yisra'el's relationship with Yahowah will be restored. They will change their approach to God and, in so doing, find Him. They will learn what is needed to recognize Yahowah as their God at long last.

Recognizing that this was written centuries after Dowd's passing, the realization that the surviving Yisra'elites will acknowledge Dowd as their king upon Yahowah's return is exhilarating. It is yet another affirmation of his Third Coming, of the reestablishment of his kingdom, and of the return of the Messiah. This leaves Maimonides looking like a nincompoop for not recognizing either and Paul looking like a liar for claiming otherwise.

It is Yahowah and Dowd, not HaShem nor Jesus, who are returning, and they will have finally garnered their people's respect. As hard as it is to believe now, in the

summer of 2023, even just 10 years from this majestic day, a time is fast approaching when Jews will value Yahowah and His Firstborn above their rabbis and find them to be of greater benefit than Judaism. And for finally doing so, a remnant of Yisra'el will be spared in the last days.

In this regard, it is interesting to note that the *'ephowd* outer garment worn by the priests was corrupted according to what we read in *Shaphat* / Judges 8:27: “All Yisra'el played the harlot.” They were in love with *Ba'al* | the Lord. *Taraphym* then suggests that, without the Lowly priests serving the people during Passover, UnYeasted Bread, Firstborn Children, Seven Shabats, Trumpets, Reconciliations, and Shelters, there has been no healing the household of Yisra'el.

While this tragic story has a happy ending, there is no reason to wait for the last page to be turned. Yahowah is here now, ready and willing to accept His wayward children with open arms. It is well past time for God's children to come back home.



The means to know Yahowah and engage in His Covenant has always been straightforward. Listen to Him and then respond accordingly. But this has proven too difficult for Yisra'el...

**“Listen to (*shama'* – hear) the word (*dabar* – message, communication, and account, the spoken testimony and written witness) of Yahowah (𐤃𐤅𐤍𐤏𐤃 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence), Children of Yisra'el (*beny Yisra'el* – offspring of those who struggle and contend with God), for it is certain that (*ky*) Yahowah (*Yahowah* – God's name transliterated as guided**

by His *towrah* – instructions on His *hayah* – existence) **has a dispute and grievance** (*ryb* – has an indictment, quarrel, accusation, and contentious argument) **against the inhabitants** (*‘im yashab*) **of the Land and Earth** (*ha ‘erets*).

**This is because** (*ky*) **there is no honesty or integrity** (*‘ayn ‘emeth* – no truth or validity, no veracity or certainty, no dependability or consistency), **no devotion or sense of loyalty** (*wa ‘ayn chesed* – no love, kindness, goodness, or affection), **or understanding or thoughtful insights pertaining to** (*wa ‘ayn da‘at* – or the knowledge, judgment or discernment needed to comprehend) **God** (*‘elohym*) **in the Land and on Earth** (*ba ha ‘erets*).”” (*Howsha’* / He Saves / Hosea 4:1)

As impactful as Yahowah’s revelation through Howsha’ has been up to this point, there may be no more influential revelation within the prophets than what lies before us in the fourth chapter of Howsha’. God is giving His people yet another opportunity to avoid the plague of Judaism by listening to Him. It is the cure for religion and what ails the human condition.

Yahowah’s grievance with Yisra’el goes well beyond them neither knowing nor understanding Him. He is perturbed because in the midst of their chronic ignorance they claim otherwise. If they had simply ignored Him, while tragic, it would not have been nearly as injurious as pretending otherwise.

For having written voluminous religious tomes claiming to have been inspired by God, Yahowah is telling us that the rabbis lack integrity. They are dishonest, and devoid of veracity and validity. They aren’t even consistent. There are nearly as many strains of Judaism as there are Jews.

Over the many years that I have been studying Yahowah’s testimony, I have yet to find a single rabbinical

insight worth sharing. They may know many things, but when it comes to understanding, they are sorely lacking.

One of the many reasons that the overwhelming preponderance of insights derived from these translations is unheralded is that those who focus on the Hebrew text are blinded by their religion. Yahowah's message is so hostile to their beliefs that they are incapable of seeing His words for what they represent.

To comprehend God's testimony, we must first come to know Him. He and His word are one – inseparable and dependable, consistent and enduring, liberating and enlightening. Rather than weave religion into the testimony, we do ourselves a service to weed it out. Rather than looking for commandments to obey, we should seek instructions that emancipate.

Since Yahowah stated that this deplorable condition negatively influencing His people would endure until it is rectified, with some changing their attitude during the last days, Rabbinic Judaism is the problem...

**“They will have sanctioned the curse of Allah** (*'alah* – they will have invoked Divine restrictions, bans, and punishments for not having told the truth and for having sworn a lamentable oath resulting in unrelenting burials (qal infinitive)).

**They will cringe in fear, bow in submission, and be disowned for cringe-worthy deceptions** (*wa kachash* – for promoting lies while annulling the relationship by being delusional they will be oppressed, even malnourished and starved as they are estranged (piel infinitive)).

**They will be murdered and be murderous** (*ratsach* – they will kill and be killed, they will be slaughtered, dashed by the sword and cut into pieces (qal infinitive)).



**They will steal, surreptitiously purloining what belongs to another** (*ganab* – they will be deceptively misleading, fraudulent thieves (qal infinitive)).

**Then by continuously and demonstrably committing religious infidelity** (*wa na'aph* – by being unfaithful and unreliable, especially disloyal (qal infinitive)), **they will break all bounds in diaspora** (*parats* – they will be broken and scattered by their widespread and pervasive rebellion (qal perfect)).

**And they will be plagued** (*wa naga'* – they will be stricken (qal perfect)) **by the shedding of copious amounts of blood** (*dam ba dam* – with blood libel, killing, and death).” (*Howsha' / He Liberates / Hosea 4:2*)

This is a scathing indictment of the consequence of Rabbinic Judaism. And it is all actionable and demonstrable, with one demeaning verb following another: '*alah, kachash, ratsach, ganab, na'aph, parats* and *naga'*. It is hard to imagine anything worse.

In Hebrew, which is the basis of Arabic, '*Alah | Allah* is a pejorative. It means “to curse and invoke Divine harm.” Those who '*alah* “bind themselves to a lamentable oath resulting in untold grief and endless burials.” '*Alah* is “unfit and incapable, harmful and cursed.” He is “untruthful.” Such is the nature of false gods.

Do not be fooled, Allah is not the Arabic word for “god.” God is similar in Arabic to its origin in Hebrew, albeit with an intriguing twist: '*ilah* vs. '*el* – indicating that “god” is feminine in Islam.

Allah is one of the four names ascribed in the Quran to the Islamic god. They are in the order of their chronological appearance: Lord, Ar-Rahman, Ar-Rahim, and then Allah. And like *Allah | Curse*, the other names are also derived from Hebrew. Lord is from *raba'* | greatly esteemed. *Rahman* is based upon *racham* | loving and

merciful, a womb of compassion. (*Howsha' 2:23*) *Rahim* is the plural of *rah*, which is from *ra'* and *ra'ah* in Hebrew (see *Howsha' 3:1*). It means “evil companion, immoral associate, unethical neighbor, undesirable friend, loudmouthed fellow, and irrational shepherd.”

With this in mind, consider the Islamic *Basamalah*: “*Bismillah arRahman arRahim* – in (*ba*) the name (*shem*) of the god (*'elah*) who loves (*racham*) evil associates (*ra'ahym*).” Ever the condescending one, Satan revealed his true nature in Islam and nary a fool is wiser for it. And speaking of fooling fools, “Quran” is from the Hebrew *qara'* | to read and recite – neither of which Muhammad was capable of doing.

*Howsha' 4:2* is prophetic, with Yahowah blaming rabbis for their role in creating the Curse of Allah 1,500 years in advance of their complicity. For those who have studied the Quran and Hadith, or just read *God Damn Religion*, you are aware that Muhammad paid rabbis in Yathrib for Talmud recitals which he then bastardized to create the Quran. The ink was not yet dry on the Babylonian Talmud and the rabbis were hawking it for cash. As a result, Jews would “*kachash* – cringe in fear and bow in submission while being disowned for the cringe-worthy deceptions” incorporated into the Curse of Allah.

In this prophetic statement, *'alah* was conveyed as a verb in the qal infinitive. This means that the curse would be genuine and self-defining, palpable and ongoing. And in this regard, here is another uncomfortable truth: Islam was conceived in the ancient rock-hewn city of Petra, in the Bekka Valley, in what is known as the Wadi Musa – just 101 miles (162 KM) south of Jerusalem – not in Mecca. Petra, which was located between the northern tip of the Gulf of Aqaba and the southern shores of the Dead Sea, was within the Judean sphere of influence. By contrast, Yathrib, today's Medina, where the Quran began to sound like a twisted rendition of the Babylonian Talmud, was

inundated with Yisra'elites. Their presence was a legacy of the Northern Kingdom being hauled into captivity by the Assyrians and not returning until they were booted out by Muslims following the reestablishment of Israel.

*Kachash* is especially revealing in a religious discussion. It means: “to deceive by telling lies and acting deceptively.” It is “to deny the truth.” To *kachash* is to: “distort reality, to create a delusion, to promote an errant opinion.” To *kachash* is “to bow down in submission.” It is “to cower in fear rather than out of respect.” To *kachash* is “to be beguiled into being part of a worthless relationship as a direct result of having been conned and betrayed.” The *kachash* are “disowned because they have been unfaithful.” Further, since *ratsach* was written using the piel stem, we know that, by lying, the rabbis would cause Jews to bow in submission and cower in fear. In the infinitive mood, they would persist in their delusions and be defined by them.

*Ratsach* is “to kill and be killed, to murder and be murdered.” It is “to be dashed by the sword and cut into pieces.” The *ratsach* are “struck down and slain.” With *ratsach* scribed in the qal infinitive, it serves as a genuine indictment that is self-defining, highly descriptive, actionable, demonstrable, actual, and continual.

*Ganab* is to be a “thief, surreptitiously stealing what belongs to another.” Those who *ganab* | are deceptively misleading and fraudulent. Since this was intended as an actual and ongoing depiction of rabbis, it was also conveyed in the qal infinitive.

Now that Yahowah has affirmed that by using *na'aph* He is addressing “religious infidelity” and not marital carousing, we know that God is accusing rabbis of “being unfaithful, unreliable, and disloyal.” These rabbinical characteristics become indelible, continual, and self-defining when cast under the qal infinitive.

*Parats* is actually much more sinister than simply “break or broken.” It conveys “to violently break down and to destroy.” A *parats* is a terrorist “being hostile, operating in opposition, harming and killing others while destroying property.” These terrorists “spread out and invade other regions.” They “speak in a way that encourages destructive and harmful behavior from others.” To *parats* is to “rebel against authority” as in to rebel against Yahowah.

And while Rabbinic Judaism is guilty of breaking the Covenant with Yahowah, in this context, God is saying that their disloyalty and infidelity break all bonds. The betrayal is beyond comprehension. As a result, Yahowah is also predicting the diaspora, revealing that the Jewish propensity to rebel against Him will lead to the people being scattered.

In this regard, it is interesting to note that Dowd was known on a few occasions to turn on his people but never on his God. Things got so bad that he briefly sought shelter among the Philistines. He would side with his rogue son, ‘Absalom, rather than defend Yisra’el. And when given a choice to spare his people or himself late in life, he chose poorly. The lesson is that Yah recognizes that Yahuwdaym are irascible, and tough to love, and that we will all be challenged at times to support the Chosen People – Himself included. And, therefore, so long as we remain loyal to Yah and do our best with Yisra’el, our God will remain loyal to us.

This is also true with Moseh. His relationship with Yahowah was steadfast and unshakable. His battles were consistently fought against those he was saving. It began in Mitsraym when the Hebrews turned on Moseh after he rescued a slave from being beaten by a taskmaster. They turned on him again prior to crossing the Sea. The great dispute around the Waters of Marybah and the beatdown Moseh received upon first surveying the Promised Land are troubling examples of consistently unlovable and

unredeemable behavior on behalf of Yisra'el. And yet, through it all, Moseh remained loyal to Yahowah.

To be *naga* 'is "to be stricken with a plague." So, from Yahowah's perspective, religion is a *naga* 'dam | plague of death – a pandemic that results in the loss of life and shedding of blood.

The problem is, and always has been, religion. Religions are manmade constructs designed to elevate and enrich clerics and kings at the expense of the many whom they seek to fleece and control. Yahowah hates them as much as he despises those who preach and promote such deceptions.

And while this is the most pervasive theme throughout the prophets, it is also prevalent within the Towrah. For example, in *Qara* ' / Leviticus 19, we read:

**“Yahowah (YaHoWaH) spoke to, sharing words with (*dabar* 'el) Moseh (*Mosheh*) to convey (*la* 'amar), (*Qara* ' 19:1) ‘Share this message (*dabar*) with the entire community of eternal witnesses to the restoring testimony (*'el kol* 'edah) among *beny Yisra'el* | the children who engage and endure with God (*'el kol Yisra'el*), saying to them (*wa* 'amar 'al hem): “You should genuinely and continually be set apart, special and uncommon (*qodesh hayah*), for I (*ky* 'any), Yahowah (*YaHoWaH*), your God (*'elohym* 'atem), am set apart, special, and uncommon (*qodesh*).””** (*Qara* ' / Called Out / Leviticus 19:2)

To be set apart is to be removed from the prevalence of mankind's most common toxin – religion. Do not forfeit your life to this disease.

The fact that Yisra'el did, establishing countless variations of Judaism, the people forfeited not only their birthright but, also, the opportunity to serve as Yahowah's prophets and witnesses, conveying His eternal and

restoring testimony. Among millions of Jews, there would only be forty of them.

And it is because they preferred listening to their religious leaders rather than the God of the relationship...

**“Do not approach, turn to, or appear in the presence of (‘*al panah ‘el*) false gods, objects of worship, or religious imagery (*ha ‘elyl*).**

**Do not engage on behalf of, perform in association with, or attempt to fashion for yourself (*lo’ ‘asah*) gods (‘*elohym*) which are cast or considered anointed (*maskah*).**

**I am Yahowah (‘*any Yahowah*), your God.”** (*Qara’ / Called Out / Leviticus 19:4*)

God begged His people not to be religious. And yet, they defied Him, becoming the only ethnicity indistinguishable from their faith. When a person says that they are Jewish, it is typically an admission that their religion is Judaism. This condition is so pervasive that most people cannot distinguish between the two. And this is not by accident because the rabbis in charge of immigration into Israel use proof of adherence to Ultra-Orthodox Judaism as their litmus test for eligibility.

**“You should not make a habit of stealing (*lo’ ganab*) nor should you consistently feign obedience, act deceptively, convey that which is not true, nor bear false witness (*wa lo’ kachash*). Do not lie to, mislead, or betray (*wa lo’ shaqar*) an individual within the community (‘*iysh ba ‘amyth huw*’).** (*Qara’ 19:11*)

**Do not swear an oath or make a promise (*wa lo’ shaba’*) in My name (*ba shem ‘any*) which is deceptive, misleading, or false (*shaqar*) and in so doing, profane, defile, and dishonor (*wa chahal*) the name of your God (‘*eth shem ‘elohym ‘atah*).**

**I am Yahowah** (*'any Yahowah*).” (*Qara' / Called Out / Leviticus 19:12*)

The religious all feign obedience, which means that they are trying to fool themselves and others that they are devout. The realization that they do not practice what they preach is manifest in the realization that rabbis are in it for the money and that they are more abusive toward women and children than Catholic priests. It is all a lie, their onerous and regimented lives, their restrictive and ignorant faith, their duplicitous and argumentative words, and their dour religious apparel.

In their words and deeds, religious Jews have dishonored the name of God, going so far as to not only misrepresent Him in their Talmud but erase His name from His Towrah. And if that was not sufficiently deceptive, they call their Talmud the Torah.

In the next chapter of His *Towrah* | Guidance, and within *Qara' 20:1-7*, Yahowah stays on theme...

**“Then Yahowah spoke to Moseh, communicating** (*wa dabar Yahowah 'el Mosheh la 'amar*), (*Qara' 20:1*) **‘To the Children of Yisra’el** (*wa 'el beny Yisra'el*) **say** (*'amar*): **Any individual person among the people who engage and endure with God** (*'iysh 'iysh min beny Yisra'el*), **including anyone of a different ethnicity** (*wa min ha ger*) **who is living as a guest within Yisra’el** (*ha guwr ba Yisra'el*), **who offers any of his offspring or who sows something** (*'asher nathan min zera' huw'*) **to Molek** | **a false god or king claiming the authority to rule** (*la ha Molek*), **they will surely die** (*muwth muwth*). **The people of the land** (*'am ha 'erets*) **should cover him with stones** (*ragam huw' ba ha 'eben*). (*Qara' 20:2*)

**I will also set My presence** (*wa 'any nathan 'eth paneh 'any*) **against that individual** (*ba ha 'iysh ha huw'*). **I will cut him off and out from the midst of his family** (*wa karath 'eth huw' min qereb 'am huw'*) **because he has**

**given some of his offspring and what he has sown (*ky min zera' huw' nathan*) to *Molek* | a false god or king claiming the authority to rule (*la ha Molek*).**

**In so doing (*la ma'an*), that which is associated with My sanctuary as a special, separated, and set-apart place (*'eth miqdash 'any*) becomes sullied and defiled (*tame'*) in addition to dishonoring (*wa la chalal*) My set-apart, unique, and special name (*'eth shem qodesh 'any*).” (*Qara' 20:3*)**

When the religious claim to speak for God, and yet contradict Him, as is the case with Judaism, Christianity, and Islam, they tarnish Yahowah's name and reputation. And since the Towrah and Prophets were presented through *Yahuwdym* | Jews, when they sacrifice their children by encouraging them to demonstrate their allegiance to false gods and wannabe kings, everything God revealed through Yisra'el is sullied.

Molek is more than the Lord of the Ammonites. This name is based upon *melek*, which denotes a man or woman who claims the authority to rule as a king or queen. As such, this statement defines what the world is doing every day by turning children over to the false rhetoric of disingenuous leaders chasing after false gods. For example, the Haredim's support for the Netanyahu coalition on the condition that they receive grants and exemptions is as Molek as it gets.

In this regard, Yahowah is warning us against tolerance and appeasement. It only takes one to ruin the lives of many. Religion is a particularly infectious disease.

**“If (*wa 'im*) the people of the Earth (*'am ha 'erets*) act like hypocrites and ignore or conceal this, shutting their eyes (*'alam 'alam 'ayn hem*) regarding a person like this (*min ha 'iysh ha huw'*) when he causes his child or something he has sown (*ba nathan huw' min zera' huw'*) to honor *Molek* | a false god or king claiming the**



**authority to rule** (*la ha Molek*), **such that he is not dispatched and continues to live with them** (*la bilthy muwth 'eth huw'*), (*Qara'* 20:4) **then I will place My presence** (*wa sym 'any 'eth paneh 'any*) **against that individual** (*ba ha 'iysh ha huw'*) **as well as against** (*wa ba*) **his political, religious, or social group** (*mishphachah huw'*).

**I will banish them, severing them** (*wa karath 'eth huw'*) **from among their family and people** (*min qereb 'am hem*), **along with anyone who follows him into prostitution by feigning love for money** (*wa 'eth kol ha zanah 'achar huw'*), **soliciting an unfaithful and inappropriate relationship** (*la zanah*) **by pursuing, even at some later time** (*'achar*), **Molek | as a false god or a king claiming the authority to rule** (*ha Molek*).” (*Qara'* 20:5)

It is better that the one carrying the infectious disease is quarantined than have the entire community get sick and die. When we uproot the first weed in the garden, we do not risk losing the entire crop to the invasive threat. And in this regard, it is the Haredim who are prostituting themselves and sacrificing their children to the Molek of political Israel.

Continuing to denounce religion in the Towrah and preach intolerance, Yahowah says...

**“Furthermore** (*wa*), **the soul** (*ha nepesh*) **who turns to and approaches** (*'asher paneh 'el*) **a medium or psychic with the idea of communicating with the dead** (*ha 'owb*), **or toward the one familiar with spirituality** (*wa 'el ha yida'ony*) **to whore** (*la zanah*) **after them** (*'achar hem*), **I will place Myself against that soul** (*wa nathan 'eth 'any ba ha nepesh ha huw'*) **and will cut him off and separate him** (*wa karath 'eth huw'*) **from among his people** (*min qereb 'am huw'*). (*Qara'* 20:6)

**Avoid outside influences so that you can be set apart and special (*wa qadash*) and then be (*wa hayah*) separate and uncommon, unlike others (*qadowsh*), for indeed (*ky*), I (*'any*), **Yahowah** (*YaHoWaH*), **am your God** (*'elohym 'atem*).” (*Qara* / Called Out / Leviticus 20:7)**

Clearly, there is a direct correlation between prostitution and religion according to God. And that was the reason we turned to the Towrah, wanting the assurance that we were correct. The institution that would claim that it is a moral bastion against prostitution and whores is leading the parade of harlots.

Yahowah wanted the opposite for His people. His intent for Yisra'el was to be separate and distinct from the Gentile nations surrounding them. God was appalled that human civilizations were defined by their religiosity, politics, and militarism. And He wanted better for His people.

While even the religious will denounce mediums, psychics, and attempting to communicate with the dead, most venerate their perceived saints, sages, and prophets, reveling in their ancient pronouncements. And since these rituals are clearly religious, by specifically denouncing practices, which even the religious see as tending toward the occult, God is able to convey His concern.

Incidentally, since Yahowah distinguished His witness with His name, one of the easiest ways to determine if someone is speaking for God, or for himself, is to look for the Divine stamp of approval and authenticity. If you do not see Yahowah's name presented throughout the text, it was not inspired by God. This test is sufficient in itself to scrap the Christian New Testament, Talmud, and Quran.

Every significant civilization in human history was overtly religious. The rulers always supported the priests and the priests universally endorsed the political leaders.

Even their militaries marched to the edicts of clerics and kings. And they all imposed caste systems, limiting everyone's freedom, and affording the people no choice in what to believe, where to live or work. And it is these limitations that Yahowah detests.

**“Moreover (wa), you should not follow (lo' halak) the customs and traditions (ba chuqah) of the gentile nation (ha gowy) which, for the benefit of the relationship ('asher), I will send away before your appearance ('any shalach min paneh 'atem).**

**This is because (ky) they have engaged in and done ('asah) all of these things ('eth kol 'eleh). And this is why I am disgusted by them (wa quwts ba hem). (Qara' 20:23)**

**Therefore, I have promised you that (wa 'amar la 'atem) you will inherit ('atem yarash) their soil ('eth 'adamah hem). I am giving it to you (wa 'any nathan hy' la 'atem) as an inheritance (la yarash). It is a land ('eth hy' 'erets) flowing with milk and honey (zuwb chalab wa dabash).**

**I am Yahowah ('any Yahowah), your God ('elohym 'atem) who, to show the way to the benefits of the relationship ('asher), separated you, distinguished and differentiated you (badal 'eth 'atem), from these people and their nations (min ha 'amym).” (Qara' 20:24)**

God's instructions, and His intent, are clear. Since He abhors the culture of man – which is universally religious, political, and militaristic – He wanted His people to be different. Yisra'el was to be a shining example of how much better life would be without the controlling and oppressive influence of clerics and kings.

**“Therefore (wa), you should be set apart and separated, special and distinct (hayah qadowsh), to approach Me (la 'any) because (ky) I, Yahowah ('any**

*Yahowah*), am set apart and special, unlike what is commonly perceived (*qadowsh*).

**And so (*wa*), I have separated you, differentiating you (*badal 'eth 'atem*) from these nations (*min ha 'amym*), to be Mine, to draw near and exist with Me (*la hayah la 'any*).”** (*Qara' / Called Out / Leviticus 20:26*)

Yahowah concludes His call for His people to be set apart and uncommon and thus not religious, by reminding them that religion is deadly. As a result, when Yisra'elites ignored this admonition and rejected their inheritance, God scolded His wayward children throughout the prophets. He would hold them accountable for the fate they had chosen.



Since we commenced our review of the 4<sup>th</sup> chapter of *Howsha'* a dozen pages ago, a quick review is in order. God began by requesting...

**“Listen to (*shama'*) the word (*dabar*) of Yahowah (*YaHoWaH*), Children of Yisra'el (*beny Yisra'el*), for it is certain that (*ky*) Yahowah (*Yahowah*) has a dispute and grievance (*ryb*) against the inhabitants (*'im yashab*) of the Land and Earth (*ha 'erets*).**

**This is because (*ky*) there is no honesty or integrity (*'ayn 'emeth*), no devotion or sense of loyalty (*wa 'ayn chesed*), nor understanding, not even any thoughtful insights pertaining to (*wa 'ayn da'at*) God (*'elohym*) in the Land and on Earth (*ba ha 'erets*).”** (*Howsha' 4:1*)

**They have sanctioned the curse of Allah, bringing restrictions, bans, and punishments upon themselves based on their oaths (*'alah*).**

**So, they will cringe in fear, bow in submission, and be disowned for these cringe-worthy deceptions,**

because they have promoted lies while annulling the relationship by being delusional, resulting in them being oppressed, malnourished, and sometimes starved as they are estranged (*wa kachash*).

They will be murdered and be murderous, dashed by the sword and cut into pieces (*ratsach*). They will steal, surreptitiously purloining what belongs to another (*ganab*).

Then, by continuously and demonstrably committing religious infidelity (*wa na'aph*), they will break all bounds in diaspora (*parats*). And they will be plagued (*wa naga'*) by the shedding of copious amounts of blood (*dam ba dam*). (*Howsha'* 4:2)

This is the reason that (*'al ken*) the land will dry up (*'abal ha 'erets* – the region will become a parched desert over a long period (qal imperfect)).

All who live within it (*kol yashab ba hy'*), including the animals (*ba chayah* – with the lifeforms) of the expansive region (*ha sadeh*), along with the birds (*wa ba 'owph* – including the flying creatures) of the sky (*ha shamaym*), and even the fish of the lakes, rivers, and seas (*wa gam dag ha yam* – also the aquatic life in natural bodies of water), will fight for survival (*'asaph* – diminishing and ceasing to exist over a protracted period (nifal imperfect)).” (*Howsha'* / He Saves / Hosea 4:3)

And it has happened just this way, throughout the entire region, and for this very reason.

“Yet (*'ak* – but thereafter as a result), no one should blame, plead or quarrel with (*'al ryb* – no individual should accuse or contend with) a lone individual (*'iysh* – one person).

He should not make a practice of arguing with or judging (*'al yakach* – he should not continually rebuke, accuse, or chastise, vindicate or punish (hifil imperfect

jussive – of his own freewill, he should not continually engage with another in such a way that they are alike in complaining)) **a single person** (*iysh* – one individual).

**And this is because** (*wa*) **your people** (*'am 'atah*) **are just like** (*ka* – resemble) **the argumentative and contentious nature** (*ryb* – the insulting and conflicting approach of the quarrelsome and accusatory (hifil participle)) **of the priest** (*kohen* – the one who is supposed to be teaching and ministering by helping to explain and perform the *Miqra'ey*).” (*Howsha' / He Saves / Hosea 4:4*)

I agree with Yahowah. And as it is with me, it is also a pet peeve for Him. It is inappropriate to blame Nazi Germany solely on Hitler, the Soviet Union on Marx, Lenin, or Stalin, or Communist China on Mao Zedong. Likewise, it is wrong to blame Judaism solely on Akiba, Christianity on Paul, or Islam on Muhammad. The invasions of *Yahuwdah* | Judea by Rome were not exclusively the fault of Vespasian or Hadrian. Many are required to start a religion, revolution, or invasion. So, from a modern perspective, Putin isn't even the lead culprit with regard to the war in Ukraine – although he is blamed 99.999% of the time.

Yes, there are lots of bad people in positions of power and influence. But they would be like a lone flea-bitten and whiney dog without a pack of misguided souls with their nose up the con man's rear. Had Timothy, Luke, and Mark, and later Matthew, Constantine, and Eusebius not picked up the torch Peter and Paul ignited, Christianity would have fizzled out long ago. Had Muhammad not enticed mercenaries in Yathrib to rob and enslave civilians for profit, the world would never have known the Islamic prophet. Hitler fired but one shot and it was to his own head. It takes a nation to ruin humankind.

**“Therefore** (*wa*), **you will stumble and fall** (*kashal* – you will stagger, be brought down and overthrown, fail)

**by day** (*ha yowm*), **and the prophet, also** (*wa naby' gam* – the one who claims to speak for God likewise), **will waver and falter, becoming injurious** (*kashal* – will be overthrown) **along with you** (*'im 'atah*) **at night** (*laylah* – during the darkness). **Then** (*wa*) **I will make this comparable to** (*damah* – I will cause this to silence and resemble) **your mother** (*'em 'atah*).” (*Howsha' / He Saves / Hosea 4:5*)

God’s problem with His people is their religion! It is the issue that continues to separate man from God.

Since the people were as corrupt as their clerics, God told the Yisra’elites, and us through them, that no one was in a position to point fingers. The destiny of the deceived would be the same as that of those who deceived them, at least in the sense that they would both stumble and fall.

In this context – especially in the midst of Yahowah’s overt condemnation of Judaism, His next statement is among the most revealing ever written.

**“My people** (*'am 'any*) **are destroyed and they will perish** (*damah* – they are ruined and will cease to exist, having become the brunt of a sad story (nifal perfect – the people have destroyed themselves and will suffer the consequence for a protracted, but limited, period of time for what they have done which is destructive and ruinous)) **because of** (*min* – from) **a lack of understanding as a result of corrupted information** (*bely ha da'at* – being without adequate knowledge, having insufficient awareness, and deficient discernment, lacking the will to recall what is important and the capacity to rationally analyze the data to comprehend it (infinitive substantive – being ignorant and irrational regarding these prophetic revelations has come to demonstrably define Yisra’elites over the long chasm of time)).

**This is because** (*ky* – for the express reason that) **you** (*'atah*) **have avoided and rejected** (*ma'as* – you have

spurned and despised, refused and disdained, showing an aversion to (qal perfect – revealing that the avoidance was complete and the rejection was literal)) **the process which leads to understanding** (*ha da'at* – the knowledge required to comprehend, the information which enables discernment).

**Therefore** (*wa* – so then), **I will consistently reject you and avoid you** (*ma'as 'atah* – I will actually disassociate from you and will rebuff you, coming to despise and loathe you as vile, showing an aversion to you, spurning you (qal imperfect)) **from serving as priests and ministers** (*min kahan* – from acting as counselors and clerics, working as teachers or facilitators (piel infinitive – this decision to curtail the priestly service is being imposed upon Yisra'el by Yahowah, emphatically, demonstrably, and continually)) **on My behalf** (*la 'any* – for Me or to approach Me).

**And since** (*wa*) **you have consistently ignored and forgotten, failing to remember or respond to** (*shakach* – you have overlooked and lost sight of the significance of, ceasing to care about, and failing to mention (qal imperfect – actually and continually become oblivious to)) **the Towrah | Teaching and Guidance of your God** (*Towrah 'elohym 'atah* – Your God's Towrah Instructions and Directions, Your God's Source of Leadership and Path to Follow, the Almighty's Education; derived from: *tow* – God's signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, find, and choose, *yarah* – the source of instruction, training, supervision, and direction which flows from God, *tuwb* – providing answers that facilitate our restoration and return, even our reply to that which is *towb* – good, pleasing, beneficial, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude and thinking toward



God), **I also** (*‘any gam*) **will ignore and forget your children** (*shakah ben ‘atah* – I will overlook your sons, lose sight of your children, and consider your offspring as worthless (qal imperfect)).” (*Howsha’ / He Saves / Hosea 4:6*)

For religions based upon the Talmud, New Testament, or Quran to emerge and grow in the shadow of this declaration, the men responsible for promoting them had to be willfully dishonest. In fact, since the prophecies revealed by *Howsha’* prove Divine inspiration, it is a miracle that anyone believes any religion – when we can and should know and understand.

There are few passages as important to God’s people as this one. *‘Am ‘any* refers to Yisra’el – to the descendants of ‘Abraham, Yitschaq, and Ya’aqob. From the opening statement, Yisra’elites have been the cause of Yahowah’s angst and the focus of His condemnation.

This is so for a number of reasons. First, Yahowah established His Covenant with Yisra’el, essentially adopting them into His Family. They were destined to inherit everything God had to offer. But because they were so readily misled, they were disinherited.

Second, Yahowah liberated the Children of Yisra’el from being oppressed by religion and politics in Mitsraym. He revealed His *Towrah* | Guidance to them, speaking directly to these Hebrews in their language. And even though He led them into the Promised Land in spite of their hideous behavior, they showed no appreciation and quickly abandoned God.

Third, Yisra’elites were groomed and raised to be the shining example of what life would be like for those who listen to and trust Yahowah. Instead, they became infamous for being belligerent. The realization that they did not listen, that they pursued the ways of the Gentiles, worshiping false gods and giving homage to arrogant

kings, broke Yahowah's heart. Our Creator and Father would watch as those He sought to love were humiliated and abused by those He asked them to avoid.

Fourth, Yisra'elites as a whole, not just Yahuwdym, were called to serve as Yahowah's witnesses, His prophets. And yet, because they forsook His instruction and forewent rational contemplation, Howsha' would be the last Yisra'elite prophet. The greatest opportunity ever afforded men and women by God was squandered and tossed away.

Lastly, Yahowah honors His promises, even when His people are undeserving. So, to save a remnant of Yisra'el, to reconcile their relationship with Yahuwdym and Himself, He would have to get their attention at a different time and in a different way. And as the ultimate insult to Israel's arrogance, a gowy was asked to reintroduce them to the Towrah and call them home. And more than this, the Man from 'Edowm would sacrifice his life, dying at the hands of Satan as the Red Heifer, so that God's people might live.

Apart from Yahowah, human souls *damah* | perish. An estranged *nepesh* | conscious *damah* | ceases to exist. This is one of the most vital lessons we can learn from God and it is at the forefront of this declarative statement.

For the thoughtless and faithful, there is no eternal life in Heaven nor everlasting punishment in Hell but, instead, nothing. And while this may not register with some readers, it is essential to our understanding of Yahowah. If, instead, God had created a paradigm wherein those who were unaware of Him, who were misled about Him, or even who chose to reject Him were eternally tormented in Hell, He would be rendered unlovable and sadistic. But this religious perception is not reality.

*She'owl* | Hell is reserved for those who deliberately mislead others and abuse them via religion, politics, patriotism, militarism, education, culture, or conspiracy.

Their punishment is not only deserved, recompense is the only way to be fair to those they harmed. The founders and principal catalysts for religion will all be there, along with a long list of emperors, kings, popes, pastors, imams, and rabbis.

We have all been invited to enjoy eternal life in *Shamaym* | Heaven with Yahowah, even though as few as one in a million will accept God's offer. We avail ourselves of this opportunity by listening to Yahowah by reciting His Towrah, Naby', wa Mizmowr, and then responding appropriately to the conditions of His Beryth and invitations to the Miqra'ey.

Yisra'el has become so hideously misled that they have come to embody the worst of *damah*, having become the brunt of a sad story. They have become a nightmarish parable unto themselves – the most universally maligned people in human history. We are reading the reason Jews have become the object of so many conspiracy theories.

*Bely ha da'at* is a bad thing. Ignorance is destructive, not bliss. God's people have fallen, just as has humanity at large, because far too many lack understanding. This is due to many factors, including being inundated by the religious, political, and conspiratorial with corrupted information. Those *bely ha da'at* are without adequate knowledge. They have insufficient awareness to be discerning and thoughtful – which is why most believe and the world is awash in unfounded opinions.

In the case of Yisra'elites, they lack the will to recall the lessons of the Towrah. And without God's Guidance, they have become incapable of rationally analyzing the prescriptions for living Yahowah has provided.

Contrary to what the religious believe, we must think our way to God. He is not found at the end of faith's multicultural rainbow.

Yahowah's Towrah is comprised of teaching and guidance, instructions and directions so that we are suitably educated. But when God's dissertation on life is *ma'as* | neglected or, worse, rejected, there is no *da'at* | basis for understanding. Knowledge is required before we can make the connections and associations needed to comprehend Yahowah's approach to life. We cannot distinguish between right and wrong, differentiate between good and bad, or discriminate between the teachings of God and the edicts of man without access to verifiable information and the will to exercise good judgment regarding it.

Every rabbi who has claimed to serve God is lying. The same is true for every pastor and priest, every minister and theologian. Not one knows Yahowah. In fact, they have all avoided Him as He has rejected them.

Yahowah designated specific individuals in well-defined roles to serve Him and His people. These included the *kohen* | priests. All of Lowy descent were asked to educate God's people and help them understand His instructions and attend His Miqra'ey. But when the teachers forsook their education, they became useless and were discarded.

And while this prophecy clearly states that this was the reason behind the demise of the *kohen* | priests, there is more to the story. Yisra'elites had rejected Yahowah to the extent they had replaced Him. They had no interest in listening to their God, preferring to heed the myths associated with the gods they had purloined from the gowym.

With Yisra'elites unwilling to listen, there would be a long intermission. There would no longer be a reason for the *kohen* | priests under these conditions.

However, you will notice that Yahowah did not replace kohen with rabbis. He simply *ma'as* | rejected the priests – avoiding all contact with them. Therefore,

Judaism's twisted variation of Replacement Theology, whereby rabbis have replaced the priests, is as irrational and inappropriate as Christianity's version, whereby Gentiles replace Jews. Moreover, when Roman Catholics usurped the priestly title, they unwittingly demonstrated that they were not *kahan la'* 'any | ministering on God's behalf.

In Judaism, the myth that rabbis draw their authority from God is as errant and deadly as the myth that their Talmud is an oral Torah with a legacy dating back to Moseh. Yahowah disowned His people, disinheriting and divorcing Yisra'el, because they consistently ignored His Towrah. And considering their fascination with the Talmud, had it been a second Torah, this statement would cease to be true.

This is the one-two punch that destroys Judaism. Yahowah has said that Yisra'el has ceased to be rational regarding His Towrah. Rather than observe and study it as rabbis protest, they are ignoring it and, thus, not responding to the Towrah. God's prophetic proclamation is both consistent with our observable reality regarding the rabbis and in diametric opposition to Judaism.

Further, Towrah does not mean "Law" as the religious profess. It is comprised of Teaching and Guidance, things we can learn from and follow, but not obey.

The Towrah is Yahowah's. The Talmud is rabbinical. The fate of our souls and those of our children hinges upon which we rely or believe.

Both are not an acceptable option. Yisra'el was destroyed and Yisra'elites perished, ceasing to exist, because they did not understand the difference between Yahowah's Teaching and man's edicts.

There is only one way to participate in the *Beryth* | Covenant and one path to *Shamaym* | Heaven. We accept it

and teach it to our children, or they will be forgotten by God as surely as their parents ignored Yahowah.

The fate of every soul is determined by this formula. We come to know and understand by studying the *Towrah* | Teaching of our God. Yahowah accepts or rejects us on this basis.

So, here's something to ponder: Since God's people are destroyed for lack of understanding His Towrah, how is faith the alternative? After all, faith is a substitute for knowledge.

The larger human institutions grow, the worse they become. It is gang mentality played out on the scale of nations and civilizations. It is the same with principalities as it is with religions. They not only feed upon the people's willingness to acquiesce and be controlled, but the leaders of such institutions are also emboldened by the increased access to sex, power, and money. And so it is with the cleric, so it is with those he has conned. That is why Yahowah said...

**“So as (*ka*) they grew in number and as the rabbis became more influential (*rabab hem* – they increased in population and became more numerous and self-exalting), so much the more (*ken*) they missed the way (*chata*’ – they were misled and went in the wrong direction, retreating from what is right and becoming too culpable, blameworthy, and offensive (*qal perfect*)) to approach Me (*la* ‘any – concerning Me).**

**I exchanged (*muwr* – I substituted (*hifil imperfect*)) their reputation and reward (*kabowd hem* – their honor and respect, their status and forthcoming abundance) for (*ba*) shame (*qalown* – dishonor and disgrace, ignominy and infamy, an exceedingly low status, engendering slander and public humiliation).” (*Howsha*’ / He Liberates / Hosea 4:7)**

With the previous statement excommunicating the *kohen*, it is by recognizing that *rabab* serves as the basis of rabbi that this becomes a rather biting indictment. As the *rabab* | number of rabbis increased and they grew, *ken chata la* 'any | so much the more they were misled and missed the way to approach God. The rabbis were culpable and offensive to Yahowah – just as His name and approach were repulsive to them.

To be fair, such is the case with every religion. People go along to get along. They assume that their religion is right because so many people believe it. But the truth has never been popular. And for all of human history, deceptions have held sway.

This passage presents an ironic twist. As people grow in stature, they recede from God. The more people move in one direction, the more likely it is that they are headed the wrong way. The more people strive to be influential, the more insignificant they become. Humankind has substituted transitory wealth for an eternal reward and has exchanged the illusion of power for its genuine manifestation.

Our appreciation for Yahowah's prophetic testimony grows when we set what He has revealed beside the long history of human malfeasance. A recounting of the exploits of civilizations leaves the observant and moral with the realization of just how awful men and women have been.

While individuals can be good or bad, and are typically both, in a group, we humans are resolutely awful. We engage in human sacrifice to appease the gods. We enslave our neighbors so that we prosper by their toil. We impose our politics and economic schemes and claim to be righteous and democratic. We rape the planet, rob it of its resources, and are murderous while pretending to be moral and peaceful. Lies are preferred over truth, control to freedom, religion to a responsible relationship with God.

We establish enormous militaries and equip the killers with weapons of mass destruction. Then we are indoctrinated to praise the soldiers wielding the implements of death and believe that the least free and most destructive institutions on Earth are responsible for our liberty and prosperity. We tax the productive and reward the unproductive and think that we are being progressive and compassionate. We divide people into groups based on the color of their skin and then blame others for being racist.

And should someone raise their head above the crowd to demonstrate the degrading duplicity of it all, we slander and crucify the lone voice of reason. We will even accept a god or reject God based not on the testimony of God but of men.

When engaged in pursuing their political or religious ambitions, people are rotten...

**“They feed upon** (*‘akal* – they are fed and nourished by, even prey upon) **the wrongdoing and sin offerings** (*chata’th* – the iniquity and propitiations, the errant ways and misguided beliefs) **of My people** (*‘am ‘any* – My family).

**These souls** (*nepesh huw’*) **lift up and accept, promote and honor** (*nasa’* – they elevate and advance, forgive and even respect), **their perversity and wrongdoing, even their depravity** (*wa ‘el ‘awon hem* – their wicked ways and resulting liability, their iniquity and injustice). (*Howsha’* 4:8)

**And so** (*wa*) **likewise, it will be the same** (*hayah ka* – it is identical) **for the people** (*ha ‘am*) **as it will be** (*ka*) **for the priest** (*ha kohen*).

**I will hold both of them accountable** (*wa paqad ‘al huw’* – I will take stock of them, judging and punishing them) **for their ways** (*derek huw’* – for their conduct).



**I will repay them, bringing back upon them** (*wa shuwb la huw'* – I will require restitution, seeking retribution for) **the foolish, beguiling, and cruel things they have done** (*ma'alal huw'* – for their oppressive practices, malevolent deeds, and malicious characterizations; from *'alah* – to act foolishly and wantonly).” (*Howsha'* / He Delivers / Hosea 4:9)

This is true both literally and symbolically. If not for people's individual and collective sense of guilt and implied hellish consequences, religions wouldn't exist. Rabbis and priests prey on people's fear of the unknown and on their fear of punishment. As a result, they devour the funds of the unsuspecting by promising their victims that their donations will somehow exonerate them and elicit favor from God.

Religions prosper using this strategy. If a Hasidic Jew pays the inflated price of kosher food and pays the rabbi to bless their home, they are pronounced righteous. Christians were beguiled to acquire indulgences, which did nothing except enrich the Church. In Islam, a jihadist is promised sexual indulgence in Allah's brothel.

From God's perspective, the “blame the rabbi for misleading me” alibi will not work. Every religious individual will be held accountable for what they have done. And that is because, at the very least, believers have given priests the pretense of credibility by participating in their religion. Most have corrupted their children by encouraging them to follow their example. Rather than endearing a soul to God, their faith will convict them of infidelity. And while that isn't a crime in courtrooms established by men, it is a capital offense with God.

The *quid pro quo* of this message is a killer. Because Jews and Gentiles have disassociated themselves from Yahowah, either by ignoring Him or by replacing Him with a god conceived by men, they have been spurned by

Yahowah and are crippled spiritually. Oblivious, they have been forgotten. Despicable, they have been rejected.

It is Divine justice, but it is also deadly. And believers have no one to blame but themselves. The truth is available, but most choose to ignore it. Yahowah stood at the door and called us Home, but too few paid attention. Most have not even bothered to ask our benefactor His name. Very few even know the name of the door (*Pesach*).

Rabbis have come to promote countless rites and rituals God views as perverse. They advance their arguments over Yahowah's instructions. And if that was all there was to it, by doing away with the rabbis, Yahowah would be able to resolve Yisra'el's problems. However, as it is for the priest, so it is with the people. By accepting the rabbinical lies, and by defending and financing this attack on the word of God, everyone is culpable.

Therefore, to be fair, Yahowah must hold all of Yisra'el accountable. He will judge them individually and collectively and will be hard-pressed to find an acceptable soul.

Without recompense, there can be no justice. Without retribution, life is not fair. Even if the majority would like God to forgive and forget, it is not in His character to be immoral.

The victims of the Inquisition and the Holocaust must be assured that their tormentors will be held accountable. Vespasian and Hadrian must suffer for the suffering they inflicted. And they are but two among many.

Accountability isn't mean but, instead, fair. It is compassionate and moral to seek justice for those who have suffered needlessly. And even if it is counter to your sensibilities, those who tortured others will be tortured, rapists will be raped, and murderers will endure a slow and painful death. This is as it must be.

And while that is in death, for the rabbis, in life, it isn't much better...

“**They will eat** (*wa 'akal* – they will consume food (qal perfect)) **but never be satisfied** (*wa lo' saba'* – not be full or have their needs met (qal imperfect)).

**They will act like prostitutes** (*zanah* – they will be as unfaithful as whores (hifil perfect)) **without ever being productive** (*wa lo' parats* – without satisfying urges) **because** (*ky 'eth*) **they have neglected to observe** (*'azab la shamar* – they are derelict in their consideration of (qal perfect)) **Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration). (*Howsha'* 4:10)

**Engaging in religious infidelity, immorality, and unfaithfulness** (*zanuwth* – through harlotry and whoredom), **coupled with intoxication** (*yayn* – drunkenness and inebriation) **of even barely fermented wine** (*thyrowsh* – being dispossessed and impoverished by being disinherited), **seizes and takes away** (*laqach* – grasps hold of) **good judgment** (*leb* – rational thinking and a proper attitude).” (*Howsha'* / He Liberates / Hosea 4:11)

Faith without knowing, sex without love, and observing without purpose are unfulfilling. Prostitutes are continually engaged in intercourse, and yet, there is nothing to show for it.

Over the past twenty-two years, I have found an axiom that has rung true without exception. The overtly religious and political are incapable of exercising good judgment. No amount of evidence is sufficient, and no rational argument is ever compelling – even if both come from God Almighty. While intoxication slows judgment, religion debilitates it.

That was a lot to process. But such is the essence of Yahowah's revelation through Howsha'. The subject material is not appealing to God and He is pressed for time, opening the floodgates of instruction. He wants to elicit a different response, but He knows that it isn't going to happen – not for a very long time.

Perhaps now God is turning to the Progressives, to the Jewish environmentalists of our day. He may be chiding them for worshiping nature to the exclusion of its Creator. Or, maybe this is nothing more than a swipe at the Christian Christmas tree or His people's affinity for worshiping 'Asherah within groves of trees...

**“My people ('am 'any) question (sha'al – ask inquisitively and intently, pondering the possibilities of) the trees (ba 'ets huw') and their branches, staffs, and walking sticks (wa maqel huw') as if they are going to impart information and speak to them (nagad la huw' – are going to convey a message to them).**

**Indeed (ky), the spirit (ruwach) of religious infidelity (zanuwnym – of prostitution, of feigning affection, of pretending to be devoted, and of whoredom) has led them astray and caused them to wander away (ta'ah – has misled them).**

**And they act like whores and religious prostitutes (wa zannah – performing like unfaithful harlots) in relation to a succession of their gods (tachath 'elohym hem).”**  
(Howsha' / He Saves / Hosea 4:12)

Three Divine attributes are displayed in this statement. God understands human nature. Nothing we do surprises Him. Unimpaired by time, He knows our past and sees how it relates to our present and future. And He is bold and blunt when it comes to exposing deceptions.

Religious cults have long worshiped nature the same way Progressives do today. The Earth reveals its concerns to them as opposed to revealing God's nature.

Liberals would have you believe that opinions are entitlements, that truth is relative, that perceptions are reality, that tolerance is a virtue, and even that morality is situational. Having elevated themselves and their elitist ideals above the very idea of God, having become zealous in their political fanaticism, they are pimps soliciting on behalf of their worthless agenda. They want to set moral standards where only the abnormal is acceptable and establish control over life and death with unquestioned abortions even when paid for and funded by those who oppose them. Mostly, they want to make life meaningless by negating the freedom to choose, individual accountability, and even the chance to succeed or fail.

Mortally afraid that they cannot defend their positions, Progressives seek to control what people can say, write, and read. The left has unleashed a mighty horde of Thought Police on social media and the internet. Read this while you can – while they will allow it.

The religious are moved by a different spirit. Ignorant of what Yahowah has revealed, they are readily misled. Believing that they are pleasing God, He views them as a loving wife would perceive a prostitute chasing after her husband. If he succumbs to one, there will be more. And indeed, this was true with Yisra'el, where one misguided adaptation of Judaism would lead to countless more.

What God describes next must be seen in context. The subject of His ire is still singular – religion – at this point they were more copycats than inventive. Yisra'elites were emulating the ways of the gowy...

**“On hilltops and summits** (*'al ro'sh ha harym* – on the tops of mountains), **they offer sacrifices** (*zabach*). **And so upon the hills** (*wa 'al ha giba'ah* – upon the knolls and

hilltops), **they join in and are bound together to blow smoke** (*qatar* – they fumigate the area to shut out others, burn incense and aromatic wood, and make a smoke offering to appease their concerns) **under** (*tachath* – beneath) **prominent trees like red oaks** (*'alown*) **and white poplars** (*libneh*), **with any large tree serving as an inappropriate goddess** (*'elah* – a massive tree, cursed, unfit, improper, feminine of *'el* – god), **because her shadow, the object blocking the light in lesser dimensions** (*tsel hy'* – the imposition of her presence diminishes illumination as a two-dimensional representation of the three-dimensional object), **is perceived as pleasant, desirable, and beneficial** (*towb* – is deemed good, useful, and pleasing).

**Therefore** (*'al ken*), **your daughters** (*bath 'atem*) **are acting like religious prostitutes and disingenuous whores** (*zanah* – are behaving like harlots selling a feigned impression of love for security and money), **and your brides** (*wa kalah 'atem* – your spouses) **are unfaithful and adulterous** (*na 'aph* – are cheating on the relationship by being religious). (*Howsha'* 4:13)

**I will not take this into account and record it** (*lo' paqad* – I will not count this) **against your daughters** (*'al bath 'atem*) **when** (*ky*) **they are acting like religious prostitutes and disingenuous whores who are pretending to be adoring for money** (*zanah*) **nor against your brides** (*wa 'al kalah 'atem*) **when** (*ky*) **they are unfaithful lovers cheating on the relationship** (*na 'aph* – dishonoring the marriage by being religious).

**This is because** (*ky*) **they, themselves, are cavorting with** (*hem 'im parad* – they are selfishly and continually open to, causing divisiveness, disassociation, and isolation with (*piel imperfect*)) **religious prostitutes** (*ha zannah*).

**They are with the cult and temple prostitutes** (*wa 'im ha qadeshah* – with the holy whores, the women who

have sex with believers in religious shrines as part of the worship service) **and they offer sacrifices, slaughtering animals** (*zebach*), **as people** (*wa 'am*) **devoid of understanding** (*lo' byn* – incapable of comprehending by evaluating the evidence and testimony in a rational manner, being discerning by making all of the proper connections and associations) **which is ruinous and debilitating – thrusting them away** (*labat* – which is catastrophic and degrading, also depressing).” (*Howsha' / He Delivers / Hosea 4:14*)

This affirms one of the many insights we can also derive from the Garden. While Chawah was misled by Satan’s misappropriation of Yahowah’s testimony, the reason she was susceptible is that ‘Adam was derelict. He neglected their relationship, and he did not teach his wife what he had learned from Yahowah – at least to the extent needed to rebuff Satan’s miscasting of God’s message.

To be sure, Chawah went rogue. She wanted to be a goddess. And she carried her animosity toward Yahowah and ‘Adam outside of the Garden, harboring it for a long time. But none of this would have happened had ‘Adam contributed more to the relationship and spent more time talking with his wife.

In this case, the women were as religious and unfaithful as were the men. And their marriages were as broken as the Covenant. But they were in it together, with the men setting the poor example the women followed.

This may seem as if this is *déjà vu* all over again. But clearly, God does not want us to miss the message. Religion is whorish according to Yahowah – a form of prostitution where devotion is feigned for a false sense of security and money. Further, as has been the case from the beginning, *na'aph* | adultery is being used as a metaphor to denounce being unfaithful and disingenuous to God.

Satan puts on a show. As a token of their appreciation, religion had sex appeal. Truth be known, almost every religion exists to give men power over women – who are little more than chattel. Women cannot even get a divorce in Judaism without their husband’s written approval. In Pauline Christianity, men lord over women. And in Islam, women are possessions and prizes to be won.

And that is not good. An unequal relationship is typically a bad one. Consider Yahowah’s with Yisra’el.

In addition to cavorting with religious whores, the men of Yisra’el were doing something far worse – something the Haredi do even to this day. They offer their sacrifices, even slaughtering animals, without purpose. Nothing is achieved, even by those who attend the Miqra’ey, unless we understand the reasons we are responding to Yahowah in this way and on these days.

There are few things as degrading as religious rituals. They imply that God wants us to check our brains at the door and grovel on the floor – to waste our time performing repetitive and mindless tasks. If that were the case, why establish the Covenant and reveal the Towrah?

Up to this point, Howsha’s message has been directed toward Yisra’el, the ten extended families comprising the Northern Kingdom. There was still hope for Yahuwdah. Another dozen prophets would be sent their way.

**“Even though (*im*) you act like a religious whore (*zanah ‘atah* – you are a fraud and prostitute, unfaithful and unreliable, feigning devotion (*qal* participle)), *Yisra’el* | those who Contend and Struggle against God (*Yisra’el*), let not *Yahuwdah* | the Beloved of Yah be guilty and suffer the same fate (*‘al ‘asham Yahuwdah* – let not those Related to Yah fail, become offensive, and be similarly wrong (*qal* imperfect)).**



**Do not come to** (*wa 'al bow' – do not enter*) **Gilgal | Circular Thinking** (*ha Gilgal – a whirlwind, tumbleweed, chariot wheel, swirling storm, or circular reasoning, first Yisra'elite encampment west of the Yarden*).

**Neither ascend** (*wa 'al 'alah – do not rise*) **to Beyth 'Awen | the Home of Affliction** (*Beyth 'Awen – the House of Vanity, Religious Idolatry, and Trouble, a town of Benyamyn | Benjamin*).

**Do not consistently curse, swear, or continually take an oath** (*wa 'al shaba' – adjure, make a promise, or take a vow (nifal imperfect)*).

**Yahowah lives!** (*Yahowah chay – Yah exists to vigorously animate and restore lives; Yah is vital to life and the living.*”) (*Howsha' / He Delivers / Hosea 4:15*)

While Yisra'el had become a lost cause, Yahuwdah wasn't – at least not yet. There would be righteous people, honorable kings, and glorious prophets in Dowd's shadow.

And while Yahuwdah would fall, and suffer under the Babylonians, Greeks, Imperial Romans, Roman Catholics, the first Muslims, the Ottomans, British, Nazis, Conspiratorialists, and Progressives, their intermission from Yahowah was another three centuries down the road. They would succumb to the circular reasoning of religion and take vanity to an entirely new level.

Unlike man's religious schemes where conversion is the means to submission and control, there is no oath of allegiance for the Covenant. It is enough that Yahowah lives.

By referencing the towns of Gilgal and Beyth 'Awen, Yahowah underscored His anti-religious message. Gilgal is where the people made Sha'uwl king and where the ill-conceived leader ran afoul of Yahowah. *Gilgal* speaks of circular things – such as circular reasoning, tumbleweeds blown by the wind, and swirling storms. This is telling

because the Christian term, “church,” is most closely related to Circe, the daughter of the sun god, Helios. It is from her name that the English words, circle and circus, are derived. You will find them in the halos, representing the circular disc of the sun and sun worship throughout Christianity. Even religious Jews have their circles, wearing the kippah – which is of Greek influence.

The Yisra’elites confirmed kingship on *Sha’uwl* | Saul here. And it was at Gilgal that his authority was taken away as a result of his failure to listen to Yahowah.

Sha’uwl is also a harbinger for *Sha’uwl* | Paul, the founder and principal author of Christianity. Among the vainest of men, he, like King Saul, was from the tribe of *Benyamyn* | Benjamin, which is where the House of Affliction and Vanity was located.

**“Indeed** (*ky* – surely and truly), **Yisra’el** (*Yisra’el*) **is as stubborn** (*ka sarar* – as defiant, obstinate, rebellious, and unwilling to change) **as a cow** (*parah*).

**Now as a result, can** (*atah* – at a point in time, so then, in the sequence of the narrative and as the logical consequence) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *’elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **shepherd them** (*ra’ah hem* – care for their needs, lead, nurture, and protect them) **as a lamb** (*ka kebes* – as sheep) **in the limitless, spacious place with vast freedom** (*ba ha merchab* – in the midst of the broad and open way)? (*Howsha’* 4:16)

**’Ephraym** (*’Ephraym* – Useless Ash, Waste of Carbon, and plural of Fruitful Cow [the Northern Kingdom]) **is in accord with and allied to** (*chabar* – joined to, in union with, and is casting the spells of) **harmful idolatrous religious images and vexing false gods** (*’atsab* – objects of worship).

**You should choose to leave him alone** (*yanah huw'* *yanah* – let him be, satisfied with his intermission, and undisturbed during his time out (hifil imperative)). (*Howsha'* 4:17)

**As their alcoholic beverages** (*sobe' hem* – their beer and wine) **are consumed and removed** (*suwr* – are finished and dragged away), **they go out whoring, acting like disingenuous prostitutes** (*zanah zanah* – they feign adoration for shekels, being religious and unfaithful, cheating on the relationship (hifil infinitive perfect)).

**The religious are sexually and financially exploitive, as blind and senseless stooges** (*megen huw'* – their cultic sex partners who have traded debauchery for money, surrendering to their pretense and gaudy ornamentation and phony embellishments as a result of having their vision impaired) **love** (*'ahab* – seem to adore and desire, even prefer) **ignominy and shame** (*qalown* – insults, scorn, dishonor, scandals, infamy, and humiliation). (*Howsha'* 4:18)

**A Spirit** (*ruwach*) **has laid siege to and enveloped** (*tsarar* – has bound itself to and oppressed, weakening and troubling, harassing and vexing (qal perfect)) **them** (*'eth hy'*) **in her wings** (*ba kanaph hy'* – within the extremity of her garment).

**They will be ashamed and humiliated, even confounded and disappointed** (*wa bowsh* – have a feeling of emotional distress over the loss of hope, despair as a result of having committed a serious sin), **as a result of their sacrifices** (*min zebach hem*).” (*Howsha'* / He Saves / Hosea 4:19)

I've been called a lot of things, including stubborn, defiant, rebellious, and unwilling to change. My stance regarding Yahowah is formidable and unwavering. And even with all of the titles afforded this mission, from *choq* | sucker to *Nakry* | My Observant Foreigner, from *Mal'ak* |

Messenger to *Basar* | Herald, from *Yada'* | knows some things to *Zarowa'* | one who sows some seeds, I've not heard Yahowah reference a *parah* | cow. It does not sound flattering.

If God were to equate any of us to an animal, the preferred choice is a *kebes* | lamb. Yahowah views Himself as a *ra'ah* | shepherd and clearly loves those who tend to His beloved sheep.

But sadly, there was no longer any hope of guiding Yisra'el. They were feeding upon themselves, herbivores-gone-rogue. There was no sweet disposition, desire to be led, or willingness to follow as part of Yah's flock. Left out on their own, as would be the case, they were a danger to themselves. Clearly, they could not be trusted.

It wasn't that 'Ephraym was flirting with some gods and goddesses along the way. They were bound to them, in league and agreement with them, speaking for these harmful religious images and vexing false gods. With the real One at their beck and call, it was an inexcusable and ignominious fall from the lap of the Almighty to the feet of the Adversary.

What follows is unexpected but wise. God is encouraging us to leave Yisra'el alone. The people are beyond repair, completely unwilling to listen. Addressing them would have been a waste of breath. And if it were not for the promise to reconcile the relationship, even today, God's message would fall on deaf ears.

Just leave them alone. The religious are allergic to the truth and there is no reason to be downwind of their sleaze.



*Bagad* | Betrayal

*Untrustworthy...*

Humankind is in a fog. Most are aiding and abetting their own demise. Evidential truth has been exchanged for unsubstantiated opinions, reason has been abrogated by speculation, and man has replaced God with himself.

That leaves us with a choice. We can separate ourselves from the lemmings, reject religion and politics, mock the conspiracies, and turn instead to the Towrah and Prophets.

Speaking through one of the best, Yahowah used several different words to emphasize the importance of “listening” in the opening stanza of the fifth chapter of Howsha’...

“**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*).

**Household of the king and extended family of political leaders** (*beyth ha melek* – home of government rulers), **open your ears to hear as tools to evaluate and consider** (*‘azan* – broaden the scope of what you are

hearing, give ear and listen; from *'azan* – to weigh, test, prove, and consider, *'azen* – implements and tools, and *'ozen* – ears).

**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 the means to be observant** (*la Mitspah* – approaching the way to be watchful, to explore and examine, to focus upon and consider; from *my* – to consider the implications of *tsaphah* – being observant), **in addition to** (*wa*) **a net** (*resheth* – a means to capture, control, and confine, a network designed to impoverish and dispossess others; from *yarash* – to disinherit) **spread out** (*parash* – scattered around) **upon** (*'al*) ***Tabor*** | **a broken and confused world** (*Tabor* – the confounding abominations of the Earth; from *tabar* – broken and *tebel* – perverted and confounded world).” (*Howsha*’ / He Liberates / Hosea 5:1)

Yahowah has divided society into three segments: priests, people, and politicians. I believe that they are listed in this order for a reason. If the Lowy had listened and done as they were asked, Yisra’elites would have heard them speak of Yahowah. Had that occurred, they would have responded appropriately because God’s word is consistent and compelling. And had they done so, the people would have relied upon Yahowah’s priests and judges to properly interpret and apply the Towrah – negating the need for politicized kings.

Since He elected to use a different word for “listen” for ministers, for individuals, and for leaders, let’s see if we can ascertain why. For the priests, Yahowah chose

*shama'*. It is the most commonly used term by God when He encourages us to *shama'* | listen to Him. It is not nuanced beyond “hearing.” And yet, because it is often used in conjunction with *shamar* | to closely examine and carefully consider, and shares two of three letters in its composition in common, we may conclude that the observant individual listens to God.


The aforementioned letters comprising these words elucidate their similarities. Both begin ש | sh | Shin followed by מ | m | Mem. The ש | Shin was drawn to show teeth and was used to depict the words we convey when we manipulate our tongues behind them and lips before them. The מ | Mem is a picture of water and, thereby, presents its life-giving and cleansing nature. As a result, we are being asked to listen to and observe words that prepare us for life.

The concluding letter in *shamar* | observe is a ר | r | Rosh. It reveals a human head where we ingest what surrounds us using our ears, eyes, nose, and mouth, and then process it all in our brain. *Shama'* | listen, curiously and by way of confirmation, ends with an ע | a | Ayin or eye. This is particularly relevant because it affirms something I've been sharing for the past 22 years: We listen to Yahowah by observing the words He has inscribed on our behalf and reciting them.


This was the instruction given to the *kohen* – to the individuals tasked specifically with conveying and interpreting the word of God to the people such that they might understand the Towrah, participate in the Beryth, and attend the Miqra'ey. Teachers begin as students who listen before they speak.

For the people, God selected *qashab*. He wants those He is talking about to “pay attention and to be diligent regarding the response to what we are hearing.” It is in our interest to “be attentive, receive the message, and accept it as true so that we respond appropriately to it.” And let's be

clear – Yahowah is addressing Yisra’el, not Christians or Haredi. He has no interest in those who are religious listening to Him because He cannot stand to be around them.

*Qashab* was graphically presented as . For Yisra’el, this reveals that there would be a new day, one of greater enlightenment, with words that would lead them home.

For Yisra’el’s leaders, Yahowah used ‘*azan*. While pronounced differently, it was written identically in the ancient text to ‘*ozen* | ear. It depicts our ‘*ozen* | faculty of hearing as an ‘*azen* | tool or implement to deploy in the ‘*azan* | testing, proving, evaluating, and considering what we can ‘*azan* | incline and open our ears to hear.

‘*Azan* was scribed  with the leader of the flock plowing the ground so that it is receptive to seeds taking root and growing. And so, in these characters, Yahowah has explained the role of one who seeks to lead His people.

Rather than pontificate on their agenda, God wanted those guiding His people to “perceive, ponder and consider, even prove the validity and efficacy,” of His *Towrah* | Instructions. They would do well to “weigh and test” the *Towrah* and Prophets when shepherding God’s flock.

The *mishpat* | just assessment included Yahowah’s evaluation of His people. It would serve as His justification to condemn the whole lot of them – the religious, the political, and those they sought to control.

And control is the operative word. Yahowah is accusing Yisra’el’s religious and political leaders of robbing His people of their freedom to choose Him over them. They were engaged in a *pach* | devastating plot to restrict the unwary, trapping the unsuspecting. God is not only adroitly explaining the reason behind religion and



politics, but He is delineating the reason He is opposed to both. They seek to control those He has sought to set free.

The method the political and religious leadership deployed to constrain people was to restrict their ability to *mitspah* | be observant. As has been the case with the rabbis and with the politically correct in the West, the religious and political discourage exploring anything which is contrary to their set agenda. Color outside of their lines and they will attack so aggressively that few will replicate the same picture.

This is the nature of politics and religion. Those who deploy these approaches to governance mislead and ensnare their prey. Those who succumb do so out of ignorance. And once trapped, the masses discover that there is no escape – other than to die at the hands of their tormentors. As the 20<sup>th</sup> century demonstrated, with the onset of the “poligious” doctrines of Nazism, Imperialism, and Communism, the lives of over 100,000,000 people were sacrificed to the schemes of men. And it is only going to get worse as we move deeper into this century and enter the Time of Ya’aqob’s Troubles. The deadliest of nets will be cast out upon *tabor* | a broken and confused world.

Mizpah’s gruesome tale begins in *Shaphat* / Judges 19:10 and runs through the end of the book. The Yisra’elites were gathered together, including chiefs and clerics, “to consider, take counsel, and speak up” about “wickedness that had taken place.” A woman had been raped and murdered by a mob of Benjamites. “As a result, they took an oath concerning those who did not respond to Yahowah at Mizpah, saying, ‘He shall surely be put to death.’ One tribe is cut off from Yisra’el today.”

By contrast, Tabor is cloaked in victory. This is where the great Judge and Prophet Dabowrah lured Sisera to the mountain to end his oppression of God’s people. Mitspah

and Tabor are Tragedy and Hope. And they are both used as bait to trap and control the religious and political.

**“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 humans), **so I** (*wa ‘any*) **will judge and punish all of them, inflicting the appropriate penalty upon each of them, which is to incarcerate the totality of them** (*muwsar la hem* – will shackle and constrain every one of them to rebuke them all).” (*Howsha’ / He Protects / Hosea 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. God is going to judge and punish them all, inflicting the appropriate penalty on each insurgent, which will be at the very least, to incarcerate them in She’owl. To be just, recompense is required to be fair to those they deliberately killed.

**“I, Myself, am aware of** (*‘any yada’* – I have noticed and so I am familiar with) **‘Ephraym | Ashes** (*‘Ephraym* – Worthless Specks of Carbon; from *‘epher* – useless ash [describes the ten tribes of the Northern Kingdom]).

**And Yisra’el | those who Contend and Struggle 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* – Ashes) **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* – Individuals who Strive and Struggle Against God) **is defiled** (*tame* – is unclean and

impure, improper and desecrated, polluted and sullied, dishonorable and deplorable). (*Howsha* ' 5:3)

**Their cultural traditions, social customs, religious practices, and political dealings** (*ma'alal hem* – their actions and activities) **do not allow** (*lo' nathan* – preclude) **a return to** (*la shuwb 'el* – restoration with (qal infinitive – the intensity and genuineness of a continuous and demonstrable return)) **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 within their midst and 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** (יְהוָה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).” (*Howsha* ' / He Delivers / Hosea 5:4)

We've looked at *yada'* from both sides now, from up and down, and still somehow, it's illusions of *yada'* *Yisra'el* recalls; because they don't know *yada'* at all.

There are many revealing verbs in the Hebrew lexicon, but when it comes to Yahowah, *yada'* is best of all.

Yahowah was aware that *Yisra'el* | those who were contending with God had become *'Ephraym* | Worthless Specks of Carbon. Their religion had defiled them, making them unacceptable. Judaism had taken its toll, sullyng a now hopelessly polluted, dishonorable, and deplorable people.

As a consequence of *ma'alal hem* | their cultural traditions, social customs, religious practices, and political dealings, there would be no right of return, no homecoming, and no means to restoration or

reconciliation. The last bridge had been burned. Howsha' was the lone Yisra'elite prophet at the time and they were not listening to him.

When God is precluded from speaking to a people, they cannot hear Him, know Him, or exist anywhere near Him. This is why the ten tribes have long been considered lost. They had *lo' nathan* | negated the gift of life in a relationship with Yahowah.

The verb, *shuwb* | to return and be restored, was presented in the qal infinitive, affirming that the obstacles in their path were daunting and enduring. Over the next twenty-seven centuries, Yisra'elites would identify with their customs, traditions, and religion, but not their God.

And while that is clearly what occurred, and it is heartbreaking, it isn't the worst of it. It is one thing to reject Yahowah and another altogether to accept *ha Satan* | the Adversary. And yet, that is precisely what God is revealing through His prophet: **“It is certain that (*ky*) an illegitimate and duplicitous spirit, a disloyal and immoral spirit, an unreliable and whorish, religious spirit akin to a prostitute acting under false pretenses (*ruwach zenuwnym*) is within them (*ba qereb hem*).”** As a consequence, **“they do not know or understand, are unfamiliar with and fail to acknowledge (*lo' yada'*), Yahowah (*YaHoWaH*).”** And it was all because they were acting like *zanah* | unfaithful, immoral, and disingenuous religious whores. It may have been the oldest profession, but it is not the most desirable.

Fortunately, they were left with a glimmer of hope. The negation of *yada'* was scribed in the perfect conjugation which means that it would not have to remain that way forever. Perhaps by juxtaposing *yada'* and Yahowah, God is suggesting that *Yada Yahowah* may contribute to the awakening of a remnant such that they

dispense with their customs, traditions, and religion in time to give Yahowah a chance.

Between now and then, we can be assured that it is religion that has separated Yisra'el from Yahowah, with their faith keeping them from knowing. Rather than bringing people and God together, religion is the greatest impediment between us.

Religion isn't just a trap, a means to control the unsuspecting, it precludes believers from knowing or reaching God.

*Yada'* means more than “to know and understand,” although, when associated with Yahowah, to know Him and understand what He is offering and expecting from us in return is sufficient. But since *yada'* is the purpose of our quest, every possible rendering is worthy of our consideration. According to the *New American Standard Hebrew Dictionary*, *yada'* is translated the following ways (and times): to acknowledge (6), to be acquainted with (6), to be aware of (6), to choose (2), to comprehend (1), to be concerned with (3), to consider and discern (6), to discover (3), to experience (5), to be a familiar and intimate friend (4), to find (6), to have knowledge of (13), to have relations with (10), to be informed about (5), to investigate (2), to know and to be known, knew and knows (700), to know for certain (8), to learn about (8), to make someone or something known (40), to notice and observe (6), to perceive and realize (10), to recognize and regard (4), to teach, instruct, and declare (17), to understand (12).

*Yada'* is used nearly 1,000 times in the Towrah, Naby', wa Mizmowr. That is an impressive number, at least until we recognize that Yahowah's name is spelled out 7,000 times. So, it all comes down to who you know, what you understand, and how you respond to it.

**“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, and it is the answer to the response (qal perfect)) **against his presence** (*ba paneh huw'* – against his face, his very appearance).

**Therefore** (*wa*), **Yisra'el | those who Contend and Struggle with God** (*Yisra'el*) **and** (*wa*) **'Ephraym | Worthless Specks of Carbon** (*'Ephraym* – Ashes) **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 (nifal imperfect – the Northern Kingdom consistently stumbled and so their fall is not only their fault, the consequences will be enduring)) **in their perverse corruptions and libelous errors** (*ba 'awn / 'awon hem* – in their depravity, wrongdoing, transgressions, and resulting guilt). **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, even overthrown following them (qal perfect – while they will actually be overthrown, this condition will not prevail forever)).” (*Howsha' / He Protects / Hosea 5:5*)

One of the many reasons amplification is an aid to understanding is because otherwise we would likely miss the implications of the Hebrew stems, conjugations, and moods. In this case, the same verb, *kashal* | to stumble and fall, was directed at Yisra'el and Yahuwdah – albeit with very different implications and consequences. With the nifal stem, 'Ephraym is responsible for having fallen and will endure a consequence of their own making. They made the mess and will get to lie in it, with no one to blame but themselves. Further, in the imperfect conjugation, there will be no getting up – at least for a very long time. They constantly faltered and so their fall will be continuous.

When scribed in the qal perfect, and applied to *Yahuwdah* | Judah, we discover that the Southern Kingdom will actually be overthrown during a finite period of time, and that they will not stay down, suggesting that they will genuinely rise again. Both aspects are literally true. The ten tribes of Yisra’el remain essentially lost after the Assyrian conquests 2,700 years ago. And while *Yahuwdah* was overthrown by Rome between 66 and 135 CE, the descendants of those who were hauled off into slavery have returned. It is *Yahuwdym* whom we refer to as “Jews” today.

Pride begets self-reliance. It is a condition that leads away from trusting Yahowah. And no matter how productive and powerful a nation might be, no matter how impervious its defenses appear or how stellar its collective intellect, societies that separate themselves from God quickly find that their productivity, power, and pride are a mirage.

**“Within their flocks** (*ba tso’n hem* – among sheep and goats and with their flocks) **and among their herds** (*wa ba baqar hem* – with tomorrow’s sacrifices), **they will travel about** (*halak* – they will go) **to search to inquire about, seek to hold responsible, and look to conspire against** (*la baqash ‘eth* – they will try to be accountable while rebelling against the authority of (piel infinitive – consistently defining themselves by this ill-advised quest)) **Yahowah** (*YaHoWaH* – our *‘elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration), **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 (qal imperfect)).

**He has withdrawn** (*chalets* – He has removed Himself and disassociated (qal perfect)) **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 (qal perfect)) **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).

**So now** (*'atah* – therefore), **the crescent moon** (*chodesh* – the sign of renewing light on the moon's surface which is now 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, such that their fate is a reward for taking their territory).” (*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. Therefore, it is more instructive to view *ba tso'n* and *ba baqar* from this perspective, presenting the herd mentality of Yisra'el, than it is to continuously view them as shepherders.

Having migrated throughout Europe together, and to the New World, and encountering anti-Semitism wherever they have gone, rabbis have sought to hold God accountable for their poor reception and subsequent torment. 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. And while they have rebelled against His authority, the consequence is to be excluded from the ensuing harvest – and that surely was not the intent. They have withdrawn



from Yahowah and so God has removed His presence and witness from Yisra'el.

To know Yah is to strive to be like Him, to see the world as He views it and to reflect His redeeming attributes. Yahowah is trustworthy and reliable and therefore seeks the same in us. So, when people He has assisted betray Him, He is none too pleased. And in the case of Yisra'el, their response to God has been particularly treacherous, because they knew better. When those God has entrusted with His Towrah, His Covenant, His Invitations, and even His Land betray Him, it reflects poorly on God. And when this is done by people who are seen flocking together by their choice of bizarre and mournful religious outfits, it implies that their miserable lives are somehow the result of relying upon Him rather than rejecting Him.

Raising their sons and daughters to be religious, the Haredi have fathered illegitimate and alienated children who are estranged from Yahowah. This is why the Assyrians were allowed to have their way with them. It is why they were hauled off into captivity throughout a region that would be plagued by Islam – the religion that marauds under the sign of a crescent moon.

They would lose their land to Muslims as well as their right to live. Their possessions have been devoured by Muhammad's barbarians. And this is why *cheleq* is such a provocative term in this context. In conjunction with *'akal*, it reveals that Allah's little helpers devoured their land and took their territory, such that Yisra'elites were consumed as a result of their seductive words – those found in the Babylonian Talmud and then in the Quran. Killing them would secure a jihadist's fate and serve to provide virginal rewards in paradise. Some or all of this was foretold via *cheleq*. And it is another example of why we prefer amplification, where every reasonable connotation is considered.

There are thousands of words Yahowah could have chosen instead of *chodesh* to illustrate the source of Yisra'el's, and by extension America's torment. I include America because, throughout Howsha', Yahowah's audience has been Yisra'el, and there are nearly as many of God's Chosen People in America as there are in Yisra'el. The *chodesh*, or renewing moon, has been the symbol of Islam since the beginning. Muslims have attacked, and they will continue to terrorize and kill Jews because it is Allah's highest calling. Muslims are incapable of creating anything, but they are perfectly suited to "devour the wealth" of other nations, "wiping out that which is valuable, burning, destroying, and causing devastation."

Islam wasn't the first Satanic religion to slaughter God's people under the sign of a crescent moon. The *Hastings Encyclopedia of Religion* says, "Allah is a pre-Islamic name corresponding to the Babylonian god known as Bel. Bel, like *Ba'al*, means 'lord' and is a title of reverence to the moon god, Sin." So, by using *chodesh*, Yahowah revealed what would befall His estranged and scattered children, perpetrated by the Islamic Federation – in an all-Islamic war against Yisra'el during the Time of Ya'aqob's Troubles.

And speaking of that time...

“**Blow** (*taqa'* – sound and trumpet (qal imperative – of your own freewill choose to actually blast)) **the Showphar** (*Showphar* – ram's-horn trumpet; 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, 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) **O *Benyamyn* | *Benjamite*** (*Benyamyn* – Son of the Sea, Spawn of Gentiles). (*Howsha* 5:8)

**'*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 punishment** (*towkechah* – disapproval, argument, rational discourse, correction, and chastisement, of chiding and impeachment) **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 make Yada known to be sure** (*yada* 'aman – I will be known and acknowledged for being truthful and reliable, dependable and enduring (*yada* is hifil perfect – God will act at a certain point to acknowledge and make known while '*aman* is nifal participle – as He carries out and receives the benefits of being reliable in a highly descriptive manner)).” (*Howsha* / He Saves / Hosea 5:9)

The *Showphar* | Ram's Horn provides an elegant, boisterous, and piercing, almost haunting resonance when blown correctly. It is the style of trumpet *Yahowah* selected to herald His announcement of *Shabuw'ah* | *Sevens* and *Taruw'ah* | *Trumpets*. Collectively, they represent the last opportunity His people will have to tune into His message and listen to the warnings and provisions He is providing. *Yahuwdym* who turn a deaf ear to the final blast of the *Showphar* on *Taruw'ah* will remain estranged come *Yowm Kipurym* | the Day of Reconciliations. 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, but to me as well. I was summoned by Yahowah on Taruw'ah, the day of *ruwa'* | signaling an alarm and shouting for joy in the fall of 2001. With other troubadours having joined the chorus, we have been *taqa'* | trumpeting Yahowah's message as *ruwa'* | loudly and openly as possible ever since. Throughout this prequel to the Last Days, we have given equal time to the tragedies and triumphs that await a misled and unsuspecting world.

Yahowah's message has sounded in *Beyth 'Awen* | the Home of Trouble and House of Religious Affliction. And in the end, it will bring down the other *Benyamyn* | Benjamite, *Sha'uwl* | Paul, and his religious cult – Christianity. The five volumes of *Twistianity – Appalling, Towrahless, Devil's Advocate, Incredible, and Foolology* – are the most effective weapons ever wielded at the world's most popular and anti-Semitic religion.

While it has always been obvious, particularly with Yahowah calling *Sha'uwl* out by name in *Chabaquwq* | Habakkuk, calling him the “Plague of Death,” it is always reassuring to read Yahowah's concurrence. Christianity will be second after Islam to meet its doom.

This is a particularly revealing aspect of this prophecy for *'achar* | the last days, because with all of Yahowah's animosity directed at Yisra'el, with *Benyamyn* excluded from 'Ephraym, the wayward tribe remained unmentioned up to this point. But now we know that the tribe that gave us the two most infamous demon-possessed individuals in Yisra'el's history – the wannabe King *Sha'uwl* | Saul and the wannabe Apostle *Sha'uwl* | Paul –will endure a well-deserved fate.

As a curiosity, a band of prophets met near Gibeah to appoint Saul as king. As a tall, handsome, and rich man, he

fit their criterion for leadership. And it was at Gibeah that Dowd recovered the Ark of the Covenant from Philistine captivity.

Ramah is where Yasha'yah predicted the Assyrians would advance toward Yaruwshalaim. The Hebrew root even conveys “the height of idolatry.”

As we continue to read what God says is in store for His people, the more it appears that the majority of the remnant reconciled by Yahowah upon His return will be Yahuwdym. ‘Ephraym will be desolated in a horrific event and Benyamyn will be no more.

There will be a day of *towkechah* | accountability for eleven of the twelve tribes of Yisra’el. They will be rebuked and disapproved, chided and chastised. Rational arguments will prevail over their religious drivel. For far too long, Yisra’el has lived up to the negative implications of its name: Individuals who Contend with and Struggle against God. The truth will finally be told and hold sway over the lies.

Recognizing this, the concluding words are both verbs. *Yada’*, meaning, “to know and make known,” was spoken by God in the hifil perfect. This stem means that the Almighty is engaging to put *Yada* into action, such that *Yada* becomes an extension of Yahowah’s effort to educate His people. The conjugation reveals that this will occur at a time of Yahowah’s choosing, one likely coterminous with the demise of Benyamyn and ‘Ephraym.

*Aman*, meaning “to be sure and certain, reliable and dependable, truthful and enduring,” was conveyed in the nifal participle. The stem reveals that Yahowah is not only affirming these things, He benefits from them. And as a verbal adjective, the truth is actively and accurately presented, becoming vivid, demonstrable, and robust, even prolifically depicted.

These things *yada* | known and *'aman* | certain, the two verbs juxtaposed with their respective depictions, can convey either “**At that time I will make Yada known to be sure**” or “**I will be known and acknowledged for being truthful and reliable, dependable and enduring**” – or perhaps both. There is always a method behind Yahowah’s *ruwa*. And if the former, the purpose is to affirm the latter.

But alas, recognizing neither, Jewish leadership is in for a rough ride...

“**The government and religious leaders** (*sar* – the ruling authority figures, the highest-ranking officials; from *sarar* – those who act like royalty, as lords with an assumed right to control others 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 (qal imperfect)) **a boundless amount** (*gebuwl* – a colossal extent) **of My righteous indignation and intense displeasure with an outpouring of My wrath** (*'ebrah* *'any* – My utter disappointment and frustration, kindling My fury) **upon them** (*'al hem* – over and on top of them) **as if it were fluid** (*ka ha maym* – like water).” (*Howsha* / He Liberates / Hosea 5:10)

Yahowah’s animosity is consistently directed toward political and religious leaders, and then it floods down upon the masses once they have been 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 act as lords, 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.

God's assessment of Jewish political and religious leaders is that they are untrustworthy. He calls them "disloyal deviants" which sounds like He must know Benjamin Netanyahu personally. He takes issue with their propensity for circular reasoning and, thus, being irrational and disingenuous. He does not care for dishonesty or egos either.

Being misled by politics or religion, even conspiracism or patriotism, is a sure way to waste one's life and lose one's soul, but it is not a crime. Misleading others is, by contrast, an offense worthy of Divine Judgment. Worse, Jewish religious and political leadership has engendered Yahowah's wrath, which He intends to unleash upon them. The torrent of His animosity will flood upon them in mountainous waves of righteous indignation. The very men who claim to speak for God and represent His people are the most displeasing to Him.

**“‘Ephraym | the Worthless Speck of Carbon Ash** (*Ephraym*), **has been deceived and defrauded, extorted and oppressed** (*‘asaq* – he has been subjugated by tyrants, brutally treated, horribly cheated, and viciously exploited (qal participle)).

**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 fractured and fragmented (qal participle)).

**This is because** (*ky*) **he has been intent on, agreeable to, and fixated upon** (*ya'al* – he is particularly willing and determined (hifil perfect)) **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*)

Religious institutions and governments are crippling. They incapacitate nations to the point that thinking is debilitated and choices are restricted. They deceive and defraud. The productive are extorted and the poor are subjugated. And it does not matter by who, when, where, or how these controlling schemes were imposed. The consequence is human exploitation.

Religion, to the maximum extent possible, but also politics, renders its victims unable to think rationally. They become averse to evidence and unfazed by reason. Hand a rational and secular Jew the first eight volumes of *Yada Yahowah* and they will grow to vehemently oppose the rabbis. But you could bury the Haredim in them and they wouldn’t know what hit them.

Based upon the correspondence, there is no one the world over who has read the five volumes of *Twistianity* and remained a Christian. But those who are steeped in their religion can’t make it through the opening chapter.

*God Damn Religion* has changed thousands if not millions of lives in the Islamic world, providing those who suspected that there was something dreadfully wrong with a religion that thrives on terrorism to question and discard the doctrine that has sought to control their lives. But jihadi Muslims are incapable of reading it, preferring instead to prove the “peaceful” nature of their cult by threatening to kill me instead.

Yisra’el’s inability to think rationally was a direct result of the nation’s favorite pastime – being religious. They had wallowed in human excrement as if it were a bubble bath and worn it as if it were perfume. The Yisra’elites had turned futile and vain blah-blah-blah into a cherished delicacy. Nonsense was the only sense they held dear.



**“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 Liberates / Hosea 5:12*)

He is God, after all. So, His assessments are valid and His testimony is accurate. And that makes this a bombshell. Yahowah’s dismal evaluations of the religiosity of Yisra’el and Yahuwdah were comparative endorsements when contrasted against the people’s perceptions of their God. Yisra’el had come to believe that the stories of Him rescuing them were fabricated. The only real God was a waste of time and energy that could be spent playing around with the fake ones. From ‘Ephraym’s perspective, they were a brilliant flame and Yahowah was but a moth bedazzled by their brilliance.

By comparison, Yahowah’s great love, Yahuwdah, saw God as a fungus or parasite. Yahowah was a disease to be avoided.

It is little wonder that the relationship called for a divorce. Had they been mine, I do not think I would have dignified them with this letter. It would have been goodbye and good riddance.

Nonetheless, He is God and that comes with a number of burdens. One is that He must always honor His promises, no matter how undeserving the beneficiary. He has promised to reconcile His relationship with those who view Him unkindly, and that includes Yisra’el, so let’s at least hope that there is a representative number willing to recant their prior positions.

“**Had ‘Ephraym perceived** (*wa ra’ah ‘Ephraym* – had the Northern Kingdom viewed and witnessed) **that which was associated with his malady and sickness** (*‘ets choly huw’* – his related illness and disease, his injuries and afflictions, his infirmities and the cause of his suffering), **and Yahuwdah, his oozing and pustulant wound** (*wa Yahuwdah ‘eth mazowr huw’*), **then** (*wa*) **‘Ephraym** (*‘Ephraym*) **would have gone** (*halak*) **to ‘Ashuwr** (*‘el ‘Ashuwr* – Assyria; from *‘ashar* – the way to receive blessings and benefits, the basis of *‘Asherah*, the mythical Queen of Heaven and Mother of God), **reaching out to** (*shalach ‘el*) **the king of contentiousness and the Adversary** (*melek yareb* – the physically aggressive and vehemently quarrelsome lord of religion and politics).

**But this would have been incapable of healing you** (*wa huw’ lo’ yakal la rapha’ la ‘atem* – it cannot restore your health, and it will not prevail or succeed in repairing you). **This cannot cure you** (*wa lo’ gahah* – but there will be no recuperation or restoration with this) **from the infectious disease which ensnares you** (*min ‘atem mazowr* – of your ulcerous lesions and from your pustulant wounds).” (*Howsha’ / He Delivers / Hosea 5:13*)

This is entirely metaphorical. The Northern Kingdom was never circumspect. They reveled in their religious beliefs and celebrated their false gods. There was no King Jareb, and the Yisra’elites did not venture on their own accord into Assyria seeking a cure for what ailed them. Rather, ‘Ashuwr is being used symbolically to convey an alternative covenant – the religious path to anticipated benefits and blessings. And therein, *melek yareb* becomes the Lord of Contentiousness, a.k.a., the Adversary, who is ever ready to beguile and then disappoint.

The symbolic language continues...

“**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 – the Home of Yah’s Beloved).**

**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 (qal imperfect)), such that nothing will rescue or snatch away (wa ‘ayn natsal – so that no one will deliver or take away).” (Howsha’ / He Liberates / Hosea 5:14)**

This is a wonderful play on words, an example where similar things convey vastly different outcomes. Looking first at ‘Ephraym, the *shachal* | lion is roaring. With it, God is shown poised to tear up Yisra’el, *taraph* | ripping the nation to shreds, then *halak* | walking away, because the purpose will have been to destroy. And for Yisra’el, there will be *‘ayn natsal* | no rescue or redemption.

Now 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 away from ‘Ephraym, separating them from harm’s way, while *taraph* | providing whatever they require. So now, 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.

Continuing to address Yahuwdym...

**“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 encountering 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 (qal perfect)) **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, inquiring about Me while genuinely striving to know Me (piel imperfect paragogic nun energicus – of His choosing, Yahowah is engaged by the search and will provide continuous learning at this monumental future event)).” (*Howsha* / He Saves / Hosea 5:15)

To begin, Yahowah is affirming that He is going to back away and allow Yisra’el to do as they have chosen – which is to fend for themselves. Having come to their rescue, having devoted Himself to guiding, teaching, and protecting them, God has better things to do with His time than being abused. This long intermission would last almost 2,800 years with Yisra’el and within several centuries of that time with Yahuwdah – from whom the last of the prophets would come.

Then at long last, Yahuwdym will emerge from their nightmarish past, open their eyes, and become observant. And what before their wandering eyes will appear, but ‘*ad asher shamar* | the opportunity to closely examine and carefully consider the way to receive the benefits of the relationship through the restoring witness of the eternal testimony.

Those of us who are already in the Beryth, who attend Yahowah’s Miqra’ey, and who are guided by His Towrah, will have a ringside seat for the Great Awakening. It will occur during the Time of Ya’aqob’s Troubles – the last 3½

years prior to Yahowah's return when the world comes crashing down upon Jews.

The *'Eth Tsarah la Ya'aqob* is subsequently explained in the 30<sup>th</sup> chapter of *Yirma'yah* | Jeremiah – which we will consider momentarily. Should you wish to mark your calendars, and share Pesach with 'Elyah, it will commence at sundown, Tuesday, April 16<sup>th</sup>, 2030 (*'Abyb* 14, year 5997 Yah) during the first day of Chag Matsah. Then 3½ hellish years thereafter – addressing the times, times, times, and half a time reference at the conclusion of Dany'el – Yahowah will return to reconcile His relationship with Yisra'el and Yahuwdah. That story is told in the 31<sup>st</sup> chapter of *Yirma'yah*.

God's people will *baqash paneh 'any* | responsibly seek Yahowah's presence, diligently desiring His appearance, *ba ha tsarar* | during this time of trouble. It is then that Yisra'el and Yahuwdah will *shachar* | earnestly seek their God, longing to rekindle their relationship with Yahowah.

Yahowah is directing our attention to what He would subsequently reveal through the *Naby'* Yirma'yah. This message is recorded in the 30<sup>th</sup> and 31<sup>st</sup> chapters...

**“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*) **Yirmayahuw** (*Yirmayahuw* – 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 *shalom* | 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* – the

Almighty of those who engage and endure with God), **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 captivity** (*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)

**And 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 shalwm*).” (*Yirma'yah* 30:5)

**“Alas (*howy*), assuredly (*ky*), this time (*ha yowm ha huw*) will be so different (*gadowl*) 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 Yisra’el’s anguish and distress, of Jacob’s adversity when Israel 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*) his yoke, his 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 from a distant place advocating that which is improper (*zar*), will no longer make him work for them (*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 or frightened),’ 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’* – your descendants and seed, as well as that which you have sown), **from the realm** (*min ‘erets*) **of their exile and captivity** (*shaby hem* – where they were controlled and oppressed, even taken captive).

**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), **and 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* – without a concern). (*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 Gentile nations and institutions** (*ba kol ha gowym* – all of the foreign countries, entities, and each of the pagan 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* – being judgmental, 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 and forgiven, 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)

And this takes us to the preeminent event in universal history...

“**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 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 of Yah), **a restored and renewed** (*chadash* – a repaired and reaffirmed; from *chadash* – to renew and repair, to restore and reaffirm) **Covenant** (*Beryth* – Family-Oriented Relationship). (*Yirma'yah* 31:31)

**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 led and guided), **I entered into** (*karat* – I established by setting apart when I cut) **with their fathers** (*'eth 'ab hem*) **on the day** (*ba yowm* – during the time) **I firmly took them by the hand and, with 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 out and bring them close, descending and extending Myself to serve by removing them from) **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 *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)

**'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 latter 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)

**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 misled 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 Me Up and Raises Me / Jeremiah 31:34)

And now you know what is going to happen, with whom, when and why it will occur. I trust you will be there celebrating along with us.



If you have not already done so, consider this your invitation...

**“You should choose to go** (*halak* – of your own volition, you should walk and explore, being willingly led (qal imperative)) **because we want to return to** (*wa shuwb ‘el* – since it is our desire to turn around and change, choosing to restore and reestablish our relationship with (qal imperfect cohortative)) **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 for a time** (*ky huw’ taraph* – expelled us, chased us away, and banished us (qal perfect)) **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 (qal imperfect)).

**He has stricken us** (*nakah* – He has smitten and afflicted us, thrusting us aside), **but He will wrap Himself around us** (*wa chabash ‘anachnuw* – He will bandage us, wrapping clothing around us, binding us to Him and encourage us, speaking words which hearten and enliven our attitudes).” (*Howsha*’ / He Provides / Hosea 6:1)

It is our life and our choice because a relationship with Yahowah is subject to freewill. It cannot be imposed upon us, which means that, if we want to be with Yah, we have

to get up and get going. Specifically, Yahowah's people have to return to Him. They have been busily *halak*-ing but going in the wrong direction. That is why they have been estranged and must change to come home.

We should also be aware that Yisra'el and Yahuwdah are not being invited into the home of Adonai, HaShem, or G-d. Likewise, the Lord, Jesus, and Allah are nowhere to be found. There is no mention of Rabbi Akiba or Maimonides, there is no Saint Peter or Paul, no Prophet 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. And as a vinedresser would do in a vineyard, the diseased and rotten tendrils have been pruned so that the vines can be restored to health. It is time for healing, for restoration, and for reconciliation.

Having thrust Yisra'el aside for unsightly and mutinous behavior, Yahowah stands ready to wrap His arms around His returning children. He will clothe those He exposed long ago.

The divorce will end; the relationship will be restored. 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* and then making *Shabuw'ah* possible. And for those who missed these fulfillments, consider this *Taruw'ah* announcement of *Kipurym* so that you can join us on *Sukah*.

**“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 (piel imperfect jussive)).**

**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 (hifil imperfect)).**

**Then, we will live (*wa chayah* – we will be restored to life, our lives saved, sustained, and preserved forevermore (qal imperfect)) in His presence (*la paneh huw’* – approaching Him at His appearance).” (*Howsha’ / He Saves / Hosea 6:2*)**

There are two entirely different perspectives from which to interpret the timing of this prophecy. The most direct is to assume that two days are actually two specific twenty-four-hour periods that lead to a third day. Considering that the subject is the revival and preservation of human life, leading to a time when we are established and restored such that we can stand and live in Yahowah’s presence – there is an obvious answer. Our lives are extended during Pesach and restored during Matsah so that on Bikuwrym we become part of Yahowah’s Family – living forevermore in His Home.

These three days – two horrifying and the other joyous – were fulfilled in year 4000 Yah, 33 CE. Yahowah’s beloved Son, Dowd, served as the Passover Lamb, opening the Doorway to Life. The next day, the Messiah’s *nepesh* | soul was taken to She’owl during UnYeasted Bread to remove the fungal infection of religion from our souls, perfecting and restoring us. On the third day, the Firstborn celebrated Bikuwrym when Dowd’s soul was released

from She'owl and was reunited with his Father in Heaven, thereby signifying our rebirth into the Covenant Family.

These are not only the three most important dates in history, they are the events Yisra'el and Yahuwdah would miss – as would the rest of the world. Even today, you would be hard-pressed to find so much as one in a million individuals who can correctly assess what occurred in year 4000 Yah. While Jews have made a religion out of denying Dowd's role in fulfilling these Miqra'ey, Christians have made a religion out of misinterpreting these same events. All the while, Muslims are too busy trying to kill both to notice.

As I mentioned previously, there is another way to perceive these three days. Yes, it was two thousand years from year 2000 Yah when the Covenant was established to year 4000 Yah (two symbolic days) when its benefits were provided, enabling us with the means to participate in it. But under this scenario, the third day does not get us where we need to go. Year 5000 Yah (1033 CE) is neither meaningful nor uplifting.

But what if the first two days are as I have shared – Pesach and Matsah in year 4000 Yah – and the third day is Kipurym in year 6000 Yah? This would make considerable sense because, while Passover and UnYeasted Bread remain an essential part of the way Home, and to living with God, nary one in a million Jews has capitalized upon Firstborn Children. And all of this, the entire purpose of Howsha', indeed all of Zakaryah too, is to make Yah's people aware of their opportunity to reconcile their relationship on the Day of Reconciliations. Everything is pointing to this day.

That is when Yahowah's return, and the renewal of the Covenant addressed in Yirma'yah 30 and 31, will occur. This is what follows the Time of Ya'aqob's Troubles. It is the time a remnant of Yisra'el will be restored.

These fortunate few will think and say...

**“We want to know** (*wa da’ah* – we desire information so that we are aware, we want to be perceptive, discriminating, and discerning (qal imperfect cohortative)). **We choose to invest considerable time and effort to pursue** (*radaph* – to we want to persistently engage, consistently chasing and following after (qal imperfect cohortative)) **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 inquire 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)

Ultimately, while in the throes of Ya’aqob’s Troubles, Yahuwdym will finally be motivated 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.



And speaking of what Yahowah has provided for His people's consideration as they earnestly search His Towrah and Prophets to find Him, we are again confronted by the likelihood that God is drawing their attention to *Yada Yahowah*: **“We want to know, desiring the information to be perceptive and discerning (*wa da'ah*). We choose to invest the considerable time and persistent effort to pursue (*radaph*) *Yada Yahowah* | Knowing Yahowah (*yada' Yahowah*).”**

Since the object of our pursuit is the word which leads to an understanding of God, I am reminded that our journey began with the commitment to go where His words led. And we have followed them to Yahowah, in full recognition that the path is rigorous and unpopular, consistently flowing against religious perceptions.

With Judaism, rabbis, and the Talmud having led them astray for three millennia, Yahuwdym will give evidence and reason a chance during the final three years. Even now, however, even with the presentation of 20,000 pages of amplified translations, profound insights, and supporting commentary throughout *Yada Yahowah*, this will not come easily. There is no short version of the truth 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 the arrival of those who are opposed to work and do not enjoy learning.

If I may return to the beginning to make a point regarding the ending, there is likely more to Chawah's experience in the Garden of Eden than what we have been told. In fact, it is what we did not read which defines her story. We have nothing – no conversations, no explorations, no work, no learning, no engagement in the relationship or support of it. Told she could be like God and know it all without effort, she grasped at the opportunity,

all while demonstrating her lack of understanding by misquoting God in the process.

Chawah was readily misled by the misappropriation and errant citation of Yahowah's testimony – as is the case with the religious. She made herself susceptible to false promises – which obviously did not materialize. She was booted from the Garden and forced to work – neither of which appealed to her. Then she lost a son to a murderous and lying son – suffering unspeakable agony.

Since it is hard to imagine such desperation initiated within Eden, I suspect that there is a lesson here. Perhaps Chawah was not helpful. Perhaps she was lazy, lounging around all day plucking perfect grapes off a convenient vine. Perhaps she wanted everything done for her and had no interest in learning more about 'Adam, Yahowah, the Garden, the universe beyond, or even herself. For such people, Heaven would be Hell.

So maybe there was nothing to say about Chawah's life in the Garden because there was nothing to tell. Relationships are miserable unless the parties involved contribute. Such is the story of the Covenant. And understanding is the product of diligent work. It is not spoon-fed on a silver platter. If you want it, read it. It is all there for your benefit. And remember, it is an open-book test – so you may want to open the book.

What Howsha' recorded Yahowah saying next affirms one of the most controversial aspects of *Yada Yahowah*. We have set dates and expectations, knowing that the next stage of Yahowah's journey is as sure as the sunrise. God's return is imminent, and it will occur on a date that is certain. 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, I am intrigued that *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 us from the religious and political threat of Babylon.

Further, with *kuwn*, we know that God's arrival is certain. It has been decided, appointed, and established. As surely as the sun rises in the east, Yahowah will return on Yowm Kipurym in year 6000 Yah. It will lead to the dawning of a new day, the opportunity to return to the Garden – wiser and more grateful for all that has transpired along the way.

Indeed, Yahowah is coming to those who have sought to know Him, come to appreciate His Son, and who have anticipated their return. There will be a marvelous harvest of saved souls as a desolate planet is bathed in life-giving rains. The Earth will be restored to the conditions experienced in Gan 'Eden, *yarah* | refreshed source of guidance and teaching now on display. We know this because *yarah* is the verb Yahowah selected to describe the purpose of His Towrah. Beyond renewing, it is the source from which God's teaching, instruction, guidance, and directions flow.

The rain that Howsha' is predicting is 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 than just that restoring showers will fall upon the Land in anticipation of the final harvest. So, let's reconsider it now in this context...

**“The word (*dabar*) of Yahowah (*Yahowah*) to show the path to the benefits of the relationship (*'asher*) came to exist (*hayah*) for (*'el*) *Yow'el* | Yahowah is God**

(Yow'el), son (ben) of Pathuw'el | Open to God (Pathuw'el). (Yow'el / Joel 1:1)

**Choose of your own volition to listen to this (shama' zo'th), leaders of the community – especially those who are more mature (ha zaqen). Hear this and respond of your own accord (wa 'azan), everyone living in and inhabiting (kol yashab) the Earth (ha 'erets). Has such as this happened (ha hayah zo'th) in your days (ba yowm 'atem) or (wa) even ('im) in the time of your fathers (ba yowm 'ab 'atem)? (Yow'el 1:2)**

**Regarding its approach ('al hy' la), recount it accurately (saphar) to your children (ben 'atem). Then let your children tell their children (wa ben 'atem la ben hem), and their children (wa ben hem) to the last generation, so they do not get left behind (la dowr 'achar).” (Yow'el Joel 1:3)**

**“Awaken and choose to take action (qyts), you who are intoxicated (shikowr). Weep and wail (wa bakah wa yalal), all who drink (kol shatah) in association with new and sweet wine (yayn 'al 'asys). For indeed (ky), it is cut off and severed (karath) from (min) your mouth and thus your speech (peh 'atem), (Yow'el 1:5) because (ky) a large group from a non-Yisra'elite nation (gowy) has come up against ('alah 'al) My Land ('erets 'any), a potent force of a great multitude ('atsuwm), so numerous as to be uncountable ('ayn misphar).**

**It has sharpened teeth (shen huw'), the piercing incisors of a destructive beast (shen 'aryeh), and it has the fangs (matalaowth la huw') of a violent animal with a loud roar (laby'). (Yow'el 1:6)**

**My vines (gephen 'any) will be set up (sym) for appalling desolation (la shamah). And My fig tree (wa ta'edah 'any) will become a splintered stump, snapped off and cut down (qatsapah), stripped bare, exposed and condemned (chasaph chasaph hy'), rejected and hurled**

away (*wa shalak*), its branches (*saryg hy'*) bleached and whitewashed (*laban*).” (*Yow'el* 1:7)

Even the sacrificial offerings which bestow a share (*ky minchah*) and the drink offerings which anoint (*neseq*) will be withheld (*mana'*) from the Family of your God (*min beyth 'elohym 'atem*). (*Yow'el* 1:13)

Consecrate (*qadash*) a fast (*tsowm*). Announce (*qara'*) an assembly to meet (*'atsarah*). Gather (*'asaph*) the elders (*zaqen*) and all of the inhabitants (*kol yashab*) of the Land (*ha 'erets*) to the Home and Family (*beyth*) of Yahowah (*Yahowah*), your God (*'elohym 'atem*). Then cry out to and summon (*wa za'aq 'el*) Yahowah (*Yahowah*). (*Yow'el* 1:14)

This is a warning (*'ahah*) to those approaching this day (*la ha yowm*) because (*ky*) the Day (*yowm*) of Yahowah (*Yahowah*) is near (*qarowb*). A great force will be exerted (*wa ka shod*) upon (*min*) the arrival (*bow'*) of *Shaday* | the One Who is Satisfactory and Sufficient (*Shaday*).” (*Yow'el* 1:15)

“To You (*'el 'atah*), Yahowah (*YaHoWaH*), I call out (*qara'*). For indeed (*ky*), fire (*'esh*) has devoured (*'akal*) the dwelling places (*nawah*) where the word is questioned (*midbar*) and ablaze with flames (*wa lehabah lahat*) are all the trees (*kol 'ets*) of the field (*ha sadeh*).” (*Yow'el* / *Joel* 1:19)

“Sound the Showphar (*taqa' showphar*) 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'*) on My Set-Apart mountain (*ba har qodesh 'any*).

Be roused to anger (*ragaz*) all of you who live in the Land (*kol yashab ha 'erets*) because the Day (*ky yowm*) of Yahowah's (*YaHoWaH*) return (*bow'*) is near (*qarowb*). (*Yow'el* / *Joel* 2:1)

**It will be a day of darkness during a time of ignorance and confusion (*yowm chosek*) when there is a reduction of light (*wa 'apelah*), a day of obscuring phenomenon (*yowm 'anan*), gloomy and miserable (*wa 'araphel*), similar to (*ka*) the swarthy blackness (*shachar*) which is spread out (*paras*) upon the mountains (*'al ha har*) with many people from a large and powerful army (*'am rab 'atsuw*), 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'*), it will never occur again (*lo' yasaph*) throughout the years (*'ad shanah*), generation unto generation (*dowr wa dowr*). (*Yow'el 2:2*)**

**As they approach (*la paneh huw'*), fire will consume them (*'akal 'esh*), and behind them (*wa 'achar huw'*) a flame blazes (*lahat lehabah*) as the Land and Earth (*ha 'erets*) come to resemble (*ka*) *Gan 'Eden* | the Garden of Great Joy (*Gan 'Eden*) before them (*la paneh huw'*).**

**But behind them (*wa 'achar huw'*) is a desolate and unpopulated wasteland clothed in horror (*shemamah*), and in addition (*wa gam*), there is no escape or deliverance for them (*peletah lo' hayah la huw'*). (*Yow'el 2:3*)**

**There will be what could be compared to the appearance of (*ka mar'eh*) swift warhorses as mobile military transports (*suws*). This phenomenon could be perceived (*mar'eh huw'*) as being similar to chariots and cavalry (*wa ka parash*), especially pertaining to the way they run and are driven in pursuit of their foes (*ken ruwts*). (*Yow'el 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*) like the crackling of a**

**flame** (*ka qowl lahab*) **of fire devouring** (*'esh 'akal*) **stubble** (*qash*). **Such is the nature of this powerful, exceedingly capable, and enormous army** (*ka 'am 'atsuwm*) **drawn up, aligned, and arranged** (*'arak*) **for war** (*la milchamah*). (*Yow'el 2:5*)

**From their presence** (*min paneh huw'*), **the people** (*'am*) **labor and tremble because of their power and wealth** (*chayl*). **Every face** (*kol paneh*) **becomes flushed and pale** (*qabats pa'ruwr*). (*Yow'el 2:6*)

**Like warriors** (*ka gibowr*), **they charge ahead** (*ruwts*). **As men** (*ka 'ysh*) **of war equipped with weapons** (*milchamah*), **they scale** (*'alah*) **barriers, protective barricades, blockades, and walls** (*chomah*). **Each individual marches in his own lane** (*wa 'ysh ba derek huw' halak*). **They do not swerve** (*wa lo' 'abat*) **from their path or conduct** (*'orach hem*). (*Yow'el 2:7*)

**Walking around with their weapons** (*halak wa ba'ad ha shelach*), **they attack** (*naphal*) **without relenting** (*lo' batsa'*). (*Yow'el 2:8*) **They rush** (*shaqaq*) **into the city** (*ba ha 'yr*) **from within the walls** (*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 2:9*)

**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 2:10*)

**Yahowah** (*Yahowah*) **offers** (*nathan*) **His voice** (*qowl huw'*) **before the presence** (*la paneh*) **of His especially capable and powerful force** (*chyl huw'*). **Indeed** (*ky*), **exceedingly great** (*rab me'od*) **and capable** (*'atsuwm*) **is His temporary dwelling place which is now in close proximity** (*machaneh huw'*). **The One who engages and acts upon** (*'asah*) **His Word** (*dabar huw'*) **is indeed** (*ky*)

**valuable and important (gadowl). The Day (yowm) of Yahowah will be exceedingly awesome (yare' me'od) for whoever (wa my) is lifted up and carried away by Him (nasa' huw'). (Yow'el 2:11)**

**'Yet even now (wa gam 'atah),' prophetically declares (na'um) Yahowah (YaHoWaH), 'Choose to return (shuwb) all the way to Me, enduring forever based upon My testimony ('ad 'any), by using your best judgment (ba kol lebab 'atem).' (Yow'el 2:12)**

**So open (wa qara') your hearts and minds (lebab 'atah) and not your garments (wa 'al beged). Return to (shuwb 'el) Yahowah (Yahowah), your God ('elohym 'atem). For indeed (ky), He (huw') is compassionate (chanuwn) and merciful (rachuwmm), long-suffering, patient, and slow to anger ('arek 'aph), abounding in steadfast and loyal love (wa rab chesed). He will provide reassurance and encouragement (nacham) during this malevolent and miserable ordeal ('al ha ra'ah). (Yow'el 2:13)**

**Who knows (myyada') who will change his thinking and return so that he can be restored (shuwb) and be reassured and encouraged after reconsidering (wa nacham)? He will survive, enduring as a remnant (sha'ar), in the end ('achar). He will be a blessing (huw' barakah), a gift (minchah) set before (nasak la) Yahowah (Yahowah), your God ('elohym 'atem). (Yow'el 2:14)**

**Sound the Showphar (taqa' showphar) in Tsyown among the Signs Posted Along the Way (ba Tsyown). Consecrate (qadash) a fast (tsowm). Announce (qara') an assembly to meet ('atsarah). (Yow'el / Joel 2:15)**

**Gather the people for a harvest ('asaph 'am). Set the community apart (qadash qahal). Collect those more advanced in age (qabats). Assemble the children ('asaph 'owlal), including the infants who are nursing (yowneq sad). The bridegroom should be brought out (yatsa'**



*chathan*) of his room (*cheder huw*) and the bride from her bridal chamber (*wa kalah min chupah hy*). (*Yow'el 2:16*)

For the purpose of understanding and making connections, between (*bayn*) the portico and colonnade (*'eylam*) and up to the approach to the altar (*wa la ha mizbeach*), the priests (*ha kohen*) and those who serve (*shrath*) **Yahowah** (*Yahowah*) will cry out (*bakah*), pleading (*wa 'amar*), **'Please choose to show compassion upon and spare** (*chuws 'al*) **Your people** (*'am 'atah*), **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*), simply a slogan to determine who controls it among (*mashal ba hem*) the gentile nations (*gowym*).

Why should they constantly ask (*la mah 'amar*) among the people (*ba 'am*), **"Where is** (*'ayah*) **their God** (*'elohym hem*)?" (*Yow'el 2:17*)

Then (*wa*) **Yahowah** (*YaHoWaH*) will be envious and zealous, having His passions aroused (*qana*) for His Land (*la 'erets huw*) and show mercy for and spare (*chamal 'al*) **His people** (*'am huw*). (*Yow'el 2:18*)

**Yahowah** (*Yahowah*) answered (*'anah*), and He said to His people (*wa 'amar la 'am huw*), **'Please take note** (*hineh*), **I am sending to you** (*shalach la 'atem*) **that which is associated with grain** (*'eth ha dagan*), **new wine** (*wa ha thyrowsh*), and **olive oil** (*wa ha ytsahar*) so that you will be fulfilled and satisfied (*saba*) with this (*'eth huw*). **And I will no longer allow** (*wa lo' nathan*) **you to ever again be** (*'eth 'atem 'owd*) **taunted and insulted** (*cherphah*) among the **Gowym | Gentiles** (*ba ha gowym*). (*Yow'el 2:19*)

**I will avoid any association with and remove** (*rachaq*) **the invading army whose objectives are concealed along with their use of stealth technology** (*wa 'eth ha tsaphowny*) **from within and over you** (*min 'al 'atem*). **Then I will drive him and banish him** (*wa nadach huw'*) **into a realm** (*'el 'erets*) **which is parched** (*tsyah*) **and lifeless and deserted desolation** (*wa shamamah*).

**With his appearance facing toward** (*'eth paneh*) **the Sea** (*ha yam*) **from the east** (*ha qadmony*), **he will meet his demise at the conclusion of his journey** (*wa sowph huw'*) **at the Sea** (*'el ha yam*) **in the end** (*'acharown*). **And his stench** (*wa ba'osh huw'*) **will rise up** (*'alah*) **and his putrid smell** (*wa tsachanah huw'*) **will ascend** (*'alah*) **because** (*ky*) **he has acted** (*la 'asah*) **boastfully** (*gadal*). (*Yow'el 2:20*)

**Fear not and do not be awed** (*'al yare'*) **land of 'Adam** (*'adamah*). **Be glad** (*gyl*) **and show a positive attitude** (*wa samach*) **because** (*ky*) **Yahowah** (*YaHoWaH*) **has done and will continue to do** (*la 'asah*) **that which enables our growth** (*gadal*). (*Yow'el 2:21*)

**Do not be distressed or concerned** (*'al yare'*) **animals of the open environs** (*bahemah saday*) **because** (*ky*) **the beautiful pastures and dwelling lovely places** (*naweh*) **of the barren wastelands** (*midbar*) **are becoming verdant and growing** (*dasha'*). **Surely** (*ky*) **the tree** (*'esh*) **lifts up and bears** (*nasa'*) **its fruit** (*pery huw'*). **The fig tree** (*ta'edah*) **and the vine** (*wa gephen*) **give** (*nathan*) **their vigor and strength** (*chayal hem*). (*Yow'el 2:22*)

**Rejoice over these favorable circumstances** (*gyl*) **Children of Zionists** (*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* 2:23)**

**The threshing floors (*ha goren*) will be filled (*male'*) with pure grain, symbolic of the most radiant children (*bar*). And fresh, new wine, sweeter with less alcohol (*thyrowsh*), will overflow (*suwq*) the presses and vats (*yeqeb*) along with olive oil (*wa ytshar*). (*Yow'el* 2:24)**

**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 eat and 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' bowsch 'am 'any la 'owlam*). (*Yow'el* 2:26)**

**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 or experience distress (*lo'***

*bowsh*) again throughout the remainder of time (*la 'owlam*). (*Yow'el 2:27*)

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 boys will become capable men (*bachuwr 'atem*) by choosing to continually witness, observe and consider (*ra'ah*) these communications from God (*chizayown*). (*Yow'el Joel 2:28*)

And also (*wa gam*), upon ('*al*) the men 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 2:29*)

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 2:31*)

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 (*paleyta*), 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* / Joel 2:32)**

**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 return to restore (*shuw*) the fortunes, freedom, and property (*shebuwt*) of Yahuwdah (*Yahuwdah*) and Yaruwshalaim (*Yaruwshalaim*). (*Yow'el* / Joel 3:1)**

**Then (*wa*) I will collect and assemble (*qabats*) all of the Gentiles (*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* 3:2)**

**“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* 3:6)

“Read and recite this (*qara' zo'th*) against the Gentiles (*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* 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 leader (*gibowr 'any*).’ (*Yow'el* 3:10)

Provide assistance without hesitation (*'uwsh*). Then come (*wa bow'*) all of you Gentiles (*kol ha gowym*) from all around (*min sabyb*). Assemble there (*qabats sham*). Yahowah (*YaHoWaH*), bring down (*nachath*) Your *Gibowr* | most prominent leader and devoted fighter (*gibowr 'atah*). (*Yow'el* 3:11)

The Gentiles (*gowym*) will be aroused, stirring themselves up (*'uwr*) and 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 Gentiles (*'eth kol ha gowym*) from all over (*min sabyb*). (*Yow'el* 3:12)

Extend (*shalach*) the reaping sickle (*magal*) because (*ky*) the 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* 3:13)**

**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* 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* 3:16)**

**Therefore (*wa*), you should know (*yada'*) that, indeed (*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 which Yahowah has been speaking. It will be like no other. For the surviving remnant of Yisra'el, God's blessings will be showered upon them. But for Gentiles, should they be Christians, Muslims, Progressives, or Communists, their weapons of war will be turned to mush, destroyed while their souls are damned. As we near this time, be especially careful when speaking of Jews and Israel and say nothing that isn't affirmed by God and for their benefit.

Yahowah has prepared His provision for reconciliation even though it would be a long time coming. Nearly 2,800 years would pass between inspiring these words and being able to hold His children in His arms. This grieved God. What follows is like a father anguishing over his wayward children.

“**What shall I do** (*mah 'asah* – how can I engage (qal imperfect)) **with you** (*la 'atah*), **'Ephraym** (*'Ephraym* – Worthless Carbon)? **What shall I do** (*mah 'asah* – how can I engage (qal imperfect)) **with you** (*la 'atah* – for you and to draw near you), **Yahuwdah** (*Yahuwdah* – Beloved of Yah)?

**For your loyalty, affection for the relationship, and devotion** (*wa chesed 'atem* – your goodness, faithfulness, and desire) **are like a morning cloud** (*ka 'anan boqer* – similar to a degenerative fog of vapor or a reflection upon billowing smoke before the sunrise) **and like the dew** (*wa ka ha tal* – similar to the evening mist) **which passes away early** (*shakem halak*).” (*Howsha* / He Saves / Hosea 6:4)

Last time I checked, God is relatively smart. So, if He is asking this question, there isn't a very good answer. He had tried personal encounters and talking through prophets, encouraging them and chiding them, rewarding His children and correcting them. Nothing worked. Their devotion to the relationship had the lifespan of a fruit fly.



*Chesed* is used twenty-six times in the 136<sup>th</sup> *Mizmowr* / Psalm to demonstrate that Yahowah's love and mercy are eternal and that His faithfulness and kindness serve as the foundation for His actions. Since we were made in His image, these characteristics once exemplified our nature. They were as deep and enduring as the dew on a hot day.

And so, while *Yada Yahowah* may not be the cup of matzo ball soup Yahuwdym would have preferred for God to have dished up, it is considerably more nourishing than nothing – which is all they had going for them. Yes, there is likely someone out there among the Chosen People with the training and intellect to have done a better job, but since they didn't, at least you have an honest effort. And while there will be many who do not like God's recipe, collaboratively, our menu is sufficiently broad so that those who are hungry will dine on something they can digest.

“**Therefore** (*ken* – to be honest and truthful, doing what is just, right, and correct), **I have hewn out that which is engraved** (*chatseb* – I have carved out the letters using an implement to quarry (qal perfect)) **through the prophets** (*ba ha naby*’).

**I will strike them with deadly intent** (*harag hem* – I will for a time seek their demise (qal perfect)) **by the words of My mouth** (*ba ‘emer peh* ‘any – with the declarations and promises I have spoken).

**My decision regarding you** (*wa mishpat ‘atah* – My judgment pertaining to you) **is to withdraw the light** (‘*owr yatsa*’ – is to take away and remove the enlightenment (qal imperfect)).” (*Howsha*’ / He Liberates / Hosea 6:5)

Here we are confronted with three verbs, *chatseb* | hewn out, *harag* | strike to kill, and *yatsa*’ | withdraw, one of which is decidedly negative and two that are typically positive. They were all spoken by God, and each is to be interpreted literally based on the influence of the qal stem.

The first two are projected over a finite period while the last is unconstrained by time.

With *chatseb* directed toward His beloved *naby'*, Yahowah is reminding us that He created an enduring record of His prophetic declarations. He implements inscribed His revelations per His instructions so that His people would not be left in the dark, groping for answers in all of the wrong places.

This was Yahowah's answer to the questions: "What should I do with 'Ephraym? What should I do with Yahuwdah?" Sadly, we read their answer, which is that their love for Him quickly evaporated.

God's intent, which was for His people to engage in the Covenant and live with Him forevermore, was not only thwarted, Yisra'el pissed in God's face, throwing all manner of human excrement at Him, by being religious instead. And since they chose not to live with Him, since their religion precluded them from even being near Him, the kindest thing Yahowah could do for Yisra'el was to kill them.

Yes, *harag* | striking them such that their souls would die was not only merciful under these circumstances, but it was also loving. And the rationale will be presented later by Howsha'. This is where I initially discovered one of the most profound insights contained within *Yada Yahowah*. There are three distinct outcomes for human souls – one of which is infinitely worse than dying.

Yisra'elites were not going to *Shamaym* | Heaven and Yahowah did not want to send them to *She'owl* | Hell, so He compassionately granted many of them a special exemption. For being religious, for abandoning Him, their souls would cease to exist. God's *mishpat* | judgment was to suffer this indignity alone and release the guilty to their own recognizance. *Yatsa'* | apart from His 'owr | light, they would become as *Ephraym* implies | worthless ash. It was

dust to dust with only a short and misguided lifespan separating the two.

We humans get to experience the anguish of this decision when we euthanize a beloved pet. When life becomes unbearable for them, when there is no hope of recovery, we choose to shorten the duration of their suffering. While it is clearly the right decision, tears flow, the heart breaks, and in the end, only the one making the decision suffers. And yet, this comparison is wholly inadequate because we are shortening the anguish by moments, not for all eternity.

Yahowah withdrew His *'owr* | light from Yisra'el at the time of Howsha's writing (770 to 720 BCE), and He removed the source of further enlightenment from Yahuwdah after *Mal'aky* | Malachi – circa 450 BCE. There was simply no one left willing to listen, no one to serve as a prophet, no one to share the light. And even if Yahowah intervened to speak directly to His wayward family, they would have turned a deaf ear. As proof, Yahowah dispatched His beloved Son, our Messiah, to fulfill Pesach and Matsah, and Yahuwdym not only rejected him, but they adapted their religion to negate Dowd's gift.

If you are a Jew and reading this, it should make you want to scream in anger toward your people and cry in sympathy for what they have forced your king to endure. If you are a Christian reading this, shame on you. You claim that your god inspired these prophets, and yet, He has trashed the notion of Replacement Theology, not only here in Howsha' but, also, in Yow'el and Yirma'yah. And devoid of that myth, there is no basis for a Gentile church or a Christian religion. If you are a Muslim, you're obviously not reading this, so go off and do something productive like apologizing to the world for promoting anti-Semitism and terrorism based upon the verbal diarrhea and despicable example of the most pathetic man who ever lived.

**“By contrast** (*ky* – it is certainly true that instead), **I genuinely desire and actually want to experience** (*chaphets* – I delight and take pleasure in, I have a fondness and affection for (qal perfect)) **loyalty, a sense of devotion toward the relationship, and love** (*wa chesed* ‘*atem* – faithfulness and favoritism, affection and desire, lovingkindness and solidarity) **rather than sacrifice** (*wa lo’ zebach* – butchered animals or slaughtered donations) **in addition to an understanding** (*wa da’ath* – the thoughtful acquisition of information, systematic procurement of knowledge leading to comprehension through perception and discernment) **of God** (*‘elohym*) **instead of injustice and lifting up perverse offerings** (*min ‘olah* – rather than promoting unrighteousness and uplifting evil).” (*Howsha’* / He Delivers / Hosea 6:6)

God wants two things from us. The first is a sense of loyalty, some devotion to the relationship, and hopefully our love. And while it was the second on this list, it leads to the first: come to know and understand Him. Be willing to invest the time to thoughtfully process the information He has provided to appreciate who He is, what He is offering, and what He is expecting in return.

These are simple, baseline requests considering that we owe our lives and the existence of the universe to Him. They are even more fundamental when compared to all He has done for us.

You will notice that He is not asking for us to sacrifice anything or to offer something other than access to our minds and hearts. He is not soliciting religious conversion, faith, or donations but, instead, a willingness to think and respond appropriately.

By eschewing sacrifices and perverse offerings, Yahowah is not scrapping His *Miqra’ey*. With them, the menu is provided for our consumption and nourishment. I’m sure you noticed in the volumes devoted to the

*Miqra'ey* that the food is for the family. Only that which is inedible is symbolically sent off to God by way of burning the remainder. These are not bribes to elicit favorable weather, bountiful crops, or victory over an enemy.

With that in mind, the following statement brings me to tears...

**“But they, like ‘Adam** (*wa hem ka ‘Adam* – so they, in a manner consistent with the first man created in God’s image with a functioning *neshamah* | conscience), **were displeased and transgressed, passing by and improperly disregarding** (*‘abar* – arrogantly departing from by seeking to repeal, thereby being separated and alienated by being self-reliant and meddling in opposition to the agreement between parties pursuant to (qal perfect)) **the Covenant** (*Beryth* – the familial relationship agreement).

**Behold** (*sham* – see how), **they have been unfaithful and betrayed Me** (*bagad ba ‘any* – they have acted deceitfully, cheating on the relationship with Me, immorally, treacherously, and offensively committing religious infidelity against Me, even to the point of wearing deceptive clothing (qal perfect)).” (*Howsha’ / He Protects / Hosea 6:7*)

This is something we have not seen previously. Yisra’el’s rebellion against Yahowah is being compared to ‘Adam *‘abar* | transgressing the *Beryth* | Covenant in *Gan ‘Eden*. Therefore, based upon this pronouncement, we must address the reality that, even though it is not specifically mentioned, Yahowah established a relationship with ‘Adam which was structured to simulate the Covenant He cut 2,000 years later with ‘Abraham. As such, the Garden was God’s Home on Earth and ‘Adam was perceived to be His son. Further, since *Beryth* was specifically cited, their Covenant was replete with conditions and benefits – all of which would have been

similar to what we witnessed being explained as we progressed through *Bare'syth* | Genesis.

Therefore, 'Adam was not mindlessly reacting to Chawah's decision. He *'abar* | was at cross purposes with God, became unhappy with their relationship, indeed, intensely disappointed with their arrangement, and then tried to alter the conditions of their agreement.

We know these things because the terms of the Beryth are well established and there are many ways to render *'abar* – some wonderful and others objectionable. They all need to be considered since *'abar*'s primary definition, which is “to pass over,” does not apply in this context. 'Adam was booted out the door at the time, not welcomed through the *Pesach* | Passover door Yahowah's Firstborn opened to extend our lives.

Spelled the same way up to the addition of the hand of God, *Ibery* means “Hebrew” – the people and language of revelation. The name is derived from *'eber*, which speaks of being beyond the ordinary and on the other side of the divide. 'Adam would experience both sides of this equation.

When the letters (reading right to left), אַבַּר, are pronounced *'abar*, it is typically rendered as “to cross, to pass over, and to travel through, although it is frequently rendered as “transgress, seek to repeal, or to rid.” However, we must be mindful that *'abar* is also used throughout the Towrah, Mashal, and Mizmowr by the likes of Moseh and Dowd to speak of “being very angry, having strong feelings of displeasure, being intensely averse and then acting improperly by arrogantly meddling in an agreement between two parties.” Should these connotations apply to this especially derogatory use of *'abar*, then we have been afforded a unique insight into the mindset which developed in the Garden between 'Adam and Yahowah as well as the

attitude which may have led to Judaism replacing the Covenant.

Let's keep in mind that this is the very reason Yahowah gave Chawah to 'Adam. He was given the opportunity to choose her over Him, both of them, or neither of them. And based on his response to Chawah's offer, he selected her apart from and instead of Yahowah. Therefore, they would have to make a home for themselves, to fend for themselves. As we have learned, it did not go well. They were as bad at being Covenant participants as they were at being parents. These things are obviously related.

This now leaves us with the comparison between 'Adam abandoning the Covenant for some or all of these reasons, and Yisra'el doing the same. From Yahowah's perspective, they didn't just abandon Him, they betrayed Him. Their choice of religion over relationship was offensive to God. He did His part, and they failed to honor their commitments, making them deceitful cheaters.

Worse, when we combine the worst of *'abar* with the best of *begad*, it is apparent that Yisra'el became egotistical and self-reliant. As they moved away from God, they became resolutely averse to Him. Holding a grudge, they began to meddle with the Covenant, changing things away from its intent into something more befitting the religion they adored. Their love for Yahowah grew cold, vanished altogether, and then became a betrayal.

**“*Gilead* | their testimony stinks** (*Gil'ad* – a pile of crap used as a defiant witness; from *gal* – a mound of rubble heaped up as surging and turbulent waves of *gala'* – hostile and defiant, *gel* – filthy feces and excrement as an *'ed* – witnesses and testimony) **is a town** (*qiryah* – is a place where one encounters) **plotting and doing** (*pa'al* – devising and planning) **a litany of false words, idolatrous worship, and corruptions** (*'aown* / *'awon* – wickedness

and immorality; a place of iniquity, perversion, and deceit), **tracked with insidiously deceitful and bloody footprints** (*'aqob min dam* – with a visual trail of cunning and bloodshed).

**Acting like raiders and robbers** (*wa ka geduwd* – similar to a marauding, murdering, and thieving gang of bandits, even terrorists who harass for plunder), **the priests** (*kohenym*) **band together in illicit religiosity** (*cheber* – form an alliance to promote their authority and enchant the gullible with their spells), **waiting in ambush** (*chakah*) **for an individual** (*'iysh*).

**Along the way** (*derek*) **to Shekem | Back** (*Shekem* – the first to rise to shoulder the burden), **they are murderous** (*ratsah* – they inflict mortal agony, inflict bone-shattering pain, and commit manslaughter and premeditated murder). **Indeed** (*ky*), **they are villainous in perpetrating that which is shameful** (*zimah 'asah* – they engage in decadence and religious idolatry).” (*Howsha' / He Saves / Hosea 6:8-9*)

Yahowah reaffirms that His issue with Yisra'el is Judaism. Religious leaders continue to plot against the people with their litany of false words and corrupt religious worship – or should we say whoreship. God calls these clerics a thieving gang of robbers whose bloody footprints remain incriminating. They have robbed millions of Jews of their most valuable commodity – their souls. It is shameful.

By referencing *Gilead* | their testimony stinks, Yahowah is holding His nose as He points in the direction of the Babylonian Talmud. He is predicting that it will be *gil'ad* | a pile of crap used as a defiant witness. The rabbis have become a witness against themselves. Theirs is *'aown* | a litany of corrupt religious ideas and false testimony.



*Yirma'yah* / Jeremiah references Gil'ad to emphasize that man's remedies are incapable of healing a sickened soul...

**“Is there no medicinal balm (*ha tsory 'ayn*) in Gil'ad | the Pile of Crappy Witnesses (*ba Gil'ad*)? Is it possible that there is no healing there (*'im rapha' 'ayn sham*)? What is the reason then (*maduwa'*) that the restoration (*'arukah*) of the women among My people (*bath 'am 'any*) has not occurred and been celebrated (*lo' 'alah*)?”** (*Yirma'yah* / Jeremiah 8:22)

Then speaking of the false prescriptions the religious are offering, Yahowah asks *Yirma'yah* to question...

**“You, virginal women (*bethuwlah bath*) of this terrible religious oppression (*mitsraym*), choose to ascend (*'alah*) to Gil'ad | the Heap of Filthy Witnesses (*ba Gil'ad*) and then decide to accept (*wa laqach*) the balm (*tsory*).**

**It is in vain, as if pleading with worthless gods and false witnesses (*la ha shawa'*) that you have tried innumerable rabbinic (*rabah*) treatments, cures, and remedies (*raphuwa'ah*).**

**There has been no restoration, not even a conduit to a cure, or a means to ascend (*ta'alah 'ayn*), for you (*la 'ath*).**” (*Yirma'yah* / Jeremiah 46:11)

With these insights gleaned, Howsha's 6<sup>th</sup> chapter concludes with a final indictment...

**“In the House (*ba beyth* – within the home) of *Yisra'el* (*Yisra'el* – those Struggle with and Contend against God), I have seen (*ra'ah* – I have witnessed) something horrible (*sha'aruwrah* – that which is shocking, defiling, and dreadful, well beyond the scope of reason).**

**‘Ephraym's (*la 'Ephraym* – Worthless Ash) religious prostitution and immoral whoredom are there (*sham***

*zanuwth* – infidelity and harlotry where affection is feigned for money is renown).

**Those who Contend with God** (*Yisra'el* – those who struggle against the Almighty) **are defiled, polluted, and unfit** (*tame'* – desecrated and dirty, improper and unclean). (*Howsha'* 6:10)

**However** (*gam* – nonetheless), **for you** (*la'atah*), **the Beloved of Yah** (*Yahuwdah* – those who are related to Yah), **a harvest** (*qatsyr* – time for reaping and ingathering) **is appointed** (*shyth* – set in place, constituted, and fixed in time) **during which** (*ba*) **it will be Me who will restore the fortunes** (*shuwb* 'any *shabuwth*) **of My people** ('*am* 'any).'" (*Howsha'* / He Frees / Hosea 6:11)

This is a particularly bold pronouncement. 'Ephraym has been horrible, acting like a religious whore. Having been contentious against God, they are now unfit to be seen in His presence. And they have sickened *Yisra'el*.

And yet, there will be a harvest. The time is appointed when the ultimate reaping of God's people will occur. *Yahuwdym* | the Beloved of Yah will be the principal beneficiaries, with Yahowah calling them home and restoring their fortunes. The day is set. Mark your calendars – Sunday, October 2<sup>nd</sup>, 6:22 PM, sunset in *Yaruwshalaim*, is when Yahowah and Dowd will return to fulfill this prophecy on *Yowm Kipurym* | the Day of Reconciliations.

And while that is how this story ends for *Yahuwdah*, there must also be hope for *Yisra'el*. The Day of Reconciliations is always plural because, in addition to reuniting Yahowah with *Yahuwdah*, *Yisra'el* is brought back into the fold. And for that to occur, the whore in them will have to be exorcised.



*Sha'aruwr* | Horrible

*As Bad as It Gets...*

At the conclusion of the last chapter, in the midst of yet another brutal assessment of the insidious effect of Judaism, Yisra'el was offered a ray of hope. The worst of the whorish behavior poisoning the people was somewhat isolated and attributed to 'Ephraym, even though the sickening nature of their religion had infected the entire nation. God revealed...

**“In the House (*ba beyth*) of Yisra'el (*Yisra'el*), I have seen (*ra'ah*) something horrible, shocking, defiling, and dreadful, well beyond the scope of reason (*sha'aruwr*). 'Ephraym's (*la 'Ephraym*) religious prostitution and immoral whoredom is there (*sham zanuwth*). Those Who Contend with God (*Yisra'el*) are so defiled and polluted; they are unfit (*tame*).”** (*Howsha* 6:10)

Yahowah then went on to explain that one of their number, *Yahuwdah* | the Beloved of Yah, would be spared...

**“However (*gam*), for you (*la 'atah*), the Beloved of Yah (*Yahuwdah*), an ingathering and harvest (*qatsyr*) is appointed and fixed in time (*shyth*) during which (*ba*) I will restore the fortunes (*shuwb 'any shabuwth*) of My people (*'am 'any*).”** (*Howsha* 6:11)

This is especially encouraging because *'am 'any* | My people” is inclusive of Yisra'el and represents more than just Yahuwdym. Therefore, Yahowah must be working on

a cure, an antidote for the religious poison ‘Ephraym has spread throughout the land.

**“When I restore and heal** (*ka rapha’ ‘any la* – as I cure and repair, promoting the restoration of) **Yisra’el** (*Yisra’el* – Individuals who will engage and endure with God), **then the religious corruptions and societal perversity** (*‘aown / ‘awon* – the consequence of being wrong, the cultural iniquity, distortions, and depravity) **of ‘Ephraym** (*‘Ephraym* – Worthless Ash) **will be revealed** (*galah* – will be exposed and made known, uncovered, and openly displayed), **especially the misery inflicted by the misguided citizens** (*wa ra’ah* – the horrible suffering and injurious circumstances caused by the evil shepherds and troublesome community) **of Shomarown | Samaria** (*Shomarown* – Observant, the capital city of the Northern Kingdom).

**This is because** (*ky*) **they devise and perpetrate** (*pa’al* – they plot, prepare, and deal in) **misleading lies, false perceptions, and mistaken beliefs** (*sheqer* – vain and useless frauds and contrived oratory).

**As a result, the thief and slave trader** (*wa ganaph* – the robber and kidnapper) **will come** (*bow’* – will arrive to pursue them). **Bandits will raid, stripping them bare** (*gaduwd pashat* – marauding militants will remove everything, including their clothing) **in the streets and public places** (*ba ha chuwts* – right out in the open).” (*Howsha’ / He Saves / Hosea 7:1*)

We were right. Yahowah is going to restore Yisra’el by *galah* | exposing the *‘aown* | religious corruptions and societal perversions that ‘Ephraym has inflicted through their *ra’ah* | troublesome shepherds and misguided beliefs. This is the first step of the cure.

So Yahowah is emphatically stating that the reason that His people have suffered under the Assyrians, Babylonians, Romans, Roman Catholics, Muslims, Nazis,

and now, Progressives is because of their mistaken beliefs and false perceptions. This is why they have been kidnapped, robbed, enslaved, and stripped naked.

The most effective and enduring way to resolve a problem of this magnitude – of a pervasive cultural malignancy of this consequence – is to identify the cause and acknowledge it openly. And yet, currently, indeed for the past 2,500 years, there has not been any Yisra'elite willing to hold the religious myths which were assimilated into Judaism, and facilitated the ascension of the rabbis, accountable for the misery Jews have endured.

While it is uncommon for those who are suffering to accept responsibility, Yisra'el was in a unique position. Yahowah had consistently disclosed through His prophets that the duplicitous integration of religion into the culture would be the disease that separated them. Yisra'el's long walk through the valley of death would be a result of not only choosing to be religious instead of engaging in the relationship Yahowah intended, but of flaunting their whorish behavior in God's face.

There is but one viable cure – a mirror. This one would be comprised of words. God is revealing what He sees, and has seen, in His people – and He is showing them how they appear. Some will look at His depiction of them, accept it as accurate, reject Judaism, and begin anew with Yahowah. They will engage in a manner consistent with His appeal and join Yahuw'dym in the final harvest.

Exposure therapy, helping people perceive and accept, then confront the source of their problems, is the central plank of modern psychology – just as it is manifest within the Towrah. Indeed, we find a dramatic example of this in one of the Towrah's most misunderstood stories – that of looking upon the fiery serpent to live.

There was a reason that the Children of Yisra'el endured 40 years in the wilderness before being allowed

into the Promised Land. After liberating them from *Mitsraym* | the Crucibles of Religious and Political Oppression, it became apparent that they had not left the yeast behind but, instead, had packed up and carried the plagues with them. They were worse than ungrateful; the Yisra'elites were miserable companions. They were cantankerous, unreceptive, and completely unreliable.

In the time that passed from their release during Chag Matsah to the Towrah's revelation on Shabuw'ah, the Children of Yisra'el were busy crafting replicas of their oppressors' gods. And even with Yahowah ending the lives of the religious among His people, Yisra'elites continued to piss and moan.

The point Yahowah is making in this transition from the 6<sup>th</sup> to 7<sup>th</sup> chapters of Howsha' is so essential to the redemption of His people, that we are going to linger here a while longer and consider the importance of exposure therapy. To this end, in the opening chapter of the *'Azab* volume, we read...

**“In trouble** (*ba ha sarah* – in distress and anguish, in the midst of very unfavorable circumstances and adversity), **you called out** (*qara'* – you issued a summons and offered an invitation), **and** (*wa*) **I rescued and withdrew you** (*chalats 'atah* – I removed and delivered you while equipping and preparing you, invigorating you). **I responded and answered you** (*'anah 'atah* – I replied to you) **within a veiled covering** (*ba sether*) **and with a thunderous shout** (*ra'am* – with a loudly spoken declaration).

**I discovered your nature and assessed your merit** (*bachan 'atah* – I found out who you actually are) **at** (*'al*) **the waters of** (*maym*) **Marybah** | **Contentious Complaining** (*Marybah* – the place of strife and dispute, of quarreling and provocation, commonly transliterated Meribah). **Pause now and reflect, weighing this in the**

**balance and then consider what was acquired and then rejected** (*selah*). (*Mizmowr* 81:7)

**Listen, My people** (*shama' 'am 'any* – hear Me, My family), **because I want to testify to restore and sustain you** (*wa 'uwd ba 'atah* – it is My will to help you, My desire to relieve and aid you, holding you up, returning you). **Yisra'el** (*Yisra'el* – Individuals who Struggle and Contend with God and those who Engage and Endure with the Almighty), **if only** (*'im*) **you would have listened to Me** (*shama' la 'any*), (*Mizmowr* 81:8) **there would not exist** (*lo' hayah*) **among you** (*ba*) **a strange or foreign, illegitimate and different** (*zar*), **god** (*'el*). **And you would not make pronouncements on behalf of or bow down to** (*wa lo' chawah la* – you would not say anything that would cause anyone to venerate or worship) **a foreign god** (*'el nekar* – to approach a pagan or alien deity). (*Mizmowr* 81:9)

**I Am** (*'anky*) **Yahowah** (*Yahowah*), **your God** (*'elohym 'atah*), **the One who lifted you up** (*ha 'alah 'atah* – the One who carried you away) **from** (*min*) **the realm** (*'erets*) **of the religious and political oppressors** (*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 are confined and restricted by political persecution). **Choose to joyfully open** (*rahab* – of your own initiative, happily widen and enlarge) **your mouth** (*peh 'atah*) **and I will fill it with satisfying proclamations** (*wa male' huw'*). (*Mizmowr* 81:10)

**But** (*wa*) **My people** (*'am 'any*) **have not listened** (*lo' shama'*) **to the sound of My voice** (*la qowl 'any*). **And** (*wa*) **Yisra'el** (*Yisra'el*) **has been unwilling to accept Me** (*lo' 'abah la 'any* – were not receptive and did not agree). (*Mizmowr* 81:11)

**And so** (*wa*), **I let them go away** (*shalach huw'* – I set them free, releasing them) **in their stubbornness and recalcitrance, the unyielding resistance of their adversarial attitude** (*ba sharyruwth leb hem* – with their unwillingness to change the hardness of their hearts which makes them argumentative and confrontational).

**They continually walk** (*halak* – they consistently went about their lives) **in their own counsel, customs, and traditions** (*ba mowe'tsah hem* – with their own devices, plans, and principles, their advice, deliberations, and purposes). (*Mizmowr* 81:12)

**If only** (*luw* – Oh, if it only could have been different, I wish it had not been this way) **My people** ('*am* '*any*) **had listened to Me** (*shama' la* '*any*). **Yisra'el** (*Yisra'el*), **in My ways** (*ba derek* '*any*), **you would have walked** (*halak*). (*Mizmowr* 81:13)

**Then** (*ka*) **I would have consistently subdued** (*kana'* – I would have continually humbled and silenced) **their adversaries** (*ma'at* '*oyeb hem*), **habitually turning My hand against** (*shuwb yad* '*any* '*al*) **their troubles and foes** (*wa* '*al tsar hem*). (*Mizmowr* 81:14)

**Those who demonstrably shun and slight, who are averse to and disdain, thereby actively causing others to deny** (*sane'* – those who dislike, showing enmity toward, who detest the mention of, who oppose and do not appreciate, showing malice by prompting others to reject or ignore) **Yahowah** (*YaHoWaH*) **will be considered worthless and will be rejected by Him** (*kachash la huw'* – they will be perceived as insignificant, diminished and disappointed, denied and estranged, for having dealt falsely regarding Him, then disavowed as deceitful, having feigned their relationship, they will cower and cringe for having been disingenuous and misleading). **And the way they experience time will continue to exist that way** (*wa*



*hayah 'eth hem) forevermore throughout eternity (la 'owlam)."* (Mizmowr / Psalm 81:15)

This blunt assessment of what ails Yisra'el began with God discovering and exposing their true nature at Marybah. And because that story leads directly to and helps explain the reason for the serpents, as well as the antidote for their venom, let's reconsider it from this perspective.

**“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*) **came to** (*bow*) **the Desert** (*midbar* – lifeless wasteland where the Word is questioned) **of Sin** (*Tsin* – a thorn 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*) **settled** (*yashab*) **in Qadesh** (*Qadesh* – to be set apart), **where Mirym** (*wa sham Mirym*) **died** (*muwth*) **and was buried** (*wa qabar sham*). (*Bamidbar 20:1*)

**There had not been any water** (*wa lo' hayah maym*) **for the community** (*ha 'edah*). **So, they were gathered against** (*wa qahal 'al*) **Moseh | Drawn Out** (*Mosheh*) **and to oppose** (*wa 'al*) **'Aharown | the Alternative** (*'Aharown*). (*Bamidbar 20:2*)

**Then the people** (*wa ha 'am*) **quarreled in opposition, consistently ridiculing and mocking, while being contentious** (*ryb* – they were continually hostile, insulting, accusing, and taunting) **toward** (*'im*) **Moseh** (*Mosheh*). **They protested and said** (*wa 'amar la 'amar*), **‘If only** (*wa luw*) **we had perished** (*gawa'*) **along with the death** (*ba gawa'*) **of our brothers** (*'ach 'anachnuw* – our relatives and compatriots) **in the presence of** (*la paneh*) **Yahowah** (*Yahowah*). (*Bamidbar 20:3*)

**So, for what purpose** (*wa la mah*) **did you bring** (*bow*) **Yahowah** (*YaHoWaH*) **with this contingent** (*'eth qahal*) **to** (*'el*) **this desert** (*ha midbar ha zeh* – this lifeless wilderness of questioning the word): **so that we could die** (*la muwth*) **here** (*sham*) **along with our livestock** (*'anachnuw wa ba'yr 'anachnuw*)? (*Bamidbar 20:4*)

**And for what purpose** (*wa la mah*) **did you withdraw us in such a grandiose manner** (*'alah 'anachnuw*) **from** (*min*) **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*), **even pomegranates** (*rimown*). **And besides all of that, there is nothing to drink** (*wa maym 'ayn la shatah*).’ (*Bamidbar 20:5*)

**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*) **of the Tent** (*'ohel* – the Home and Covering, the clearly shining dwelling place) **of the Eternal Witness to the Appointed Meetings** (*Mow'ed* – of the Scheduled Appointments; a compound of *mow* ' and *'ed* – of whom the eternal testimony is about and

to whom the everlasting witness pertains) **and they dropped** (*wa napal*) **on their faces** (*'al paneh hem*). **The glorious presence and enormous value** (*kabowd*) **of Yahowah** (*Yahowah*) **appeared and was seen** (*ra'ah* – was revealed and shown, such that He was witnessed) **by them** (*'el hem*). (*Bamidbar 20:6*)

**And Yahowah** (*YaHoWaH*) **spoke** (*dabar*) **to** (*'el*) **Moseh** (*Mosheh*) **for the purpose of saying** (*la 'amar*), (*Bamidbar 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*) **the community of witnesses** (*ha 'edah*).

**You** (*'atah*) **and also** (*wa*) **your brother** (*'ach 'atah*), **'Aharown | the Alternate** (*'Aharown* – representing Enlightened Freewill), **should speak** (*dabar*) **to** (*'el*) **the stone** (*ha sela'* – to the rocky jagged 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'*).

**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*) **and also** (*wa*) **for their livestock** (*'eth ba'yr hem*).' (*Bamidbar 20:8*)

**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 20:9*)

**Then Moseh** (*Mosheh*) **summoned** (*qahal*) **along with** **'Aharown** (*wa 'Aharown*) **the contingent community** (*qahal*) **to** (*'el*) **the presence of** (*paneh* –

before) **the rocky outcropping** (*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 20:10*)

**So** (*wa*) **Moseh** (*Mosheh*) **raised** (*ruwm*) **his hand** (*'eth yad huw'*) **and he struck** (*nakah* – he lashed out at, attacking and beating) **the rocky outcropping** (*ha sela'*) **with** (*ba*) **his staff** (*ha mateh*) **twice with two strikes** (*pa'amym* – multiple times, representing the steps one takes in life) **and** (*wa*) **abundant** (*rab*) **waters** (*maym*) **came out** (*yatsa'*). **Then** (*wa*) **the community of the restoring testimony** (*ha 'edah*) **drank** (*shatah*), **as did** (*wa*) **their livestock** (*ba'yr*). (*Bamidbar 20:11*)

**Therefore** (*wa*), **Yahowah** (*YaHoWaH*) **said** (*'amar*) **to** (*'el*) **Moseh** (*Mosheh*) **and to** (*wa 'el*) **'Aharown** (*'Aharown*), **'Because** (*ya'an*) **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, nor reliable this time in upholding what I had avowed) **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) **of the Children of Yisra'el** (*beny Yisra'el*), **therefore, the correct approach is that** (*la ken*) **you will not bring** (*lo' bow' 'eth*) **this contingent community** (*ha qahal ha zeth*) **into** (*'el*) **the Land** (*ha 'erets*) **which, to show the way to the benefits of the relationship** (*'asher*), **I gave to them**

(*nathan la hem* – I offered to them, appointed for them, and placed before them).’ (*Bamidbar* 20:12)

**These are (*hem*) the *Maym Marybah* | the Waters of 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*) *Beny Yisra’el* | the children who are contentious and quarrelsome with God (*beny Yisra’el*) 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*). **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* / In the Wilderness / Numbers 20:13)****

However, the Children of Yisra’el would disregard this lesson too. It had become a pattern of behavior – traits that they had amalgamated into their very nature.

Previously, if you recall, there had been a complete meltdown at the very cusp of entry into the Land. In fact, the only reason that the Yisra’elites were still in the wilderness is because of what transpired when Yahowah tried to take them out of it. Remember...

**“The entire assemblage of what should have been eternal witnesses (*wa kol ha ‘edah*) rose up and were carried away (*nasa’*), offering up their voices (*nathan ‘eth qowl hem*) by crying, wailing and weeping (*wa bakah*) as a people (*ha ‘am*) throughout the night and in the darkness (*ba ha laylah ha huw’*). (*Bamidbar* 14:1)**

**And everyone among the Children of Yisra'el** (*wa kol beny Yisra'el*) **grumbled and complained, howling against and blaming** (*luwn 'al*) **Moseh and 'Aharown | the One who Draws Out and the Alternative** (*Mosheh wa 'al 'Aharown*). **The entire community served as witnesses** (*wa kol ha 'edah*) **when they said to them** (*wa 'amar 'el hem*), **'If only we had died** (*luw muwth*) **in the land of the religious and political oppressors** (*ba 'erets Mitsraym* – within the realm of despots and tyrants, in the cauldrons of military and economic confinement, while subjected to the coercive cruelty of slavery, deprived of freedom by national and political persecution, in a place akin to a concentration camp). **Or if only** (*'ow luw*) **we had died** (*muwth*) **in this wilderness while questioning the word** (*'ow ba ha midbar ha zeh*). (*Bamidbar 14:2*)

**Why** (*wa la mah*) **did Yahowah bring us** (*Yahowah bow' 'eth 'anachnuw*) **to this land** (*'el ha 'erets ha zo'th*) **so that we would fall by the sword** (*la naphal ba ha chereb*)? **Our women** (*'ishah 'anachnuw*) **and our little children** (*wa tap 'anachnuw*) **will be preyed upon and plundered** (*la baz*). **Wouldn't it be better** (*ha lo' towb*) **for us to go back** (*la 'anachnuw shuwb*) **to the Crucibles of Political and Religious Oppression** (*Mitsraym*)?' (*Bamidbar 14:3*)

**And they said to one another as brethren** (*wa 'amar 'iysh 'el 'ach*), **'We want to choose and appoint** (*nathan*) **a higher and better ruler, a foremost leader** (*ro'sh*), **because we want to return** (*shuwb*) **to the religious and political oppressors** (*Mitsraym*).'*'* (*Bamidbar 14:4*)

**Then Moseh and 'Aharown fell** (*wa naphal*) **on their faces** (*'al paneh hem*) **before** (*la paneh*) **the entire contingent community, this horde and mob** (*qahal*), **the swarming herd of wannabe witnesses** (*'edah*) **of the Children of Yisra'el** (*beny Yisra'el*). (*Bamidbar 14:5*)

**So *Yahowshuwa' ben Nuwn* | *Yahowah* Saves the Children who Endure Forever (*Yahowshuwa' ben Nuwn*) and *Kaleb ben Yaphuneh* | He is Wholeheartedly Judgmental as a Child in the Presence (*wa Kaleb ben Yaphuneh*), out of the ones who had explored (*min ha tuwr*) the Land (*'eth ha 'erets*), tore their clothes as a sign of cutting ties and disassociating from the insulting behavior and disparaging words (*qara' beged hem*). (*Bamidbar* 14:6)**

**They challenged the entire assemblage (*wa 'amar 'el kol 'edah*) of the Children of *Yisra'el* (*beny Yisra'el*), saying (*la 'amar*), 'We passed through (*'abar*) the Land (*ha 'erets*) which has been provided as a benefit of the relationship (*'asher*). We have explored and investigated it, carefully reconnoitering and surveying everything associated with it (*ba hy' la tuwr 'eth hy'*). The Land (*ha 'erets*) is very, very good, exceedingly pleasant and especially desirable, enormously productive and beneficial, even stunningly beautiful (*towb me'od me'od*). (*Bamidbar* 14:7)**

**If (*'im*) *Yahowah* (*YaHoWaH*) wants to be with us, prefers us, and is willing to be around us (*chaphets ba 'anachnuw*), then He will come with us and bring us into this Land (*wa bow' 'eth 'anachnuw 'el ha 'erets ha zo'th*) and give it to us (*wa nathan hy' la 'anachnuw*). It is a Land (*'erets hy'*) which, as a benefit of the relationship (*'asher*), flows with a great abundance (*zuwb*) of milk and honey (*chalab wa dabash*). (*Bamidbar* 14:8)**

**That notwithstanding, and let us be perfectly clear regarding this point (*'ak*), do not rebel religiously against or politically oppose, acting in a revolting manner against (*'al marad*) *Yahowah* (*YaHoWaH*).**

**Also (*wa*), you (*'atem*) should not respect, admire, or fear (*'al yare'*) anything associated with the people (*'eth 'am*) of the Land (*ha 'erets*) should they attack and**

**fight against us** (*lachim 'anachnuw*). **The shadow of their protection** (*tselel hem*) **will be removed** (*suwr*) **from them** (*min 'al hem*) **because** (*wa*) **Yahowah** (*Yahowah*) **is with us** (*'eth 'anachnuw*). **Neither respect nor fear them** (*'al yare' hem*).' (*Bamidbar 14:9*)

**So then** (*wa*), **everyone** (*kol*) **who was part of the community witnessing against themselves** (*ha 'edah*), **said** (*'amar*), **'Let's stone them, executing them by hurling large rocks at them** (*la ragam 'eth hem ba ha 'eben*)!' **However** (*wa*), **the glorious presence** (*kabowd*) **of Yahowah** (*YaHoWaH*) **appeared within the Tent** (*ra'ah ba 'ohel*) **of the Eternal Witness to the Restoring Meetings** (*Mow'ed*) **in opposition toward** (*'el*) **all of the Children of Yisra'el** (*kol beny Yisra'el*). (*Bamidbar 14:10*)

**And Yahowah** (*wa Yahowah*) **asked, saying to** (*'amar 'el*) **Moseh** (*'el Mosheh*), **'For how long and for what reason** (*'ad 'an*) **will these people** (*ha 'am ha zeh*) **reject and despise Me, treating Me with utter contempt and complete disrespect** (*na'ats 'any*)? **How long and for what reason** (*wa 'ad 'an*) **will they not trust Me and rely upon Me** (*wa lo' 'aman ba 'any*), **especially with all of the signs, the symbols, the examples and illustrations, these many accounts and distinguishing and open communications** (*ba kol ha 'owth*) **which, to reveal the way to receive the benefits of the relationship** (*'asher*), **I have accomplished, acting upon while engaging in their midst** (*'asah ba qereb huw')*? (*Bamidbar 14:11*)

**I will lash out at them and incapacitate them** (*nakah huw')* **with this plague of words** (*ba ha deber*). **I will disinherit them** (*wa yarash hem* – I will dispossess them for a very long time, disgorging them as if they were vomit, driving them away so that they are destitute, impoverished, and displaced, even replaced to some extent and for some time). **Then** (*wa*), **in conjunction with you** (*'eth 'atah*), **I will act and engage to work with** (*'asah*) **a gowy | non-**



**Yisra'elite** (*la gowy* – someone who is unrelated, someone from a different race and place) **who will be more empowered and capable** (*wa 'atsuw* – who will accomplish vastly more and be greater; from *'etsem* – who will have a backbone and be much more essential) **than they** (*min huw*’).” (*Bamidbar* / Numbers 14:12)

And so, they would remain in the wilderness, continuing to complain...

**‘Indeed** (*ky*), **every one of these individuals** (*kol ha 'iyshym*) **who have witnessed** (*ha ra'ah*) **My substantive presence** (*kabowd 'any*) **along with My signs, the symbols, examples, and illustrations of Mine** (*ba kol ha 'owth*) **which, to reveal the way to receive the benefits of the relationship** (*'asher*), **I have accomplished, acting upon while engaging within** (*'asah ba*) **the Crucibles of Political and Religious Oppression** (*Mitsraym*) **as well as in the wilderness** (*wa ba ha midbar*) **and, yet, are continually trying, testing, and tempting Me** (*nasah 'eth 'any*), **these ten occurrences** (*zeh 'eser pa'am*), **and have not listened** (*wa lo' shama*’) **to My voice** (*ba qowl 'any*), (*Bamidbar* 14:22) **even if they see** (*'im ra'ah*) **the Land** (*'eth ha 'erets*) **which** (*'asher*) **I promised and pledged** (*shaba*’) **to their fathers** (*la 'ab hem*), **since all of them disrespected and despised Me, rejected and spurned Me, treating Me with contempt** (*wa kol na'ats 'any*), **they will not experience it** (*lo' ra'ah hy*’). (*Bamidbar* 14:23)

**However** (*wa*), **My associate, coworker, and servant** (*'ebed 'any*), **Kaleb | the Dog who is All Heart and Totally Judgmental** (*Kaleb*), **because** (*'eqeb*) **he has** (*hayah*) **a different Spirit** (*ruwach 'acher*) **within him** (*'im huw*’) **and has wholeheartedly and without reservation followed Me right to the very end** (*male' 'achar 'any*), **I will bring him** (*wa bow' huw*’) **into the Land** (*'el ha 'erets*) **which, to show the way to get the most enjoyment out of life** (*'asher*), **he arrived there and**

**entered** (*bow' sham*). **And so** (*wa*), **his descendants, those who are rooted and grow based upon what he has sown** (*zera' huw'*), **will inherit it** (*yarash hy'*).” (*Bamidbar / Numbers 14:24*)

After these dual debacles, ‘Aharown was stripped of his priestly responsibilities and died. This caused the disgruntled people to weep all the more. And yet, even as Yisra’el wallowed in their tears, Yahowah resolved the menacing problem of the Canaanites. But it did not seem to matter, putting God in an exceedingly difficult position.

**“From Mount Hor** (*min Hor ha har*), **they set out** (*nasa'*) **by way of the Red Sea** (*derek yam Suwph*) **to go around** (*sabab*) **the land of ‘Edowm | Man** (*'ets 'erets 'Edowm*). **But the souls, the essential essence of the people** (*wa nepesh ha 'am*), **grew impatient and wearisome** (*qatsar*) **along the way** (*ba ha derek*). (*Bamidbar 21:4*)

**In addition, the people** (*wa ha 'am*) **spoke out against God** (*dabar ba 'elohym*) **and against Moseh** (*wa ba Mosheh*), **‘What is the reason** (*la mah*) **you withdrew us, lifting us up** (*'alah 'anachnuw*) **from the religious and political oppressors** (*min Mitsraym* – away from the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the place of coercive cruelty where slaves are confined and restricted by political persecution) **to die** (*la muwth*) **in the wilderness** (*ba ha midbar*)? **Because** (*ky*), **there is no food** (*'ayn lechem*) **and no water** (*wa 'ayn maym*). **Furthermore** (*wa*), **our souls** (*nepesh 'anachnuw*) **loathe the repugnance of this disgusting** (*quwts*) **semblance of bread** (*ba ha lechem*) **which is miserable and worthless, even despicable** (*ha qaloqel*).” (*Bamidbar 21:5*)

That was the last straw. All Yahowah heard from the Yisra’elites was the irritating screech of a needle on a

broken record. They had but one thing to say and it was nauseating.

There was no way that the Almighty could allow such malcontents into His home. He would now have to garner the people's attention and reset their attitude. And for that to occur, things would have to get worse before they could improve.

**“So then (wa), Yahowah (YaHoWaH) sent by letting go and releasing (*shalach*) some snakes (‘*eth ha nachash* – vipers; from *nachash* – an enchanting fortune-teller who interprets signs and omens using magic to reveal the supernatural and invoke curses by being religious) among the people (*ba ha ‘am*). And the people were bitten, with fangs inflicting (*wa ha ‘am nashak*) the burning venom of the fiery serpents (*ha saraph* – to burn and be inflamed). Many among the people of Yisra’el (‘*am rab min Yisra’el*) died (*muwth*).” (Bamidbar 21:6)**

The Hebrew word for snake is *nachash*. And as such, it is often rendered as “serpent.” It is based upon the verb, *nachash*, which means “to be an enchanting fortune-teller by interpreting signs and omens, using magic to reveal the supernatural and invoke curses.” To be *nachash* is to be religious. As such, a *nachash* would adore the Zohar. *Saraph* actually means “to burn up and be inflamed” and is indicative of the result of the viper’s venomous bite. As we shall soon see, this will become an important distinction.

Whether or not they made the connection between the toxicity of these serpents and Satan’s beguiling religious rhetoric in the Garden, and then their connection now during the Exodus, the serpentine slithering reptiles got their attention. Perhaps, now, they would seek the cure, even though, to be fair, Yahowah was providing what they had requested. They were dying along with their brethren.

Nevertheless...

**“So, the people came to Moseh** (*wa bow’ ha ‘am ‘el Mosheh*) **and said** (*wa ‘amar*), **‘We have gone astray and missed the way** (*chata’* – we have been wrong, bear blame, and have failed, forfeiting the opportunity) **because** (*ky*) **we have spoken against** (*dabar ba*) **Yahowah** (*YaHoWaH*) **and against you** (*wa ba ‘atah*).

**Without any outside influence, and totally on your own initiative, you should want to intercede, pleading** (*palal* – even apart from our insistence, devoid of any undue pressure, and without being compelled by any of us, you, of your own volition, exercising your best judgment, decide to impose your influence and arbitrate (hitpael imperative)) **to Yahowah** (*‘el YaHoWaH*) **so that He removes** (*wa suwr* – He comes to drag off and abolish (hifil imperfect)) **the snakes** (*‘eth ha nachash* – that which is associated with the vipers; from *nachash* – the enchanting fortune-tellers who interpret signs and omens using magic to reveal the supernatural and invoke curses by being religious) **from being upon us** (*min ‘al ‘anachnuw*).’

**So, on his own merit, Moseh interceded** (*wa palal Mosheh* – Moseh made the appeal for reasons of his own (hitpael imperfect)) **behind the backs** (*ba ‘ad*) **of the people** (*ha ‘am*).” (*Bamidbar 21:7*)

They were disingenuous even now. Yes, they had missed the way Yahowah had conveyed through His Towrah, and they had spoken against God, doing so repeatedly and in a vulgar manner. But even now, rather than going to Yahowah themselves and apologizing for their deplorable attitude, rather than return to the Towrah and read it to get back on track by forsaking religion to embrace the Covenant relationship, they tried to guilt trip Moseh into begging on his initiative rather than theirs.

Equally disgusted with them, Moseh went behind their backs, hoping that God would spare him the indignity. And He did...

**“Yahowah (YaHoWaH) said (‘amar) to Moseh (‘el Mosheh), ‘Of your own volition, you can choose to fashion for yourself (‘asah la ‘atah – you can act any way you want and can engage on your behalf by making and benefiting from (qal imperative)) the burning venom of the fiery serpents (ha saraph) and set it, placing it (wa sym ‘eth huw’ – put it safely (qal imperative)) upon a sign (‘al nes – upon a banner to garner the people’s attention and to convey a message).**

**And then it will occur that (wa hayah) anyone (kol) who is bitten (ha nasak – who is inseminated by the fangs), and who considers what they are being shown (wa ra’ah – who perceive what is being revealed (qal perfect)) by this (‘eth huw’), will survive (wa chayah – they will be kept alive for the moment, their lives spared as they recover (qal perfect)).” (Bamidbar 21:8)**

The snakes were not burning. After all, a mythical fiery serpent would have torched the cloth banner, defeating the purpose. And clearly, with the serpent serving to depict Satan’s underhanded, serpentine approach to religion, as well as his overall toxicity, the last thing we would expect is for God to request that the Adversary’s image be placed upon a banner – for fear His people would worship the damn thing – which they did (2 Kings 18:4). But with *saraph* depicting the burning bite and inflamed limbs resulting from the viper’s corrosive and debilitating venom, we find instructions to place the antidote for the poison upon the sign. Snake venom is the remedy for the snake’s bite.

Should you be confused and have expected to find God telling Moseh to put a flaming serpent on a staff, then you can blame the theologians of days gone by who thought that fiery snakes on a pole were more compatible with their religious notions – sort of like depicting their Christ on a cross. But this is a treacherous portrayal for Christians, not unlike insulting the Almighty by worshiping under the

image of a tortured and dead god on a stick. More on this in a moment.

Unfortunately, by this point, as we have learned in the previous examples, Moseh and Yahowah were no longer on the same page. God said one thing and Moseh did another. Without Yahowah's resilience, and at 120 years of age, having first been criticized by the Yisra'elites for defending them 80 years ago, he incorrectly interpreted God's instructions. And yet, to His credit, just as He had after Moseh had struck the rocky outcropping rather than address it, Yahowah delivered the desired results anyway.

I'm not being unfair to Moseh, just keeping it real. God works with imperfect implements. 'Abraham pimped his wife, Sarah, out twice for monetary gain. Dowd made several horrible decisions late in his life and all but stopped writing. We have now witnessed Moseh losing it.

This is a tough job, and the best wear down and make mistakes. Even as I am writing this, and I'm not in their league, I came to realize that I'll be correcting my misconceptions and improving the translations and commentary throughout *Yada Yahowah* through the end of December of 2022, and likely well beyond. Then there would be yet another edit to give Dowd credit for fulfilling the Miqra'ey taking us through 2033. Four new volumes will follow as we do our best to describe what God has revealed will occur between now and His return. By that time, there will be 30 to 35 volumes on the YadaYah.com bookshelf to serve as Yahowah's *nes* | banner to His people. And I will be approaching 70.

God asked Moseh to place the *saraph* | fiery and inflaming venom on a *nes* | banner, but instead, the aging liberator created something that must be left to the imagination considering the potential and provocative renderings of *nachosheth* in this context...

**“Moseh (*Mosheh*) created (*‘asah* – made) a reddish malleable metallic, a whorish, or a menstruating (*nachosheth* – a copper, brass, or bronze, a lewd and filthy female sexual organ and genitalia, or a very expensive) snake (*nachash* – viper; from *nachash* – enchanting fortune-teller who interprets signs and omens using magic to reveal the supernatural and invoke curses by being religious). Then he placed it (*wa sym huw’* – he put it) upon the sign (*‘al ha nes* – on the banner).**

**Nonetheless (*wa*), it came to pass (*hayah* – for the moment it occurred) that if (*‘im* – that whenever and even though) the enchanting viper (*ha nachash* – the snake; from *nachash* – the mesmerizing fortune-teller who interprets signs and omens using magic to reveal the supernatural and invoke curses by being religious) bit, so as to inseminate an individual (*nashak ‘eth ‘iysh*), then (*wa*), he would observe, properly interpret, and consider (*nabat* – would look at and perceive, thinking about and responding appropriately to) the goal (*‘el* – the intent) of the costly reddish malleable and metallic, whorish and filthy, menstruating (*ha nachosheth* – the copper, brass, or bronze, lewd and filthy female sexual organ, and very expensive), spellbinding snake (*nachash* – mesmerizing viper and hypnotic serpent; from *nachash* – enchanting fortune-teller interpreting signs and omens using magic to reveal and invoke supernatural religious curses) and live for a while (*wa chayah* – and remain alive for the moment (qal perfect – actually recovering for a finite period)).” (*Bamidbar* / Numbers 21:9)**

No matter how we interpret the *nachash* | enchanting vipers, the *saraph* | fiery and inflaming venom, the *nachosheth* | reddish and whorish mutation, or the *nes* | banner, the Yisra’elites were being exposed to the real reason that they were dying. Their religion was toxic and killing them. And for the moment, exposure therapy prevailed, and they lived to be belligerent on another day.

And true to form, rather than processing the message imprinted on the sign, the Yisra’elites came to worship it as yet another religious relic. Such is the propensity of God’s people to convolute even the most graphic of signs.

Although, when it comes to mind-numbing religious perversions, Twistians win hands down – ultimately putting these words in Jesus’ mouth: “*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.*” (John 3:14-15 KJV) So according to the New Testament, the Passover Lamb was really a snake. And whoever believes in the serpent will live forever. Methinks someone misinterpreted the sign and misread what actually occurred.

So, let’s boil this all down to its essential essence. God hates religion. There will be no healing, no restoration of Yisra’el, until they come to understand what has sickened them and then embrace the cure.



While it took us a while, I think it was worth the effort to examine the overall benefit of Yahowah *rapha*’ | restoring Yisra’el by exposing them to the *‘aown* | the religious corruptions and *sheqer* | mistaken beliefs which have caused them to be stripped naked and hauled away as slaves. The statement that motivated our prolonged journey through the Mizmowr and Towrah was initiated by...

**“When I restore and heal (*ka rapha*’ ‘any la – as I cure and repair, promoting the restoration of) Yisra’el (*Yisra’el* – Individuals who will engage and endure with God), then the religious corruptions and societal perversity (*‘aown* – the consequence of being wrong, the cultural iniquity, distortions, and depravity) of ‘Ephraym**



(*Ephraym* – Worthless Ash) **will be revealed and exposed** (*galah* – it will be made known, uncovered, and openly displayed), **especially the misery inflicted by the misguided citizens** (*wa ra'ah* – the horrible suffering and injurious circumstances caused by the evil shepherds and troublesome community) **of Shomarown | Samaria** (*Shomarown* – of the Observant, the capital city of the Northern Kingdom). **This is because** (*ky*) **they devise and perpetrate** (*pa'al* – they plot, prepare, and deal in) **misleading lies, false perceptions, and mistaken beliefs** (*sheqer* – vain and useless frauds and contrived oratory).

**As a result, the thief and slave trader** (*wa ganaph* – the robber and kidnapper) **will come** (*bow'* – will arrive to pursue them). **Marauding militants will conduct raids, stripping them bare** (*gaduwd pashat* – soldiers will remove everything, including their clothing) **in the streets and public places** (*ba ha chuwts* – right out in the open).” (*Howsha*’ 7:1)

But that was then, and this is now...

**“However** (*wa*), **they continually fail to mention** (*bal 'amar* – they consistently fail to actually acknowledge or say (qal imperfect)) **or to consider, properly deducing by taking to heart** (*la lebab hem* – such that they fail to recognize) **that I have memorialized and proclaimed** (*zakar* – that I have remembered and recounted (qal perfect)) **everything pertaining to** (*kol*) **the misery inflicted by their ruinous shepherds and misguided citizens** (*wa ra'ah hem* – the horrible suffering and injurious circumstances caused by their errant leaders and troublesome community). **So now** (*'atah*), **their wanton exploits, their foolish customs and abusive traditions** (*ma'alal hem* – their counterproductive way of doing things, especially their religious practices and intentions), **surround and encircle them** (*sabab hem* – envelop them) **right before** (*neged* – prior to and in sharp contrast with)

**My appearance** (*paneh* ‘any – My presence).’” (*Howsha*’ / He Liberates / Hosea 7:2)

This is precisely the point. Yahowah has assessed and systematically listed the many ways Judaism has inflicted misery upon countless generations of Yisra’elites. The condemnation of religion is found throughout the Towrah, the Naby’, and the Mizmowr. The only way to miss it, to deny the detrimental influence of religion, in general, and Judaism, in particular, is to be willfully ignorant and completely disingenuous.

Rabbis have written billions of words, and yet, you won’t find one of them condemning Judaism. Claiming to speak for God, they are not even listening to Him.

And ultimately for most, but fortunately not for all, it will be too late to change. Even right up to the moment of Yahowah’s return, the religious will be living in denial while pretending to be righteous. They will blame everyone but themselves for the hell being inflicted upon Jews during the Time of Ya’aqob’s Troubles.

Having thoroughly condemned religion, Yahowah turned His attention to politics. He does not much like it, either...

**“With the hardships imposed by their corrupt shepherds and by having misled the citizens** (*ba ra’ah hem* – by the horrible misery and injurious circumstances experienced in the community as a result of their troublesome religious leaders), **they please the king** (*samach melek* – they endear themselves to their rulers), **and, by their lies** (*wa ba kachash hem* – with their deceptions and delusions, with their mendacious branding and unhealthy opinions), **the government leaders, military officers, political officials, and nobility** (*sar* – the superintendents, administrators, and overseers, those with implied authority, the governors and elite).’” (*Howsha*’ / He Delivers / Hosea 7:3)

Should you be curious as to how this could be so, wondering how misleading the people and creating hardships for them pleases kings and political authorities, the answer is boldly conveyed in Machiavelli's *The Prince*. Giving advice to the bluebloods of Italian society, the nation's nobility and elite who would seek the riches and power of becoming Pope, he proved that the hardships imposed by treachery and terror were the most effective tools in establishing and maintaining control. Even today, a society scared by the threat of pandemic or war, terrorism or climate change, is easy to manipulate and cower. When people are enlightened and free, they are not so readily controlled. In a sea of unfounded opinions and intentional delusions, the masses remain hopelessly befuddled and confused, rendering them putty in the hands of the manipulators.

By contrast, Yahowah likes to use the metaphor of marriage because family relationships between husbands and wives, parents and children, brothers and sisters, vividly and accurately portray the kind of personal relationship He desires with us. When they are close and compassionate, loving and nurturing, open and honest, they are a source of unbridled joy. But when they break down, heartache ensues...

**“They are all unfaithful adulterers cheating through illicit religions** (*kol hem na'aph* – all of them are idolatrous, worshipping others, all prostituting themselves).

**They are like** (*kamow* – similar to) **an ignited and burning oven** (*tanuwr ba'ar* – a kindled furnace set ablaze and glowing like a luminary) **whose baker** (*min 'opheh*) **ceases to be alert** (*shabath 'uwr* – takes an intermission from being aware of what's occurring) **when kneading and manipulating** (*min lush* – while using his hands to press and roll) **the dough** (*batseq* – the grain flour mixed with water) **while it contains yeast** (*'ad chamets huw'* – as a witness, it is becoming embittered, oppressed, and cruel

by the introduction of the pervasive fungus).” (*Howsha’ / He Protects / Hosea 7:4*)

This prophetic testimony Yahowah has been providing to Yisra’el through *Howsha’* | Hosea began with God asking His prophet to engage in a relationship with a religious prostitute. This was done to vividly demonstrate in an unmistakable way God’s frustration with Yisra’el choosing to be religious, pandering on behalf of false gods and mistaken beliefs. By making their bed among such delusions, they are seen cheating on the Covenant and disassociating themselves from Yahowah.

The examples of their religious infidelity have been ample and undeniable, beginning with their devotion to *Ba’al* | the Lord and *Asherah* | the Blessed Mother as their religiosity played out in the *Yzra’el* | Jezreel Valley. The detrimental and misleading influence of clerics and kings has been visible every step of the way, with almost everyone within the community capitulating and becoming infected and mortally wounded.

This paradigm ties in with that overall theme. In Yahowah’s estimation, everyone was unfaithful, and the entire nation of Yisra’el had been corrupted by illicit religious notions. The community was ablaze, caught up in a conflagration that was devouring them. And it was all because, like the baker mixing *chamets* | yeast with the flour, they had lost focus, become distracted, and were no longer able to separate their religious lies from the truth. As a result, they would *chamets* | oppress and embitter themselves.

More importantly, and indeed essential to our understanding of the purpose of Chag Matsah, is that the *chamets* | yeast we are being asked to remove from our diets and homes is symbolic of the embittering consequence of the oppressive and pervasive nature of religion. The *‘ad chamets* serves as a witness, providing

enduring testimony regarding the propensity of religion to control the people, subjugating them. It is the cruelest and deadliest of all human schemes – a fungus that has spread around the world, infecting 90% of the planet's people – sickening them beyond the hope of salvation.

The Invitation to be Called Out and Meet of UnYeasted Bread is designed to remove the invasive fungus of *chamets* from the souls of the Covenant's children – healing and perfecting them from the stain and stigma of religion. This is the message we miss at our peril. This is what Dowd accomplished for us, literally accepting and transporting our yeast into She'owl where it was deposited, never to be seen again.

As a people, we have become willfully ignorant, if not comatose. No longer observant or thoughtful, these Yisra'elites were ill-prepared and ill-equipped, making them even more susceptible to the deceptions which eat away at the *beryth* between ourselves and our God.

To know and understand requires diligence. We must prepare ourselves by rolling up our sleeves and opening His books with our hands, examining them with our eyes, and contemplating the message in our minds. When we take an intermission from the truth, as so many have done, we are no longer prepared to meet our Maker. Our witness fails because our light dims as the Spirit ceases to glow within us. A fire must be kindled and stirred if it is to burn brightly.

Continuing to speak of political organizations, their leaders and supporters, Yahowah explains that they are intoxicated with a false spirit. Together, they act like demonic monsters engaged in mediation and mockery while promoting derisive interpretations. As a result, the politicians and their legions ambush their victims in deceptive traps, conspiratorial schemes, and plots designed to harm by way of deception.

**“The day (*yowm*) of our ruler (*melek ‘anachnuw*), the governmental officers and administrators (*sar* – the political governors, military leaders, superintendents, administrators, and overseers, the elitists with implied authority) are afflicted and grieved (*chalah* – are sickened and diseased, weakened and wounded) with venomous anger and poisonous antagonism (*chemah* – with burning hostility and emotional turmoil, indignation and fury) while being intoxicated (*min yayn* – from inebriation).**

**He pulls out and extends his hand (*mashak yad huw’* – in a protracted motion he raises and stretches out his hand in a show of influence and power) toward the scoffers and mockers (*‘eth lyts* – to those who are disrespectful, undisciplined, and contentious). (*Howsha’* 7:5)**

**Indeed (*ky*), like an oven (*ka ha tanuwr* – similar to a fire pot or furnace), they present (*qarab* – they approach, offer, and bring) their dissenting attitudes and deceptive thinking (*leb hem ba ‘oreb hem* – their treachery and deceitful motivations along with plots to ambush).**

**All night (*kol ha laylah*) the baker (*‘opheh*) sleeps, unaware (*yashen*). In the morning (*boqer*), senseless and foolish, he is consumed and destroyed (*huw’ ba ‘ar*) by the blazing fire (*ka ‘esh lehabah*).” (*Howsha’* / He Frees / Hosea 7:6)**

There is the designed appearance that everyone is working together for the common good, and that politics is a life of public service, but nothing could be further from the truth. Politics is about self-aggrandizement in the arena of egos. It is about being catered to and put on a pedestal, acclaimed and empowered – all based upon false projections and misleading agendas. For this reason, those who feed the egos of such broken individuals are in it for themselves. They actually despise their bosses because they know them for who they really are. And all the while, those working for a living like the baker, those supporting

the governmental monstrosity with the sweat of their brow, remain unaware that they are being used, played for fools, until it is too late, and they are caught up in fires that have been flamed by their disingenuous leaders.

Seventeen years ago, during my first edit pass through these translations of Howsha' that I had initially composed 20 years ago, I had noted: "every word of which has become synonymous with politics circa 2005." It was hard to imagine then how the world would devolve into a cesspool of ignorance and disinformation. While I spoke out vociferously against the wars in Afghanistan and Iraq, letting everyone who would listen to any of my 5,000 appearances on talk radio programs know that we would only succeed in making bad situations worse, I didn't imagine how horrifyingly accurate that prediction would become. As the foremost expert on the cause of Islamic terrorism, I spoke to deaf ears long before the invasion of Syria and the rise of the Islamic State, at a time when the problem could have been resolved without armed conflict.

At the time, I also warned against the illusions of anthropogenic global warming, explaining how it would be used to empower world governance. Yet, I did not foresee how readily fear-mongering would cause the masses to forego freedoms and prosperity. Nor did I see science becoming so politicized as to lose all credibility.

In 2005, I was unaware of how the grotesque overreaction to a virus would paralyze the world in 2020, destroying our humanity, economies, and currencies by robbing almost everyone of their liberty and livelihoods. And while I spoke out against the liberal imposition of government controls at the outset of the pandemic, most preferred to cower rather than consider the implications.

Back then, while I explained that the U.S. invasion of the Islamic world would backfire and lead to world war, positioning America and Europe with the Sunnis against

Russia and China allied with the Shias in Iran, I had not envisioned America's war with Russia. I did not start speaking out against this inevitability until after 2013, when the CIA inspired the overthrow of the pro-Russian government in hopes of turning Ukraine against Russia and toward Europe and NATO. We have been on a direct path to nuclear conflagration ever since.

For years, I had spoken out against the militarization of police and of their propensity for dishonesty and abuse of power, but I did not foresee the moronic response of Black Lives Matter – where those who were responsible for killing themselves blamed others. Likewise, back then, I understood how Political Correctness was robbing generations of their ability to reason, but I did not predict the mental cancer that has metastasized into the Progressive agenda nor think that it would become the leading arbiter of anti-Semitism.

Even back in 2005, I was concerned by the growing prevalence of conspiracy theories. They were intellectual quicksand, devouring all things rational. But I did not foresee such delusions becoming more popular than leading religions – or equally harmful.

And who then, certainly not me, could have predicted that America would elect an unhinged narcissist who would encourage storming the Capitol, or that this episode would be followed by Weekend at Bernie's with Biden. How could the voters be so unaware? How is it even possible that the collective intelligence of a nation could fall to this level?

Not only is America the poster child for Howsha's prophetic commentary, but so is his beloved Israel with five national elections in three years resulting in nothing but unethical conglomerations of dysfunctional and divisive parties. The most popular, Netanyahu, is a crook who garners support by bribing the Haredim to support



him. That is only slightly worse than Prime Minister Bennett bribing Ra'am (the United Arab List) to join a coalition of antagonists. All the while, rabbis have been raping women and children at a prodigious rate, outpacing the Roman Church.

There were clues even back then, seventeen years ago, that freedom of expression on the internet would be short-lived. Now, there is far more rubbish than reliable information. And worse, rather than allowing thoughtful individuals to be judicious in determining what is true and false, we have Thought Police and Censor Bots looking to remove and ban anything that does not comply with the Progressive agenda of make-believe.

We have come a long way in a short time and are falling deeper into the abyss every day. And yet, we haven't even begun the descent into the Time of Ya'aqob's Troubles. But in many ways, it will be back to the future. Please consider this:

*Bukhari:V6B60N662* "Allah's Apostle said, 'Some eloquent speech is as effective as magic.'" *Bukhari:V9B87N127* "The Prophet said, 'I have been given the keys of eloquent speech and given victory with terror so the treasures of the earth were given to me.'"

Speaking of the kind of assemblies Howsha' has just described, Hitler preached what Muslims practice:

*Mein Kampf:715* "The mass meeting is necessary if only because new adherents of a new movement feel lonely and are easily seized with the fear of being alone. Brought together they sense a greater community.... They are carried away by the powerful effect of the suggestive intoxication and enthusiasm of the others. The crowd confirms the correctness of the new doctrine in his mind and removes doubt. He then succumbs to the magic seductive influence of the meeting."

Togetherness can be as seductive as it is coercive. It is the essence of mob mentality. It is the nature of what Howsha' was explaining and what we today are experiencing. An evil person with a bad idea can be parlayed into an eruption of uncontrollable rage. Speaking of Muhammad, the first Muslims said this:

*Ishaq:580* “Our strong warriors obey his orders to the letter. By us Allah’s religion is undeniably strong. You would think when our horses gallop with bits in their mouths that the sounds of demons are among them. The day we trod down the unbelievers, there was no deviation or turning from the Apostle’s order. During the battle the people heard our exhortations to fight and the smashing of skulls by swords that sent heads flying. We severed necks with a warrior’s blow. Often we have left the slain cut to pieces and a widow crying ‘alas’ over her mutilated husband.”

The study of Islam, like Nazism and *Ba'alism*, is an exposé on gang mentality, of lies spoken by demons enveloped in darkness. Muhammad’s and Hitler’s gang of ghouls fed off each other’s rage. Terror and piracy became good because everyone they knew was a terrorizing pirate. This is why *beryth* is personal—not collective.

Confirming the smoldering animosity that invades human political schemes, Howsha' reveals...

“**All of them are enraged and inflamed** (*kol hem chamam* – are hot, having strong feelings of animosity toward others along with uncontrolled sexual passions, burning with lust) **like a firepot** (*ka ha tanuwr* – similar to a furnace, oven, or burning coals).

**And they feed upon and devour** (*wa 'akal* – they consume and destroy) **their judges** (*shaphat hem* – the adjudicators and litigators who exercise good judgment and make informed and rational decisions).

**All of their rulers** (*kol melek hem* – each of their leaders) **have fallen, having been diminished in stature and prestige** (*naphal* – have been brought down as they have lost control of the situation).

**Not one of them** (*'ayn*) **calls upon or calls out to Me** (*qara' ba hen 'el 'any* – summons or invites Me or meets with or welcomes Me).” (*Howsha' / He Saves / Hosea 7:7*)

Power corrupts. Egos are inflamed. And it all comes crumbling down, which is why “all of their rulers have fallen, having lost control.” Human civilizations are devoured from within as are nations.

And in the heat of the battle for who will control others and sit at the top of the pecking order, reason is the enemy of the regime. That is why the judges, those who think rationally, must be snuffed out and silenced.

But as men vie with one another, determining whose words and swords cut deeper, God is lost in the process. As men rise in power, God’s stature within the nation falls. The people become like the Yisra’elites, with no one calling out to or meeting with Yahowah. His name is soon forgotten – His voice but ancient echoes.

“‘**Ephraym | the Worthless Speck of Carbon Ash** (*'Ephraym* – Insignificant Carbon), **he** (*huw'*) **confuses and confounds** (*balal* – intermingles and intermixes religious and political notions through syncretism, feeding fodder to the animals) **the people** (*ba ha 'am*).

‘**Ephraym** (*'Ephraym* – Worthless Ash) **has become** (*hayah* – is) **a half-baked cake** (*haphak bely 'ugah* – overturned and turned around, unreliable and undone flatbread, ready to be overwhelmed and overthrown).” (*Howsha' / He Delivers / Hosea 7:8*)

If we were to deduce Yahowah’s primary aversion to religion, it would be mankind’s propensity to confuse by commingling truth and lies, His witness with man’s beliefs.

It is in syncretism, the blending of pagan mythology with reality, that religious beliefs become so beguiling that the resulting lies spread like a virus. In this way, the otherwise absurd notions espoused by Judaism, Christianity, and Islam are given a veneer of credibility they would not garner on their own. Further, by placing so many misconceptions directly on top of Yahowah's message, they conceal it, precluding most from considering the truth buried beneath the vastly more popular lies.

In this way, *balal* and *babel* are related, as are Ba'al, Babylon, and the Bible. They are all half-baked cakes.

*Haphak* also means "upside down and ruined." It conveys "to be changed in a disturbing way." *Haphak* reveals that this round loaf of flatbread has been turned into something that cannot be trusted. It will appear right from one side and wrong from the other.

It is "half-baked," like most lies. Round and flat sun-shaped disks of bread like these were used in *Ba'al* worship in Howsha's day and are used in Catholic masses today. *Ugahs* were a sweetened form of bread. This suggests that lies are seductive, often sounding sweeter than truth. A second derivative infers "continually going around" as in the circular reasoning so often evident in deceptions. A third derivative belies the method used to sell lies: "repetitive assertions."

One of the many reasons the prophets are interesting, one of the reasons that there are so many of them engaged in conveying the same message, is that they are all encouraged to speak their mind, to share their thoughts, impressions, insights, and conclusions, sometimes even recommendations. That is what we are witnessing here. After having been asked to live with a religious prostitute, after listening to Yahowah condemn Yisra'el for acting like a religious whore, and after recognizing that they were being disinherited and divorced because they were too full

of themselves to make room for God in their lives, Howsha' testifies...

“**Strangers** (*zar* – foreigners from distant places) **will devour his potential and wealth** (*'akal koach huw'* – will consume his resources, inherent ability, and intended authority), **and yet, he remains unaware** (*wa huw' lo' yada'* – he is unfamiliar because he is unobservant and unacquainted, incapable of being perceptive or discerning (qal perfect)).

**Even though** (*gam*) **some grey hairs** (*seybah*) **have crept upon him** (*zaraq ba huw'*), **still, he is ignorant and irrational** (*wa huw' lo' yada'* – he does not know or understand and remains clueless). (*Howsha' 7:9*)

**The arrogance of their unwarranted claims** (*wa ga'own* – the conceit associated with undeserved prestige, when they call themselves great without justification) **of Yisra'el** (*Yisra'el* – those who contend against and struggle with God) **is their response** (*wa 'anah* – is their reply and answer, their testimony, their deeply disturbed declaration (qal perfect)) **to His presence** (*ba paneh huw'* – upon His appearance and to His face).

**So, they have not changed, they will not return, and they cannot be restored** (*wa lo' shuwb* – there is no coming back) **to Yahowah** (*'el Yahowah* – to the Almighty's proper designation as instructed by His *towrah* | guidance on His *hayah* | existence and His role in our *shalowm* | reconciliation), **their God** (*'elohym hem*).

**They will not seek Him nor even inquire about Him** (*wa lo' baqash huw'* – and they have no interest in searching for Him, learning about Him, or being responsible for diligently procuring or investigating what can be known about (qal perfect)) **through all of this** (*ba kol zo'th*).” (*Howsha' / He Liberates / Hosea 7:10*)

That's quite an indictment. They were given everything, and they gave it all away – for nothing. It wasn't a few of them or even for a little while but all of them and for thousands of years. No matter what Yahowah did to garner their attention, they paid no attention. The smartest people with the best information remained clueless. And nothing has changed. Yisra'el has gotten worse, not better, with age. Just look at and listen to a grey-bearded Haredi rabbi if you need proof that their arrogant claims and unbridled craving for respect are totally undeserved. Their response to Yahowah's presence among the people long ago is to mischaracterize Him, rename Him, and then replace Him with a god more befitting them and their religion.

The only constant would be the decision to turn away from God while pretending to represent Him. In addition to being irascible, the religious were incalcitrant. When it came to Yahowah, the sages were now stupid...

**“So, they have not changed, they will not return, and they cannot be restored – there is no coming back (*wa lo' shuwv*) to Yahowah (*'el Yahowah*), their God (*'elohym hem*). They will not seek Him nor even inquire about Him, remaining irresponsible by failing to diligently procure and investigate what can be learned (*wa lo' baqash huw'*) through all of this (*ba kol zo'th*).”**

I suppose it is only a matter of time before the rabbis dispense with Yahowah's prophets by labeling them anti-Semitic. This isn't tough medicine; it is an obituary.

In this next statement, whether we render *yownah* as a pigeon or dove, this one comes with baggage. A history of religious inebriation would affect the people's judgment and lead to their oppression. Moreover, in spite of the Christian spiritual overlays, doves are not peaceful or spiritual birds, as they are among the few species that will peck a rival to death...

“‘**Ephraym** | **Ashes** (*‘Ephraym*) **has become** (*hayah*) **similar to an easily deceived and enticed** (*ka pathah* – easily seduced, allured, and persuaded by glib speech, naïve and gullible) **pigeon, an oppressive and repressed dove** (*yownah* – an intoxicated bird), **devoid of judgment** (*‘ayn leb* – incapable of making informed and rational decisions leading to a negative attitude).

**They call out to and welcome** (*qara’* – they invite and summon) **the religious and political oppressors** (*Mitsraym* – the despots and tyrants within the cauldrons of military and economic subjugation, the authority figures in the places of coercive cruelty where slaves are confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside concentration camps) **while conducting their lives after** (*halak* – going after) **‘Ashuwr | the Fortunate Queen of Heaven and Blessed Mother of God** (*‘Ashuwr* – a relationship with benefits with Assyria and their goddess). (*Howsha’* 7:11)

**As a result, when** (*ka ‘asher* – for the benefit of the relationship as) **they go, walking in this way** (*halak*), **I will spread out** (*paras*) **My net over them** (*‘al hem resheth* ‘any – My restraints upon them), **bringing them down** (*yarad hem*) **like the birds of the sky** (*ka ‘owph ha shamaym*).

**I am warning them, and I will chastise and correct them** (*yasar hem* – I am attempting to teach them and will discipline them in hopes of improving behavior to avoid future dangers and consequences), **in accordance with** (*ka*) **this report to their community of witnesses** (*shema’ la ‘edah hem* – this message and news which should be heard regarding the socio-religious congregation providing the testimony).” (*Howsha’* / He Saves / Hosea 7:12)

Having spent the last twenty-two years with Yahowah, we have become foolproof. There isn’t much anyone could say about Yahowah or His testimony that is going to

befuddle or mislead us. But not so with Yisra'el. Rather than investing time listening to Yahowah, they try to impress one another. By having created Talmuds rather than relying exclusively on the one and only Towrah, they are gullible and easily persuaded by seductive speech.

Yisra'el's willful progressive and religious ignorance is so out of control that Yahowah is calling His people "birdbrains." They have the intellect and judgment of a pigeon. Incapable of making informed and rational decisions, they have a crappy attitude and are readily repressed.

In fact, according to God, they welcome being oppressed, preferring religious conformity and tyranny to independence and liberty. And should there not be a Syrian or Egyptian Muslim, a Christian or Communist ready to harass them, they will subject themselves to rabbis. And before there were rabbis, Yisra'elites threw themselves at Ba'al and 'Asherah.

Yahowah would warn them, and He is trying to correct them, but there is only so much even He can do with people who prefer to bob their heads praying against a wall. After a while, to even try borders on insanity.

Judaism may well be a monotheistic religion, but since Yahowah is not their god, there really isn't much difference between one false g-d and many...

**“Woe to them** (*owy la hem* – alas, a sorrowful state of intense hardship and distress follows), **for they have cast Me aside** (*ky nadad min 'any* – they have fled from Me, some wandering away and others chased away, all banishing Me).

**This is impoverishing them and causing their suffering** (*shod la hem* – their approach is destroying them, as it is devastating for them, causing them to be looted and plundered, oppressed and subjugated).



**It's undeniable that** (*ky* – it is certain and irrefutable that) **they have been openly defiant and have rebelled against Me** (*pasha' ba 'any* – they have been contentious and quarrelsome while renouncing the agreement with Me, having broken away from Me).

**I would have rescued them** (*wa 'anoky padah hem* – I would have redeemed and ransomed them, released and delivered them), **but they have spoken delusional lies about Me** (*wa hem dabar 'al 'any kazab* – they have promoted the worship of false gods instead of Me, deceiving with the false claims of their religion in opposition to Me and counter to reality).” (*Howsha' / He Delivers / Hosea 7:13*)

It is hard to imagine being so foolish that one would flee from God. But why banish Yahowah from one's life only to then devote oneself to being religious? Who in their right mind would abandon the only real God to chase after an imposter? What's the point?

This is not a zero-sum game. Walking away from Yahowah is a costly decision. As the chief advocate of liberty and as the source of life, casting God aside is impoverishing and degrading.

Even worse is being defiant, as are the rabbis, writing all manner of arguments in opposition to Yahowah's intent. It takes an extraordinary level of disrespect and arrogance to deliberately provoke Him. But Jews have made a religion of it.

Had even a relatively small showing of Yisra'elites made an honest effort to listen to Yah and disavow the imposters, He would have redeemed them. But alas, all He heard was an unending stream of religious lies and delusional claims being spoken of Him. So, He treated them as they had dealt with Him.

**“They do not cry out to Me or summon Me (*wa lo’ za’aq ‘el ‘any* – they do not appeal to Me or write of Me) from their heart or based upon a rational decision on their part (*ba leb hem*). Instead (*ky*), they howl and lament (*yalal*) upon their beds (*‘al mishkab hem*).**

**For grain and wine (*‘al dagan wa thyrowsh*), they conspire to live alienated, together, but apart (*guwr*).**

**They have turned away from Me (*suwr ba ‘any* – they have rejected and forsaken Me). (*Howsha’* 7:14)**

**And although I corrected and warned them, instructed and admonished them (*wa ‘any yasar hem* – I taught and chastened them (*piel* perfect)), by firmly establishing, tremendously empowering, and then assisting and encouraging (*chazaq* – by teaching and strengthening and helping) their *Zarowa’* | **Productive Shepherds** (*Zarowa’ hem* – their most important and impactful individuals of action who, as leaders of the flock, are active among the sheep, those who are fruitful and productive among them, accomplishing the mission when sowing the seeds of truth while advancing their purpose as the arm of God), **yet, they impute and plot evil against Me** (*wa ‘el ‘any chashab ra’* – but they impute and consider horrible and harmful things about Me, thinking the worst of Me).” (*Howsha’* / He Liberates / Hosea 7:15)**

There are two mighty *Zarowa’* who have instructed and admonished God’s people – Moseh and Dowd – and a more recent *zarowa’* – Yada – who is devoted to heralding their message. While they have different roles and have lived at very different times, Yahowah has empowered and enabled each to effectively warn and correct His people. We have been tasked with the most enjoyable and frustrating job in the world. But no matter how much Yahowah does through us, in the end, we are trying to reach the most arrogant and stubborn people in the world – those who have made the worst decisions regarding God. And

therefore, most continue to impute and plot evil against the Almighty by being religious.

**“They turn (*shuwb*), but not to the Most High (*lo’al*). They are like the un-taut bow, this unfit and treacherous source of potential power (*ka ha remyah qeshet* – they are akin to an unpredictable weapon and misappropriated interpretation of the rainbow [from 4QXII]).**

**Their political and religious leaders (*sar hem* – their military officers, government officials, elitists, and royalty) will fall (*naphal* – will fail, be attacked, conquered, and die) by *Choreb* | the sword and dagger, fever and desolation (*ba ha choreb*) because of the froth, fury, and fierceness (*min za’am* – from the indignation and impudence, the disrespect and brazenness, the rudeness and audacity) of their tongue (*lashown hem* – of their speech).**

**This will be ridiculed by others, be mocked and scorned, while creating further derision (*zow la’ag* – scorn, ridicule, mocking, contempt, and stammering), in the realm of religious and political oppression (*ba ‘erets mitsraym* – in the land of the despots and tyrants, within the cauldrons of military and economic subjugation, throughout the region of coercive cruelty where slaves are confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside concentration camps).” (*Howsha’* / He Frees / Hosea 7:16)**

This is proof positive that mocking the absurdity of Yisra’el’s response to the Almighty is Godly and not evidence of anti-Semitism. Clearly, God appreciates the need to acknowledge and address this problem head-on. The illusion that Judaism is consistent with Yahowah’s intent with ‘Abraham must be shattered for there to be any hope of Jews returning to God.

For now, they turn but not to the Most High. Because for now, whether Progressive, Conservative, Reform, or Haredim, Jews are listening to their political pundits and rabbis rather than Yahowah. As a result, God's people have come to resemble *ramyah qeshet* | an unfit and treacherous source of potential power – even a misappropriated interpretation of the rainbow as the sign of the Covenant.

God is not exonerating the people, but He is blaming *sar hem* | their political and religious leaders. They have and will continue to fall and die by *choreb* | the sword and dagger, by fever and desolation. *Choreb* is where the Towrah was revealed and serves as the point of separation between Yahowah and Rabbinic Judaism.

*Za'am* is a pejorative, addressing the unsavory nature of Jewish political and religious rhetoric. The *za'am* | froth, fury, and fierceness of their speech will be their undoing. Righteous indignation is Godly when directed at religion, but it is *za'am* | disrespectful and audacious when derisive of Yah.

When it comes to identifying the cause and culprits behind the *la'ag* | ridicule and contempt Jews have endured in the Roman, Roman Catholic, Muslim, Conspiratorial, and now Progressive spheres of caustic and oppressive influence, according to God, Israel's political and religious leadership is largely to blame. The abuse they have suffered has been, to a significant extent, a self-inflicted wound.



Two of the three most salient reasons Jews have been estranged from God and have suffered at the hands of their abusers are boldly proclaimed in this next statement. The

third – the removal of Yahowah’s name from the lexicon of the people – was delineated in Howsha’s 2<sup>nd</sup> chapter.

As for the Showphar and the vulture, this is a funeral. The religious ways must die for there to be reconciliation.

**“To your lips, sound (‘el chek ‘atah) the Showphar (Showphar – the ram’s-horn trumpet to call people’s attention to important events on Yahowah’s calendar, particularly Taruw’ah) as if there were (ka) a vulture, an eagle, and a bird of prey (nesher) over the Household, the Family and Home (‘al beyth – the familial dwelling place) of Yahowah (𐤏𐤃𐤐𐤏 - hwhy - יהוה – YaHoWaH).**

**This is because (ya’an – the reason is that) they became frustrated, and based upon their intense feelings of animosity, they transgressed and passed over, improperly disregarding (‘abar – they arrogantly departed and sought to repeal, getting rid of and banishing, thereby separating themselves from and becoming alienated and self-reliant by meddling in opposition to the agreement between parties pursuant to (qal perfect)) My Covenant (Beryth ‘any – My family-oriented relationship agreement) and My Towrah (Towrah ‘any – My Source of Teaching and Guidance, Instructions and Directions). They have been rebellious and revolting, defiant and offensive (pasha’ – they are incalcitrant and indignant, argumentative and disloyal).” (Howsha’ / He Saves / Hosea 8:1)**

This is our call to action. The Showphar is being sounded throughout *Yada’ Yahowah*. We are boldly proclaiming that vultures are gathering over God’s family. And while we are describing an impending funeral, there will be a subsequent spiritual resurrection. Dead to religion, there will be Gowym and Yahuwdym born into the Covenant. Dead to the Talmud, some Jews will be receptive to the Towrah.

If it was not for the fact that Yisra'el is Yahowah's Home on Earth, the funeral would be decrying the end of what had been God's people. And while they have rejected and betrayed Him, because of who He is, a remnant of Yisra'el will rise out of the worthless ash of 'Ephraym.

Yahowah wants us to warn His people and to inform them, to correct and then guide them. And that is why He is asking us to raise and sound the Showphar at this time.

And this is our message: all of Yisra'el's problems, and the resolution of everything which ails Yahuwdym, could be resolved. After rejecting religion and politics, respect Yahowah's *Shem*, accept the conditions of His *Beryth*, learn from His *Towrah*, and answer His *Miqra'ey*. Since it is not complicated, since it is not obscured, why are so few responding intelligently?

And let's be clear, when a religious Jew claims to be "Torah-observant" in the sense of studying Yahowah's Towrah, listening to God, and doing as He requests, he is lying. And from Yahowah's perspective, they would be less objectionable if they simply told the truth and acknowledged that they prefer their lies to His guidance.

Since the religious have misrepresented Yahowah's Towrah, claiming that it is comprised of a set of laws rather than God's Teaching, it may be useful to consider the Hebrew basis of this title. *Towrah* 'any | My Instruction and Teaching, My Source of Guidance and Direction; derived from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, find, and choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, healing, and right, and that which causes you to be acceptable and lovable, by *tohorah* – purifying and cleansing you, *towr* –

providing you with the opportunity to change your attitude, thinking, and direction.

And while this comprehensive etymological definition of *towrah* is accurate, indeed, evidentially and rationally irrefutable, the disingenuous of religious persuasion would have the beguiled believe that there is “the Law of Moses.” Knowing better, Yahowah admonishes them...

**“They continually cry out to Me** (*la ‘any za’aq* – they wail and weep to Me, summoning Me for help; they make public outcries in pain and emotional anguish (qal imperfect)): **“My God** (*‘elohym ‘any*), **we of Yisra’el are aware of and acknowledge You** (*yada’ ‘atah Yisra’el* – we, even as individuals who struggle and compete with God, know of and respect You).” (*Howsha’* 8:2)

***Yisra’el* | Individuals who Fight with God** (*Yisra’el* – those who contend with the Almighty) **stink, there is a foul-smelling stench about them for having spurned and rejected** (*zanach* – are odious because they have spurned and cast aside, tossing away (qal perfect)) **that which is good and beneficial, pleasing and desirable** (*towb* – that which is joyful, prosperous, productive, and beautiful).

**So those who oppose them** (*‘oyeb* – those openly hostile, with animosity and rancor toward them) **will pursue and persecute them** (*radaph huw’*).” (*Howsha’* / He Frees / Hosea 8:3)

It is all a lie – always has been. That is the nature of religion, and especially Judaism, from God’s standpoint. The religious claim to know and acknowledge, even to love and to serve, God. Some claim to speak for Him, but none of that is true.

There is a stench and stigma to religion that God detests. Faith stinks. It is the most odious of human institutions because it spurns the truth, casting aside and

tossing away all that is good and productive, replacing the benefits of the Covenant with the stench of syncretism in a cesspool of debilitating notions.

And this plague is worse among Jews than any other ethnicity because their race and their religion have been *babel* | intermixed such that they are now homogenized.

The first and the worst of these bore the same name – Sha’uwl, the people’s choice for king and apostle...

**“They have set up rulers and coronated kings** (*hem melek* – they have established their rulers), **but not through Me** (*wa lo’ min* ‘any – apart and separate from Me), **being contentious and divisive in their governance and leadership** (*suwr*) **in ways that I did not acknowledge or appreciate** (*wa lo’ yada’* – in a manner that I did not choose, teach, or respect).

**With their silver and gold** (*kesepeh hem wa zahab hem*), **they have fashioned** (*‘asah* – created) **religious icons and objects of worship for themselves** (*la hem ‘atsab* – things which they idolize).

**As a result** (*la ma’an* – for this reason), **they will be cut off** (*karath* – they will be uprooted, cut out, and banished (nifal imperfect)).” (*Howsha’* / He Protects / Hosea 8:4)

The only nation on Earth that Yahowah has recommended the leadership and chosen the man to be king is Yisra’el. And even there, He did so infrequently.

God has never and will never choose or authorize a ruler for any nation other than His own – Yisra’el. And even then, He will only endorse one more – a man who has already been selected as king of kings.

This means that all the many thousands of kings and queens, pharaohs and caesars, czars and führers, prime ministers and presidents who have claimed otherwise were lying. They were all leading a parade away from Yahowah



and to the demise of His people. They were all contentious and divisive in their governance, doing things the Almighty did not appreciate.

Follow the money and you will know what a man or woman worships. Witness how they invest it, and you will know their heart.

“**Samaria** (*Shomarown* – the Observant, the capital city of the Northern Kingdom), **your bull** (*‘egel ‘ath*), **it stinks and is rejected** (*zanach* – it is odious and unacceptable, its stench is spurned and will be removed).

**My anger is aroused and burns against them** (*charah ‘aph ‘any ba hem* – My frustration and disappointment are kindled toward them, I am fuming as My animosity is enraged against them)!

**For how long** (*‘ad matay*) **will they be incapable of shedding this filth while failing to appreciate the means to be perfected so as to be innocent** (*lo ‘yakol niqayown* – will they refuse emancipation from the cause of their guilt and thus remain unacceptable, failing to accomplish something worthwhile)?” (*Howsha’* / He Delivers / Hosea 8:5)

We have it directly from Yahowah’s mouth – religious BS is odious; its stench is unacceptable. It stinks to high heaven.

The most loving being in the universe, its most compassionate, merciful, and kind, hates. For our love to be similarly genuine, we must also learn what, why, when, and how to hate.

In this case, God is showing His aversion to religion. He is antagonized because Judaism is harming those He would otherwise be able to love and who would love Him in return. The object of His righteous indignation – odious religious bull\$#|+ – has been spread so far and wide that the overwhelming preponderance of people fail to

appreciate the means Yahowah has mercifully provided to perfect us, thereby saving us from this plague of death.

In Judaism, there is no means to life, perfection, adoption, or enrichment as a result of the religious interpretations of the Mow'edym. Rabbis remain so hostile to Chag Matsah, and what the Messiah and Son of God, the Zarowa', has done, that they completely ignore the most essential Miqra' – leaving their souls corrupted by Judaism. By failing to capitalize upon Dowd's fulfillment of Pesach, along with their Cainsian approach to the menu, life in the Beryth is forestalled. Having made a mess of Pesach, while ignoring the Miqra'ey of Matsah and Bikuwrym, all that is left for the religious is an unfulfilling life and then death estranged from Yahowah.

Seeking to replicate *Qayn's* | Cain's unacceptable offering, the Doorway to Life remains closed. Rather than accept Dowd's offer to carry their guilt away, the religious continue to wallow in the *chametz* | yeast of Judaism. Instead of becoming an enriched and empowered child in the Covenant Family deny the source of these gifts.

The fact remains, Rabbinic Judaism began as a direct result of denying Dowd as the Messiah and Son of God, and then disavowing his fulfillment of Pesach and Matsah to enable Bikuwrym and then make Shabuwa'ah possible. They have impeded all progress to God, blocking the way with religious laws and rituals. They have tear-gassed themselves and are now blinded, choking on the fumes.

Unwilling to listen to Yahowah's message, and consider His warning to them, rabbis replaced Taruwa'ah with the Babylonian myth of Rosh Hashanah. This is particularly telling because Taruwa'ah exists to herald the role Father and Son have played in fulfilling the Miqra'ey. It serves to announce Yahowah's and Dowd's return on Yowm Kipurym – the last chance to reconcile the relationship. The importance of Taruwa'ah to God's people

is being underscored here by the multiple references to blowing the Showphar.

It is then telling that the day rabbis have most upended by turning Reconciliations into a time of affliction, assures that the religious will be too distracted being Jewish to be counted among those welcoming Yahowah and Dowd back home. Busy twirling chickens above their heads and bobbing incoherently toward a stone wall, they remain clueless as to the significance of Sukah, where we are invited back into the Garden to Camp Out with our Father and His Firstborn.

Religious Jews have done this to themselves, and God is rightfully angry about it. He will not endure this stench much longer.

God does not ask questions without first providing the answers. Judaism, and its wicked stepchildren, Christianity, Islam, and Communism, are all within ten years of infecting the last victim. This will all be cleaned up and removed between Kipurym and Sukah in 2033 – year 6000 Yah.

**“By contrast (*ky*), this is the result of, and it has come from (*min wa huw*’), *Yisra’el* | Individuals who Contend with God (*Yisra’el*)**

**A craftsman made it (*charash ‘asah huw*’ – an idol maker constructed it), so it is not of God (*wa lo*’ *‘elohym huw*’ – therefore, there is nothing Godly about it).**

**Therefore (*ky*), ‘*egel shomarown* | the bull being observed (*‘egel Shomarown* – the bull of Samaria) will be (*hayah*) splintered and shattered (*shababym* – will be broken up and fragmented).’” (*Howsha*’ / He Liberates / Hosea 8:6)**

We have a choice. We can serve the God who made us or the religious can continue to worship the gods man has conceived. They are not the same, nor is the result.

Most prefer gods made in man's image. They seem to like them because they are like them. They do not ask anything more of them than they are offering. They can be molded into whatever shape they find pleasing and are always accommodating. As a result, HaShem is the 'Adony of Judaism – the god they throw in everyone else's face.

We have mentioned it previously, but it bears repeating: the bull served as the most common depiction of *Ba'al* | the Lord. The *Hapis* | Apis | Bull cult was so prevalent among the priests and pharaohs that, upon leaving them, the Golden Calf would be the first of many gods made and worshiped by the Yisra'elites. As a symbol of death and resurrection, of being sacrificed and reborn, Apis served as the intermediary between humans and their gods – and as the guide to the afterlife. When trying to syncretize the Greek and Egyptian religions, following Alexander's lead, Ptolemy anthropomorphized Apis, giving the bull a human head, and calling the result Osiris – which became the model upon which the story of the Christian Jesus would be written.

**“Because (*ky*) they consistently sow the wind (*ruwach zera*’ – they continually and actually toss seed at the spiritual and spirituality (*qal imperfect*)), they will continually reap (*qatsar* – they will shorten their lives by harvesting what they have sown (*qal imperfect*)) a whirlwind in the end (*suwphah* – therefore, they will eventually be curtailed by a tempest, vexed by a whirling gale, and upended by a hurricane, a destructive and ruinous storm doing them in).**

**That which has arisen and grown in prominence (*gamah* – that which has ascended and been established, standing up using the metaphor of standing grain) will no longer survive (*'ayn la huw' tsemach* – will lose the ability to sprout up or branch out).**

**This can no longer produce grain that can be ground into flour** (*bely 'asah qemach*). **Even should the possibility exist that it would produce something** (*'uwlay 'asah* – that even if something could be made of it), **illegal aliens** (*zar* – illegitimate occupiers who do not belong) **would accept it, embrace it, and devour it** (*bala' huw'* – would consume it, swallowing it whole).” (*Howsha' / He Saves / Hosea 8:7*)

One cannot throw seeds into the wind and expect to yield a productive crop. This is, after all, how weeds spread – and religions are much like them.

All attempts at spirituality end up directed at a spirit other than Yahowah's Ruwach Qodesh. This problem is exemplified in Paul's New Testament battles between the spirit and the flesh, in the Rabbinical Zohar, and well as with Muhammad's struggle with Jinn throughout the Quran. Fact is, both Paul and Muhammad admitted to being demon-possessed, and it likely holds true for others, like Akiba, Yochai, and Maimonides. Even within the Christian mythology, "Jesus" lashes out at "Peter" and infers that he is Satan immediately after "Peter" lies and claims that "Jesus" is the "Christ" and the "Son of the living God."

Those who play into spiritualism will reap a tempest. And since America is the nation most plagued by the swirling nature of hurricanes and tornadoes, it may be prophetic of where so many Jews would eventually settle.

Since there is no one more prominent and influential in the lives of Jews than *rabbis* | exalted ones, this statement does not bode well for them. They will not survive Yahowah's return.

The concluding line of the previous statement suggests that whatever feeble crops might grow over the ensuing years will be consumed by interlopers – Christians and

Muslims who will invade the Promised Land. This is because Jews will have forfeited their birthright.

**“Yisra’el** (*Yisra’el* – those who oppose God) **will be devoured** (*bala’* – will be swallowed and consumed).

**Even now** (*’atah*), **they are** (*hayah*) **ba ha Gowym | with the Gentiles** (*gowym* – non-Yisra’elites, people of other races and places).

**They can be likened to** (*ka*) **a vessel** (*kely* – an object or thing) **no one values or wants** (*’ayn chephets ba huw’* – no one finds desirable or enjoys).” (*Howsha’* / He Frees / Hosea 8:8)

From Yahowah’s perspective, Yahuwdym became indistinguishable from the Gowym – equally disgusting and worthless. On their own, the Assyrians would devour Yisra’el, leaving only Yahuwdah. However, they would not allow their slaves to integrate into their culture – depositing most of them well before reaching their homeland. Later, the Romans would swallow Yahuwdah, creating the Diaspora. And for most of the next 1,800 years, Jews were relegated to living in ghettos and shtetls, an unwanted people who were forced to survive out of sight and out of mind.

Some may counter this assessment by noting that Israel is the most contested place on Earth. And while that is so, it isn’t because they want to share the land with Jews but, instead, remove them. Moreover, the only reason that Christians, Muslims, and Progressives want their land is because they need to claim what belongs to God to prove that they are right. If only they knew just how low a bar they were trying to step over.

**“For they have exalted** (*ky hem ’alah*) **‘Ashuwr | the Blessed Mother of God and Queen of Heaven** (*’Ashuwr* – seeking a relationship with benefits with Assyria and their goddess) **as a jackass** (*pere’* – wild donkey or ass)

**isolated and alone** (*badad la huw'* – separated and segregated).

**'Ephraym | the Worthless Ash** ('*Ephraym* – Useless Carbon) **has sold itself out for favors, prostituting itself for affection** (*tanah 'ahabym* – selling love for money and buying its adoring relationships). (*Howsha'* 8:9)

**In addition** (*gam ky*), **they indenture themselves, selling themselves out** (*tanah* – they strike bargains in an attempt to win friends and influence people) **among the Gentile nations** (*ba ha gowym* – with people of different ethnicities and cultures), **so a time will come in the sequence of events when** ('*atah*) **I will collect them** (*qabats hem* – I will assemble them).

**Then** (*wa*), **the political and religious leaders, the government officials and societal elite** (*melek sar* – the kings, prime ministers, counselors, military officers, those with titles that ascribe status), **will be dishonored and held in contempt** (*chahal* – will be seen as common, profane, and defiled), **perceived as worthless** (*ma'at* – seen as meaningless drivel) **as a result of** (*min*) **submitting to this oppressive burden and imposing this hardship as a result of their pronouncements and predictions** (*masa'*).” (*Howsha'* / He Protects / Hosea 8:10)

When we read of '*Ashuwr* in a prophetic text, we are typically going to render it as Assyria – denoting the exceedingly vicious empire that would enslave Yisra'elites. However, since the kingdom was named after '*Asherah*, the region's most acclaimed goddess, we can also include her in the definition. Further, since the name of the supposed Mother of God and Queen of Heaven was derived from '*asher*, it is sometimes useful to incorporate this word's qualities into the resulting translation. After all, it is by syncretizing Christianity with Babylonian mythology that Roman Catholics came up with the Blessed Mother of God and sought to form a beneficial relationship

with the Queen of Heaven. Even their most important holiday, Easter, was named in her honor.

The third condition of the Covenant is that we trust and rely upon Yahowah rather than upon the wiles of men. By negotiating a peace treaty with this evil empire, they violated God's agreement with them. Further, by paying tributes to Assyria, they were prostituting themselves, indenturing the people, to garner favor. For having done so, Yisra'el's religious and political leaders are being held in contempt. Yahowah is going to gather them up and judge them – although His verdict has already been rendered. They will be seen as common rather than set apart, perceived as worthless and dishonored, for having imposed an unnecessary and counterproductive burden upon God's people. Their pronouncements and predictions will come back to bite them in the end.

Lest we forget that Yahowah's primary issue with His people has been and continues to be their devotion to Judaism, God reminds us...

**“Indeed (ky), ‘Ephraym (‘Ephraym – useless carbon and worthless ash) has greatly increased the size and quantity (rabah – has a multiplicity) of the altars (mizbeach – the places of worship and making sacrifices) to missing the way (la chata’ – for the purpose of leading people astray due to perversions and corruptions), existing for him as (hayah la huw’) altars (mizbeach) to mislead (la chata’ – to miss the way and to lead others astray).”** (Howsha’ / He Delivers / Hosea 8:11)

Yahowah has impugned both religion and politics, places of worship and national agendas, clerics and kings, all of whom are to blame for the plight of the people. They have not only led countless souls astray, and away from God, but have done so to satiate their own personal cravings for power and money. Their schemes reflect nothing more than the bias and prejudice of men.



The irony is that, while they will all protest that they are serving God and directing the faithful to Him, in reality, every religious institution misses the way. They lead away from Yahowah, not to Him. Theirs are not houses of God but, instead, monuments to the myths of men.

When approaching Yahowah, all we need is sufficient light to read His *Towrah* | Guidance. Elaborate buildings and rituals just get in the way.

**“I have written down** (*kathab* – I have engraved and inscribed, creating an enduring record in writing (qal imperfect)) **for him** (*la huw*’ – for him to approach and draw near) ***Towrah* ‘Any | My Teaching and Guidance, Instructions and Directions** (*Towrah* ‘any – My education and explanations, My advice and counsel, and My lessons and assistance) **innumerable times, providing some 10,000 examples** (*ribow*’ – on numerous occasions).

**And yet, they regard** (*chashab* – they consider and have determined that) **it as if it were** (*ka ‘asher*) **something alien and foreign** (*zar* – something strange, no longer relevant or appropriate, even delegitimized).” (*Howsha*’ / He Liberates / Hosea 8:12)

Yahowah’s overwhelming preference is for the written word. Its indelible nature is more enduring and effective, reaching more people, more accurately, with more information than is possible with oral communication. It is so vastly superior to the oral alternative that, when it comes to specifying the terms of an agreement between parties in business, one quickly learns that, if you have written anything, it will be deemed that you have written everything. No amount of oral testimony will supersede the written witness in a courtroom, proving who said what to whom, where, and why.

There are many advantages to inscribing instructions. Prophecies, for example, are no longer hearsay and can be proven whenever a written record of the prediction is found

dated prior to its fulfillment. Such is the merit of the Dead Sea Scrolls.

A written document does not change with time, and it reads the same no matter who is considering it or when they are looking. With writing, we can proceed at our own pace, stopping and resuming whenever necessary. Validation is readily attainable because each word and thought can be investigated independently and as thoroughly as desired.

We can also soar over or dive into a written text to assess its broad outlines before drilling down to investigate the details that comprise the picture. And we can take our time to consider how each stroke shades the intended meaning.

Without punctuation, it would be difficult to ascertain the precise number of statements within the Towrah and Prophets. For example, I typically begin a new sentence following a conjunction because, with amplification, shorter segments are more readily assimilated into our thinking. However, considering Yahowah's propensity for making as many connections as we can process, in the original manuscript, there are likely 10,000 specific instructions. This estimate is derived in part from the realization that there are just over twice that many "verses," with two or three typically devoted to a single statement.

There is no shortage of clarity or specificity. Everything we need to know to engage in the Covenant is provided. Even if they weren't argumentative and contradictory, there would have been no advantage to a Talmud, New Testament, or Quran. They are at best, errant and superfluous, and at worst, they are Satanic.

Each time I search to see how the rabbinical approach differs from Yahowah's intent, when considering the religious point of view, I'm always disheartened to see rabbis quoting one another ten-to-one over God. Moreover, they are careful to credit the religious commentator,

providing his name while never once mentioning Yahowah's. For them, the Talmud is familiar, the Towrah foreign, the oral law relevant, and the written text delegitimized.

**“Concerning My sacrificial gift** (*zabach hababah* ‘*any* – regarding the provision I offered), **they butcher the message** (*zabach basar* – they slaughter the proclamation), **consuming it in a ruinous and destructive manner** (‘*akal* – devouring it).

**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) **is displeased with them and will not accept them** (*lo' ratsah hem* – does not agree with them and views them unfavorably).

**Therefore, it is reasonable that** (‘*atah*) **He will continue to actually remember** (*zakar* – He will always recall (qal imperfect)) **their perversions and corruptions** (‘*aown* / ‘*awon hem* – their habitual wrongdoing and subsequent liability), **and He will hold them accountable by punishing them** (*wa paqad* – He will summon them to judge them (qal imperfect)) **for being wrong, having missed the way, and for having led others astray** (*chata'ath hem* – for them being errant, offensive, and immoral, having forfeited the opportunity by going astray).

**They will return** (*shuwb* – they will once again be misled) **to religious and political oppression** (*hem mitsraym* – to the despots and tyrants within the cauldrons of military and economic subjugation, to the authority figures in the place of coercive cruelty where slaves are confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a

concentration camp).” (*Howsha’ / He Delivers / Hosea 8:13*)

The intent of Dowd’s sacrificial gifts of Pesach and Matsah has been butchered by the rabbis, turning the most magnanimous and beneficial offerings into perverted religious jargon and meaningless histrionics. The Doorway to Life and Threshold of Perfection devolved into religious meals, with rabbis setting the menu.

There has not been a single rabbi willing or able to explain the purpose of Passover or UnYeasted Bread, much less Bikuwrym, Shabuw’ah, Taruw’ah, Kipurym, or Sukah. It has all been degraded into seders, etrogs, and screaming chickens. So Yahowah is displeased with them, affirming that there will be no rabbis in Shamaym.

It is little wonder that rabbis removed Yahowah’s name, adding one of their own, and then replaced His Towrah with their Talmud. They don’t much like what He has to say. And be assured, it is mutual.

To be fair, God will remember the ways these perverted and corrupted clerics have harmed His people. And by holding them accountable for precluding Jews from engaging in the Covenant, the religious will be punished – with many enduring an eternity in She’owl. They have deliberately and knowingly led His children astray, misleading them, and for that there is no forgiveness.

Yisra’el would not return to *mitsraym* in the sense of “Egypt,” but they would spend a couple of thousand years enduring the most oppressive political and religious regimes the world would ever know. They would be treated cruelly, even enslaved, but there would be no reason to point the finger because they had done this to themselves. And remarkably, by inheriting the Parliamentary system from their former oppressor, a decade prior to Yahowah’s return Israel has cobbled together an exceedingly oppressive religious regime of their own.

Deliberately and counterproductively, Yisra'elites were beguiled into overlooking everything Yahowah had done for them – including saving them. They would even forget His name...

“**Yisra’el | the individual who contends with God has forgotten** (*shakach* – has ignored and overlooked, failing to be mindful of (qal imperfect)) **the One who has acted and engaged on his behalf** (*’eth ’asah huw’* – the One who has devoted Himself to him, even creating him).

**Instead** (*wa*), **he has built palaces and temples** (*banah heykal* – he has constructed public worship centers and spacious mansions). **And Yahuwdah** (*wa Yahuwdah*) **has numerous fortified cities** (*rabah ’iyр batsuwr*). **But I will send** (*shalach* – I will release) **fire** (*’esh* – flames) **within his population centers** (*ba ’iyр huw’*) **that it may consume** (*wa ’akal* – so that it will devour and destroy) **its fortresses and citadels** (*’armown hy’* – military defenses and strongholds).” (*Howsha’* / He Saves / Hosea 8:14)

God does not want anyone to build a house of worship or prayer for Him. He is not impressed when we spend our time and money constructing things He will just tear down upon His return. Instead, let’s increase our knowledge and understanding of Him and celebrate the difference between enlightening and combustible.



Yisra’el was looking for love in all the wrong places. It may be human nature to seek support, to encourage others to like us, and to form alliances, but how can chasing after those who are wrong make anyone right?

“**Yisra’el | Individuals who Contend with God** (*Yisra’el*), **do not celebrate** (*’al samach* – do not continually rejoice or be happy (*hava nagila ve-nismeha*),

of your own volition, choose not to consistently consume mood elevators to achieve contentment and, while it is your choice, refrain from habitually drinking alcohol to be happy (qal imperfect jussive)) **by circling and spinning around, then shrieking to God** (*'el gyl* – exalting the Almighty by whirling around ecstatically), **like other people** (*ka ha 'am* – similar to followers who are in close association)!

**For, indeed** (*ky* – this is because), **you have prioritized whoring around, pandering like immoral prostitutes feigning affection** (*zannah* – you have been unfaithful and unreliable, behaving like a harlot, soliciting love and expecting to be paid for the performance (qal perfect)), **over and above being with your God** (*min 'al 'elohym 'atah* – separating from and against your God).

**You have desired and cherished** (*'ahab* – you have been fond of and adored, even loved (qal perfect)) **being paid to arouse and titillate others** (*'ethnan* – the prostitute's payment, the whore's wages, and the wretch's reward for being hired as a harlot, performing by providing sex for money, especially being rewarded for being religious) **in every community gathering place and even upon the Almighty's threshing floor to winnow the grain** (*'al kol goren dagan* – upon the very foundation of God where harvested grain is separated from the chaff). (*Howsha' 9:1*)

**The threshing floor** (*goren* – the foundation of the House of God where harvested grain is separated from the useless and discarded chaff as well as the central gathering places within the community) **and wine press** (*wa yeqeb* – the vat, the place to collect that which has been crushed) **will not shepherd, guide, nourish, or protect them** (*lo' ra'ah hem* – will not care for them or tend to their needs), **and the new wine of disinheritance** (*wa thyrowsh* – the wine of being dispossessed and impoverished) **will delude them and cause them to be disappointed, to be disowned**

**and to cower, bowing in submission** (*kachash ba hy'* – will lead to them being emaciated, persecuted, and fail for having disavowed the relationship).” (*Howsha' / He Frees / Hosea 9:2*)

The 9<sup>th</sup> chapter resumes where the 8<sup>th</sup> concluded, with Yahowah pleading with His people to eschew religious observances. Using the most common rendering of *samach*, God does not want Yisra'elites to celebrate religious holidays by forming *gyl* | circles and spinning around while shrieking ecstatically to exalt their god.

But a deeper dive into *samach* comes with a warning, admonishing us not to use alcohol or psychiatric drugs to elevate our mood. These inebriants inhibit our ability to be judgmental, thereby forestalling the capacity to think our way to Yahowah while avoiding the religious alternatives. Alcohol and drugs, however, were commonly used to make believers more susceptible to being controlled by the priests and prostitutes of yesteryear. Therefore, this can be interpreted literally and allegorically.

So can shrieking while dancing in circles. If you have ever attended a Jewish wedding or Bar Mitzvah, you have witnessed Jews form a circle, grasp hands, and celebrate by singing *Hava Nagila* | Let Us Rejoice while dancing “The Horah.” (As an interesting aside, the melody originated among the Hassidic in Ukraine to convey a *nigun* | wordless prayer to What’s-His-Name.)

The Chosen People were positioned to be different – not common. They were to be neither religious nor political, but free and thoughtful instead of controlled and beguiled.

Said another way, Yahowah wanted Yahuwdym to listen to and follow Him, not Gowym. But they have made a religion of doing the opposite. They scream and shout, bow and pray, celebrating holidays by wallowing in religious lore. They are just like other people – wrong.

On the outside, religion is all body and no soul. Since there is no way to know, no means to understand, no proof or validation, and nothing but faith, religions rely on imposing edifices, elaborate rituals, and ecstatic celebrations to impress believers. They provide a veneer of credibility over a hollow (or should I say “hallowed”) core when their words betray them. The more people who can be convinced or compelled to acquiesce, the more believable the cult becomes and the easier it is to mislead and control additional converts. It feeds upon itself.

On the inside, religion is all pretense without substance. Believers profess their faith to one another to reinforce the illusion. They inculcate themselves such that cult members are indoctrinated, not educated. And while this is prevalent to some degree among every faith, it is tantamount to being Haredi. The Ultra-Orthodox live together and dress alike, quarantining themselves within intellectual ghettos where the walls are contrived of delusions. It is a prison for the mind.

According to God, religious Jews have prioritized whoring around, pandering like immoral prostitutes feigning their affection for one another and the god they have modeled after themselves. They have become unfaithful and unreliable, expecting to be paid for this performance, one designed to prioritize the words and will of the rabbis over and above being with God. Fulfilling this prophecy, we find the Haredi paid by the citizens of Israel to be religious – acting like the whores they have always been.

This sickness has metastasized to the point that the rabbinical definition of a Jew is predicated upon religion rather than race. Being a descendant of ‘Abraham, Yitschaq, and Ya’aqob – a Child of Yisra’el – no longer matters if an individual dares to challenge rabbinical homogeny. To impose their authority, they have had to erase their identity, using Judaism’s version of



Replacement Theology to create an impenetrable religious edifice in opposition to Yahowah.

Whether it was Paul, Akiba, or Muhammad, the priest, rabbi, or imam, they were all prostitutes, pandering for the whore's wages. Their lives become a performance. Their reward for arousing and beguiling others is power and popularity and often sexual exploits and ill-gotten gain. Knowing that they have become unlovable, they demand what they cannot earn.

Had that been the extent of it, the end of it, bygones would have been forgotten. But since they had nothing to offer, nothing valuable to give, they feigned their performance upon the threshing floor of the Almighty. They separated the people in the place where God intended to harvest the grain once it was free of the chaff.

Now blown by the spirit of religion, the shepherds of the public places would mislead and malnourish the flock, pouring out the wine of disinheritance to delude those who would be disowned. As a result, millions of Jews over thousands of years would cower in submission estranged from their God.

**“They will not remain** (*lo' yashab* – they will not continue to dwell (qal imperfect)) **in the Land** (*ba 'erets* – within the realm) **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).

**Instead** (*wa*), **'Ephraym** (*'Ephraym* – Useless Carbon) **will return** (*shuwb* – will once again turn (qal perfect)) **to the religious and political oppressors** (*Mitsraym* – to the despots and tyrants within the cauldrons of military and economic subjugation, to the authority figures in the place of coercive cruelty where slaves are confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a

concentration camp). **And in Assyria** (*wa ba 'Ashuwr*), **they will consume that which is defiled and filthy** (*tame 'akal* – they will devour that which is impure and improper). (*Howsha* ' 9:3)

**They will not pour out** (*lo' nasak*) **wine** (*yayn*) **to approach** (*la*) **Yahowah** (אֱלֹהֵינוּ). **Their sacrifices** (*zebach hem*) **will not be acceptable to Him** (*lo' 'arab la huw'* – they will neither please nor impress Him).

**It will be like religious bread to them, filled with their iniquity and idolatry** (*ka lechem 'owny la hem* – comparable to bread filled with their false ideas, vain thoughts, and troublesome notions, replete with mourning rites for their dead).

**Everyone who consumes it** (*kol 'akal huw'* – all those who eat of it) **will be defiled, seen as infamously filthy and flawed** (*tame'* – will be impure and improper, perceived as either dross or demonic).

**As a result** (*ky*), **their bread** (*lechem hem* – their battles and contentiousness) **is a concern to their souls** (*la nepesh hem* – becomes part of the consciousness).

**They will not approach or enter** (*lo' bow'* – they will not return and they are not coming into (qal imperfect – there is no way that they are ever entering)) **the Home and Family** (*beyth* – the Household) **of Yahowah** (*YaHoWaH* – our '*elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration).” (*Howsha* ' / He Protects / Hosea 9:4)

There was clearly a benefit to having Howsha' experience just how difficult, indeed disgusting, it is to be around religious whores. While Yahowah inspired these words, they were filtered through the conscience of a man who understood, who could empathize with, the Almighty. This rebuke against religion, particularly Judaism, is as

poignant as anything we have read throughout the Towrah, Prophets, and Psalms.

Rabbis rose to power, and their iteration of Judaism flourished, coterminous with their denial of Yahowah's fulfillment of Chag Matsah in year 4000 Yah. Simultaneously, the vicious anti-Semitism and persecution of Imperial Rome which metastasized into Roman Catholicism, courtesy of one of their own, afforded the rabbis an enemy that galvanized the people's attention. And if making one mortal adversary was insufficient, rabbis would make another through their dealings with Muhammad.

With Akiba fanning the flames of this religious revolt against the Almighty with his false Messiah, Yahowah's prophecy was fulfilled. They would not remain in the Land of Yahowah. Instead, they would reverse course and return to the places of religious and political oppression. They would negate the Exodus. And in the process, they would relinquish the benefits of Pesach, Matsah, and Bikuwrym. They would die, corrupted and alone.

In denial of what Yahowah and Dowd have done for them, exiled from the Land, and having provoked the beast that destroyed the House of God, Yisra'elites became even more unacceptable. Rather than acknowledge that the *chamets* | yeast being removed from the *matsah* signified the pervasive and perverted nature of their religion, they doubled down and filled the loaf with iniquity and idolatry. By devouring their religion, becoming connoisseurs of it, rather than avoiding it, every last Yisra'elite was defiled, with the rabbis becoming the source of the most insidious poison. Their fatal attraction was to be filthy and flawed while pretending otherwise.

There isn't a single rabbi in *Shamaym* | Heaven, living in God's Home as part of Yahowah's Family, although *She'owl* | Hell is filled with them. And it is not just that they

poisoned themselves with their toxic religion – they infected everyone around them.

It was a breach of trust, the greatest misappropriation of life ever pursued. And even now, there is no reason to waste one's breath calling them home because they will never be part of Yahowah's Family. The Covenant is not for them. God said so.

Our mission, and that of our sponsor, Yahowah, and His Son, Dowd, is to convey their message of return to those who are not religious. Unencumbered is where He found 'Adam, Noach, 'Abraham, Sarah, Moseh, Yahowsha', Shamuw'el, Dowd, Yasha'yah, Yirma'yah, Howsha', and even me. It is where they will reintroduce themselves to their people should they be open to an invitation and be willing to listen.

What about you?

**“What will you do** (*mah 'asah* – how will you respond, act, and engage (qal imperfect)) **approaching the day** (*la yowm* – nearing the time) **of the Mow'ed | Eternal Witness to the Appointed Meeting** (*Mow'ed* – of the Scheduled Appointment which is designated and fixed; a compound of *mow'* and *'ed* – of whom the eternal testimony is about and to whom the everlasting witness pertains), **during the time** (*wa la yowm*) **of the Chag | Feast** (*Chag* – Celebration) **of Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence)?” (*Howsha'* / He Saves / Hosea 9:5)

This is the ultimate question for Jews because, in Rabbinic Judaism, the most important of the Mow'ed each year, Chag Matsah, is no longer observed. The day designed to rid our souls of the stench and stigma of religion was incorporated into a religious interpretation of Passover as an ingredient. So, since the Messiah made the sacrifice required to perfect our souls, His Father is asking

what you intend to do about it. Are you going to follow the rabbis into hell or him to heaven?

There is also the possibility that Yahowah is addressing Yowm Kipurym – the day He and Dowd return. If so, then this Family reunion is a *Chag* | Feast – as it should be for the celebrants on the happiest day of God’s long existence. And perhaps this time rabbis have it right since they have made their interpretation of Yom Kippur a time of mourning and affliction – which is exactly what they will endure.

For the longest time, this could have been presented as a choice between life and death, not just between being perfected and corrupted. However, soon that will no longer be so. As we enter the Time of Ya’aqob’s Troubles and approach Yahowah’s return, surviving souls will be seen as with God or against Him. There will be no neutral parties. Individuals who would otherwise have been negated and destroyed will now be eternally estranged.

As we near the final *Yatsa’* | Exodus, now from Babylon, we find that many Jews and most of the world are headed in the opposite direction...

**“For behold** (*ky hineh* – pay attention to this detail), **they move about** (*halak* – they travel around) **because of** (*min*) **the worship of demonic spirits and the resulting and subsequent oppression and persecution** (*shod* – evil spirits, being plundered and looted by malignant influences).

**The religious and political tyrants** (*mitsraym* – the despots within the cauldrons of military and economic subjugation, the authority figures in the places of coercive cruelty) **will obtain them** (*qabats hem* – will gather and collect them). **Moph** | **Memphis** (*Moph* – religious and political capital of Lower Egypt, center of *Apis* | Bull worship at the time of this writing (also the location of the

pyramids)) **will bury them** (*qabar hem* – will entomb them).

**Brambles and briars** (*qimows* – nettles and weeds) **will take possession of and displace** (*yarash* – will rob them of) **their treasured and valued things** (*machmad la keseph hem*). **Thorns will grow** (*chowach* – thistles and thickets will be) **in their homes** (*ba 'ohel hem* – in their temporary residences).” (*Howsha* / He Liberates / Hosea 9:6)

*Shod* isn't a term to take lightly. It speaks of cavorting with demons and worshiping evil spirits. As a result, to be *shod* is to be persecuted and oppressed, plundered of one's soul by the lords in control of religion. It is addressing the Zohar and Kabbalah – spiritual Judaism – the rabbinical path down the dark road to perdition.

Based on all we have read, the question we must ask is who is persecuting and oppressing God's people? Who is encouraging the *shod* | the malignant influence of demonic worship plundering Yisra'elites? Who are the *mitsraym* | religious and political tyrants confining and troubling Yahuwdym? Is God speaking of the Romans, Roman Catholics, and Muslims, even Nazis, Communists, and Progressives, or is He condemning rabbis for their contribution to Yisra'el's demise?

In context, I think that the answer is obvious. After all, Yahowah is communicating to Jews and condemning Judaism. *Howsha*' was not writing to the Romans, Roman Catholics, Muslims, Nazis, Communists, or Progressives. The mendacious menace is Judaism. Its most malevolent form is Haredi. But fortunately for them, they are already dressed for their own funeral. I suppose they were planning ahead.

This is the reason we find *Moph* | Memphis, the religious center of *Apis* | Bull worship at the time, presented in this scathing denouncement. As the home of the great

pyramids, it is the most recognizable burial site in the world. Considering all Yahowah has said about the rabbinic attraction to the excrement of bulls, and the people's affinity for religious oppression, this is painting a dark picture of Judaism's rendezvous with death – a time of accountability and recompense.

Religion is a weed, a thorny thistle, constantly agitating these antagonists. They are as irritating and unproductive as briars and brambles, having traded Heaven for Hell.

Moments ago I mentioned that we are quickly approaching a time of recompense, of holding every soul accountable for their choices. There will be a judgment day...

**“Days (*yowmym*) of reckoning, of assigning responsibility, and of judgment (*ha paqudah* – of accountability, of visitation and supervision, of oversight and punishment) will come (*bow'* – will occur). A time (*yowmym* – days) of retribution and recompense (*ha shiluwm* – of repayment, of a *quid pro quo*) will arrive (*bow'* – will come).**

***Yisra'el* | those Contending and Struggling Against God (*Yisra'el*), will know and acknowledge (*yada'* – they will be cognizant and aware) that the prophet claiming to be inspired (*ha naby'* – the religious seer and clairvoyant proclaiming the message of their god) is incapable of understanding (*'ewyl* – is ignorant and irrational, a foolish simpleton, stubborn and stupid, and represents a citizenry similarly devoid of reasoned and sound judgment who are perverted and corrupt, licentious and opinionated, idiots), that the spiritual individual (*'iysh ha ruwach*) is a raving lunatic, a psychotic maniac, out of his mind, and insane (*shaga'* – is erratic and easily panicked, crazy and delusional, preoccupied with frivolous madness, and driven to despair (*pual participle* – the malevolent spirit has**

caused the individual to be mad in a vivid and demonstrable manner)).

**Even more ('al), your exceedingly evil, patently wrong, perverse, and depraved ('aown / 'awon 'atah – your twisted and corrupting, your errant and perverting) abundance of exalted rabbis (rab – many great rabbis) have caused this widespread and tremendous rabbinical (wa rabab – are responsible for this extensive and pervasive, long enduring and considerable (qal perfect)) animosity and antagonism, enmity by way of a hostile disposition which is controlling and deadly, and results in persecution (mastemah – scourge and strife, opposition through debilitating fetters and hated nooses).”** (*Howsha' / He Frees / Hosea 9:7*)

Let's read that again...

**“Days (yowmym) of reckoning, of assigning responsibility, and of judgment, of accountability and punishment (ha paqudah) will come (bow'). A time (yowmym) of retribution and recompense (ha shiluwim) will arrive (bow').**

***Yisra'el* | those Contending and Struggling Against God (*Yisra'el*) will know and acknowledge (*yada'*) that the prophet claiming to be inspired (*ha naby'*) is incapable of understanding, as he is an ignorant and irrational, foolish simpleton, stubborn and stupid, and that he represents a citizenry similarly devoid of reasoned and sound judgment, who are perverted and corrupt, opinionated idiots ('ewyl), and that the spiritual individual ('iysh ha ruwach) is a raving lunatic, a psychotic maniac, out of his mind, and insane, erratic and easily panicked, delusional and preoccupied with frivolous madness while driven to despair (*shaga'*).**

**Even more ('al), your exceedingly evil, patently wrong, perverse, and depraved ('aown / 'awon 'atah) abundance of exalted rabbis (rab) has caused this**



**widespread and tremendous rabbinical (*wa rabab*) animosity and antagonism, this enmity by way of a hostile disposition, which is controlling and deadly, becoming a scourge resulting in persecution (*mastemah*).’”**

You do not have to marry a religious prostitute to surmise Howsha’s drift or appreciate Yahowah’s disdain for Rabbinic Judaism. I have nothing to add to that which has adroitly communicated.

But Yahowah was not done eviscerating His people...

**“The prophet claiming to speak for god (*naby*’ – the religious pontificator and prognosticator) has ambushed (*tsaphah* – keeps close watch over) ‘Ephraym (*Ephraym* – the heap of unproductive ash) in opposition to my God (*‘im ‘elohym ‘any*), becoming a fowler’s snare (*yaqowsh pach* – baiting his trap, luring in his prey) through all of his ways (*‘al kol derek huw*’ – upon the entirety of his conduct, manners, and paths), a hated noose and debilitating fetter, creating animosity and antagonism leading to subjugation and oppression (*mastemah* – with a hostile disposition which is controlling and deadly) in the household of his god (*ba beyth ‘elohym huw*’).”** (*Howsha*’ / He Saves / Hosea 9:8)

By their own admission, rabbis are now the *naby*’ of Yisra’el – the men who claim that they have been inspired to speak for What’s-His-Name. And according to G-d, they have ambushed the unwary, luring them into a trap that they have baited with their lies.

As a result of the rabbinical snare, a noose has been placed around the neck of God’s people, and fetters control them. They are being antagonized by their religion into opposing Yahowah.

I recognize, as does God, that every religion is controlling and deadly – replete with fetters and nooses.

So, while this could be written of Judaism's stepchildren – Christianity, Islam, or Communism – it was said of Yisra'el. After all, there is but one Giba'ah – and it exists within the territory of *Benyamyn* | Benjamin.

Of the twelve tribes, there was none worse. The darkest chapters in the political and religious foibles of Yisra'el are attributable to Benyamyn's most infamous sons, both named Sha'awl.

**“They have become profoundly corrupted** (*'amaq shachath* – with a complete lack of understanding, and intensely ruinous, they are deeply mired in a slime pit of decay, a cesspool which serves as their prison) **as in the days** (*ka ha yowmym* – comparable to the time) **of Giba'ah** (*ha Giba'ah* – a Benyamite town of ill repute and annihilation).

**He will remember** (*zakar* – He will invoke the memory of and remind them of (qal imperfect)) **their persistently evil, demonstrably wrong, and deliberately perverse nature** (*'aown / 'awon hem* – their immorality and irrationality, their iniquity and wickedness, especially their tendency to twist, pervert, and distort). **He will record the manner in which they have missed the way and hold them accountable for leading others astray** (*paqad chatach hem*).” (*Howsha' / He Protects / Hosea 9:9*)

The religious leaders of Yisra'el are *'amaq shachath* | profoundly corrupt. Yahowah sees them mired in a slime pit of decay, a polluted cesspool that serves as their prison – a place where God's light has been obscured by the filth of the worst kind: human religious excrement.

When it comes to naming places of ill repute, Sodom tops the list, but there was worse – Giba'ah. It was the place where politics and religion mixed to create a culture of rape and death. It was in Giba'ah that the aspirations of a Lowy died, just as the rabbis would later abuse and terminate their birthright.

Giba'ah was a town of Benjamin, representing the wolf who preys on Yah's sheep. The wannabe apostle *Sha'uwl* | Paul bragged about being a member of this tribe. King *Sha'uwl* | Saul was born here, and he misled Yisra'el from this place.

Giba'ah was where a band of prophets helped King *Sha'uwl* | Saul trap *Dowd* | David. More importantly, Giba'ah is the Yisra'elite Sodom, a city whose morality was as grotesque as the day Yah's *mal'ak* were harassed while visiting *Lowt* | Lot.

The story of Giba'ah begins in the 19<sup>th</sup> chapter of *Shaphat* | Judges. Since Yahowah is going to remind His people of it, we would be wise to bring it to your attention.

During the time the *Shaphat* | Judges served Yisra'el, a Lowy, living in the hill country of 'Ephraym, served as a harbinger of Howsha' – having shared his life with a woman who played the harlot. Nonetheless, he loved her and chased after her, seeking to reestablish their broken relationship. He pursued her to her father's house, in Bethlehem, where he was well received. Her father was exceedingly supportive of their reconciliation, inviting the Lowy to stay with him and his wayward daughter in their home.

**“They were being cheerful and good (*hem yatab*) with a positive approach in their hearts (*'eth leb hem*). But behold (*wa hineh*), the men of the city (*'iysh ha 'iy*), worthless and vile individuals, abhorrent sons who had nothing to offer (*'iysh ben balya'al*), surrounded (*sabab*) the house (*'eth ha beyth*), pounding upon the door, pushing one another against it (*dapaq 'al ha deleth*).**

**Then they said (*wa 'amar*) to the elderly (*ha zaqen*) man who was the owner of the house (*'el ha 'iysh ba'al ha beyth*), demanding (*la 'amar*), ‘Bring out (*yatsa'*) the individual (*'eth ha 'iysh*) who, for the benefit of their relationship (*'asher*), came to your home (*bow' 'el beyth***

**'atah) so that we might know him, becoming more familiar with him (wa yada' huw').'** (Shaphat 19:22)

**So, the man (wa 'iysh) who owned the house (ba'al ha beyth) withdrew, going out (yatsa') to them ('el hem). And he said to them (wa 'amar 'el hem), 'No, my brothers ('al 'ach 'any), do not bring this evil upon your countrymen ('al ra'a'), I beg you (na'), since ('asher) this man (ha 'iysh) has come to and entered (bow') into this, my home (ha zeh 'al beyth 'any). Do not act ('al 'asah) in this outrageous and despicable way, doing that which is senseless and foolish ('eth ha nabalalah ha zo'th).'** (Shaphat 19:23)

**Look, here is (hineh) my virgin daughter (bath 'any ha bethuwlah) along with his loving companion (pilegesh huw'). Please (na'), I want to bring them out (yatsa' 'eth hem) so that you can either respond and answer to them or abuse and rape them (wa 'anah 'eth hem), engaging with them (wa 'asah la hem) in a way which is perceived as good and appropriate, beneficial and pleasing, in your sight (ha towb ba 'ayn 'atem).**

**However (wa), concerning this man (la ha 'iysh ha zeh), do not act as you have stated (lo' 'asah dabar) because it is stupid, degrading, and punishable (ha nabalalah ha zo'th).'** (Shaphat 19:24)

**But the men were unreceptive and did not yield because they did not want (wa lo' 'abah ha 'iysh) to listen to him (la shama' la huw'). So, the men (wa ha 'iysh) overpowered and harshly seized (chazaq) his companion and lover (ba pilegesh huw') and forced her to go out (wa yatsa') with them into the street ('el hem ha huwts). They exposed her and became intimately aware of her (wa yada' 'eth hy'), inflicting suffering by harshly abusing and raping her (wa 'alal ba hy'), continuing all night (kol ha laylah) until the morning ('ad ha boqer). They finally let her go (shalach hy') as**

**the sun rose and Satan appeared** (*ba 'alah ha shachar*).  
(*Shaphat 19:25*)

**The woman** (*wa ha 'ishah*) **arrived** (*bow'*) **and appeared** (*la panah*) **during the morning** (*ha boqer*). **She fell, neglected and dead** (*wa naphal*) **at the entrance of the man's house** (*petah beyth ha 'iysh*) **where her upright husband was** (*'asher aadown hy' sham*) **serving as a witness to the enlightened** (*'ad ha 'owr*).” (*Shaphat / Judges 19:26*)

There are only losers in this story of Benyamyn abusively robbing the Lowy of his desire to reconcile his relationship with his great love. It is the saddest of many horrible indications of just how far Yisra'el had fallen and how worthless Benyamyn had become.

To show his disgust, the Lowy cut the woman he had loved, even as she was unfaithful to him, into twelve pieces, sending them to the twelve tribes – putting them on notice of what had occurred. As a result, with Yahuwdah leading the charge, Benyamyn was all but annihilated during the civil war between God's people.

Therefore, when Yahowah says that the rabbis had become *'amaq shachath* | profoundly corrupt, and that they were deeply mired in a slime pit of decay as in the days of Giba'ah, this is as bad as it can get. And when He says that He will *zakar* | remember and remind them of their *'aown* | persistently evil, demonstrably wrong, and deliberately depraved nature, and of their tendency to twist and distort His message, it would be wise to disassociate oneself from the *chatach* | those who have led so many astray.

If it is tough on you and me to read this, imagine what it must be like for Yahowah to have endured it...

**“Like** (*ka* – similar to) **grapes** (*'enab*) **in the wilderness where the word is questioned** (*ba ha midbar*)

– in the lifeless place; from *my* – to ponder and *dabar* – the word), **I found** (*matsa*’) **Yisra’el** (*Yisra’el*).

**Similar to** (*ka* – like) **firstfruit** (*bikuwrah* – the early ripening; from *bakar* – firstborn child) **of a fig tree** (*ba ta’elah*), **in the beginning** (*bare’syth hy’* – first and foremost, the Towrah’s first word), **I witnessed** (*ra’ah* – I observed) **your fathers** (*’ab’atem*). **They** (*hem*) **went to** (*bow’* – pursued, moved toward, and associated with) **Ba’al-Pa’owr | the Lord of the Open Way** (*Ba’al Pa’owr* – being receptive to Satan, the master and owner who controls the broad path) **and estranged themselves by dedicating and devoting themselves** (*wa nazar* – became separated by showing loyalty and respect) **to that which is degrading and shameful** (*la ha bosheth* – to that which is humiliating and disconcerting).

**And they became as** (*wa hayah* – they existed as) **vile, detestable, and religious** (*shiquwts* – as idolatrous, forbidden, and filthy, as defiled and abhorrent) **as that which** (*ka*) **they loved** (*’ahab hem* – they were attracted to, desired, showed affection for, and formed a relationship with).” (*Howsha’ / He Liberates / Hosea 9:10*)

This is filled with interesting imagery. The grapevine is the metaphor for God’s chosen people. When they are rooted in His teachings and grounded in His presence, they are fruitful. The fig is the sweet fruit of success. Due to God’s attentiveness and nurturing, the relationship was designed to be purposeful and enjoyable. FirstFruits is the third *Miqra*’. It is symbolic of being a child adopted into our Heavenly Father’s Family.

But the Northern Kingdom, like almost everyone the world over, chose the Lord. Instead of loving Yahowah, they elected to worship and serve *Ba’al*, better known as “Satan” – the Lord God of religion. As a result, they became as detestable as the Devil, as vile and defiled as Shachar.

*Ba'al Pa'owr* is an actual place. In *Bamidbar* / Numbers 25, we read:

**“While Yisra’el (*wa Yisra’el*) camped out and remained (*yashab*) in *Shitym* | the Plague (*ba ha Shitym*), the people (*ha ‘am*) began defiling themselves (*chalal*) by engaging in adulterous and unfaithful prostitution (*la zannah*) among (*‘el*) the daughters (*bath*) of Mow’ab | Who’s Your Father (*Mow’ab*). (*Bamidbar*)**

When (*wa*) the people (*ha ‘am*) approached, they were invited (*la qara’*) to the sacrifices (*la zebach*) for their gods (*‘elohym henah*). So, the people (*wa ha ‘am*) ate them (*‘akal*), making pronouncements while worshiping, some even bowing down, prostrating themselves in homage (*chawah*) to their gods (*la ‘elohym*). (*Bamidbar* 25:2)

As a result (*wa*), Yisra’el (*Yisra’el*) joined in by worshiping and becoming yoked (*tsamad*) to *Ba'al Pa'owr* | the Lord of the Broad and Open Way because they were receptive to the Lord (*la Ba'al Pa'owr*).

Therefore (*wa*), the overwhelming resentment and frustration (*‘aph*) of Yahowah (*Yahowah*) was kindled and set ablaze, revealing His concern and disappointment (*charah*) with (*ba*) Yisra’el (*‘eth Yisra’el*). (*Bamidbar* 25:3)

So then (*wa*) Yahowah (*Yahowah*) said to (*‘amar ‘el*) *Moseh* | the One who Draws Out (*Mosheh*), ‘Choose of your own volition to take (*laqach ‘eth*) all (*‘eth kol*) of the leaders (*ro’sh*) of the people (*ha ‘am*) and disassociate from them (*wa yaqa’ ‘eth hem*) to approach (*la*) Yahowah (*Yahowah*).

And do so conspicuously to reveal the counterpart to (*neged*) the sun (*ha shemesh*) such that the burning anger and righteous indignation (*wa charown ‘aph*) of

**Yahowah** (*Yahowah*) may be turned away (*shuwb*) from **Yisra'el** (*min Yisra'el*). (*Bamidbar* 25:4)

**Therefore** (*wa*), **Moseh** (*Mosheh*) said (*'amar*) unto (*'el*) **the Shaphat** | **those Who Execute Good Judgment** (*shaphat*) of **Yisra'el** (*Yisra'el*), **'The choice is yours to intentionally end the life of** (*harag*) **every individual** (*'ysh 'ysh huw'*) **who associated with, involving themselves by joining in and worshiping through shared and popular beliefs** (*tsamad*) **by approaching** (*la*), **Ba'al Pa'owr** | **the Lord of the Broad and Open Way** (*Ba'al Pa'owr*).” (*Bamidbar* / *Numbers* 25:5)

Religion is a virus. Exceeding infections and spread by human contact, it debilitates and kills every living thing in its path. Unless it is removed from society, the people and their nation will be destroyed.

Later in *Dabarym* / Deuteronomy 4, Moseh reminds Yahuwdym of what happened at *Ba'al Pa'owr*...

**"So now, at this time** (*wa 'atah*), **Yisra'el** | **Individuals Striving to Engage and Endure with God** (*Yisra'el*), **choose to listen** (*shama'*) **to the clearly communicated and inscribed prescriptions for living** (*'el ha choq*), **and to the means to execute good judgment to correctly resolve disputes** (*wa 'el ha mishpat*) **which, to provide the correct path to the relationship** (*'asher*), **I am teaching and instructing you** (*'anoky lamad 'eth 'atem*) **for the express purpose that you will be able to act upon them and engage based upon them** (*la 'asah la ma'an*) **to live, to be restored and thrive** (*chayah*).

**And then** (*wa*), **you can return, being included within** (*bow'*), **even inherit** (*wa yarash*), **that which is associated with the Land** (*'ets ha 'erets*) **which, as a benefit of the relationship** (*'asher*), **Yahowah** (*YaHoWaH*), **the God of your fathers** (*'elohym 'ab 'atem*), **is giving to you** (*nathan la 'atem*). (*Dabarym* 4:1)



**You should not ever add to (*lo' yasaph 'al*) the Word (*ha dabar*) which (*'asher*) I am instructing you (*'anky tsawah 'eth 'atem*). Further, you should never subtract (*wa lo' gara'*) from it (*min huw'*).**

**This is so that you can closely examine and carefully consider (*la shamar*) the instructive conditions of the authorized agreement (*'eth mitswah*) of Yahowah (*Yahowah*), your God (*'elohym 'atem*), which leads along the proper path to get the most out of life that (*'asher*) I have told you about by providing directions to you, having appointed and constituted these signs for you, by establishing the prescribed terms and instructive conditions of the authorized agreement (*'anky tsawah 'eth 'atem*). (*Dabarym 4:2*)**

**Your eyes have seen and you have witnessed (*'ayn 'atem ha ra'ah*) that which (*'eth 'asher*) Yahowah (*YaHoWaH*) did (*'asah*) with *Ba'al Pa'owr* | the Lord of Enlightenment and the Popular Way (*ba Ba'al Pa'owr*). Indeed (*ky*), all of the men (*kol ha 'iysh*) who followed after (*'asher halak 'achar*) *Ba'al Pa'owr* | the Lord of the Open Way (*Ba'al Pa'owr*), Yahowah, your God (*YaHoWaH 'elohym 'atem*), were exterminated (*shamad huw'*) from among you (*min qereb 'atem*). (*Dabarym 4:3*)**

**And (*wa*) you (*'atem*), the ones who stayed in touch, remaining close and steadfast (*dabeq*) with (*ba*) Yahowah (*YaHoWaH*), your God (*'elohym 'atem*), you are all alive today (*chayym kol 'atem ha yowm*). (*Dabarym 4:4*)**

**You should choose to be especially observant (*ra'ah*). I have learned and now teach (*lamad*) you (*'eth 'atem*) the clearly communicated and inscribed prescriptions for living (*choq*), along with the means to execute good judgment and correctly resolve disputes (*wa mishpat*) in the manner (*ka 'asher*) Yahowah (*Yahowah*), my God (*'elohym 'any*), instructed me**

(*tsawah* ‘any) so that you could act accordingly and engage appropriately (*la* ‘*asah ken*) in the approach (*ba qarab*) to the realm (*ha* ‘*erets*) which, as a benefit of the relationship (‘*asher*), you will be returning to and entering (‘*atem bow*’) there along with the name (*sham / shem*) to inherit it (*la yarash hy*’). (*Dabarym* 4:5)

So then (*wa*), you can be observant (*shamar*) and engage, acting accordingly (*wa* ‘*asah*) because, indeed (*ky*), this will provide you with the capacity and expertise to comprehend (*hy*’ *chakmah* ‘*atem*), thereby preparing you to understand (*wa binah* ‘*atem*) in the eyes of the people (*ba* ‘*ayn ha* ‘*am*) who (‘*asher*) listen to (*shama*’) all of these clearly communicated prescriptions for living (*kol ha choq ha* ‘*el leh*).

They will confess (*wa* ‘*amar*), ‘Unlike any other (*raq*), this family (‘*am*) is knowledgeable and properly instructed (*chakam*). And what’s more (*wa*), there is this gentile (*ha gowy*) who has demonstrated the ability to make the connections necessary to understand so as to convey meaning (*byn*) to many, doing so loudly and intensely through amplification (*ha gadowl ha zeh*.’ (*Dabarym* 4:6)

Indeed, when has there been (*ky my*) a *gowy* | gentile (*gowy*) this significant, or at least this vociferous and intense, using amplification (*gadowl*) for the benefit of the relationship (‘*asher*), such that he has (*la huw*’) God (‘*elohym*) approaching him while forming a close relationship and imminent connection at this distant point in time (*qarowb* ‘*el huw*’), consistent with how (*ka*) *Yahowah* (*Yahowah*), our God (‘*elohym* ‘*anachnuw*), is with us whenever we call upon Him (*ba kol qara*’ ‘*anachnuw* ‘*el huw*’)? (*Dabarym* 4:7)

So (*wa*), when has there been (*my*) a *gowy* | someone of a different ethnicity (*gowy*) this vocal and intensely devoted to using amplification (*gadowl*) for the benefit

**of the relationship ('asher) such that he (la huw') communicates the inscribed prescriptions for living (choq) along with the way to execute good judgment regarding the means to resolve disputes (wa mishpat), consistently and correctly conveying everything that is part of (tsadyq ka kol) this Towrah | Teaching and Guidance (ha Towrah ha zo'th) which, to identify the right way to the benefits of the relationship ('asher), I have provided, giving it to you in your presence ('anoky nathan la paneh 'atem) this day (ha yowm)?"** (Dabarym / Words / Deuteronomy 4:8)

When we expose the truth, repudiate the lies, and expunge evil religions, we live fulfilling and productive lives. Those who embrace them or tolerate them die. While Yahowah's message in this regard may seem repetitive, a great deal is at stake and His people seldom listen.

**“‘Ephraym | Worthless Carbon ('Ephraym – the heap of fruitless and unproductive ashes) will be like (ka) a bird (ha 'owph – a winged creature) which darts about and flies away from ('uwph) its abundant reward (kabowd hem – the honor and respect it was due, the very manifestation of its existence and power).**

**Unable to give birth and childless (min yalad), without a womb (min beten – removed from the source of life), there will be no source to renew life (wa min heryown – no capacity to conceive).** (Howsha' 9:11)

**Indeed, even if (ky 'im) they become great with children, raising and rearing their offspring (gadal 'eth beny hem – boasting about fathering their sons), then I will bereave them (wa shakal hem) from 'Adam (min 'Adam – from the first man with a neshamah | conscience) as an additional (ky' gam) warning ('owy) to them (la hem) for them eschewing Me, withdrawing from Me, and turning away (ba suwr 'any min hem – for them turning**

aside and removing themselves from Me, avoiding Me).”  
(*Howsha* / He Saves / Hosea 9:12)

Birds are blessed with the ability to fly. They can nest wherever their wings will carry them upon the wind. They can also return, should they so desire. But that would not be the case with ‘Ephraym. He flew the coop, never to return.

It does not matter if there are 8 thousand or 8 billion souls on the planet, because only those in the Covenant will survive – just as was the case aboard the Ark with 8. Apart from the source of our existence, the storms are fierce and life is fragile and fleeting.

“‘**Ephraym** | **Ashes** (‘*Ephraym* – worthless carbon), **I have seen associated with** (*ka ‘asher ra’ah*) **Tsor** | **Tyre**, **a stone** (*Tsow* – to be bound and besieged, against the rocks and troubled; the Phoenician coastal city) **planted** (*shathal*) **in a cultivated settlement** (*ba naweh* – within a pasture, a homeland for sheep). **And so** (*wa*), **‘Ephraym** (‘*Ephraym*) **will lead** (*la yatsa*) **his children** (*beny huw*) **to their death** (*‘el harag* – to die).” (*Howsha* / He Frees / Hosea 9:13)

As we will discover when we study the dubious and delayed authorship of the Christian New Testament, Eusebius, Constantine’s propagandist and Roman Catholic apologist, wrote much of it. He is worth mentioning here because he was instrumental in propagating the myth that Tyre was built and named by the god Melqart as a favor to the mermaid Tyros. The goddess, Astarte, from whose name Christians get Easter, was worshiped here. Zeus, manifest as a bull, was also said to have abducted the Tyrian princess, Europa, in Tyre, taking her to Crete.

This is germane to *Howsha*’s story because Tyre was home to Jezebel, who brought the Ba’al and ‘Asherah cults with her and worshiped them while married to Ahab. And while this brought great shame on Yisra’el, Tyre, itself,

would finally succumb to the ego of Alexander the Great. The religious stalwarts in Tyre would die rather than allow the Macedonian to make sacrifices to his gods in shrines devoted to their gods.

Tyre plays a starring role in Ezekiel as Satan uses an over-the-top rendition of its history to reconstruct his existence – from Karuwb to Serpent. So, while Ezekiel was not a prophet, the story he tells is nonetheless essential reading.

Howsha' is none too pleased with his people. And knowing that God is always fair, he states...

**“Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **You will give to them** (*nathan la hem* – You will bestow and appoint for them) **what** (*mah*) **You have been given** (*nathan*).

**So, You have decided to provide them with a womb** (*la nathan hem rechem* – it is Your will to offer them a uterus) **which results in miscarriage and bereavement** (*shakal* – aborted life) **and breasts which are shriveled and dry** (*wa shad tsamaq* – non-lactating mammary glands, suited for weaning demonic spirits).” (*Howsha' / He Protects / Hosea 9:14*)

When parents turn away from God, their children are stillborn. The Covenant is the only way to exit this world alive and end up in a place worthy of forever. When it is rejected, there is a miscarriage of life.

**“With all of their troublesome shepherds and inappropriate behaviors** (*kol ra'ah hem* – with every miserable, ruinous, perverse, and corrupting act within the community) **at Gilgal** (*ba ha Gilgal* – the wheel, a particularly religious site where the spokes of the wheel all led away from God), **it is there that I came to dislike**

**them and see them as unlovable** (*ky sham sane' hem* – I realized that I could not put up with them and started to shun them due to their disdain for the relationship).

**It is because of ('al) their evil practices, their displeasing nature and wicked actions** (*roa' ma'alal hem* – their immoral behavior and adverse responses which harm the relationship, dealing wantonly and ruthlessly while making fools of themselves) **that I will drive them out and banish them** (*garash* – I will expel them, divorcing Myself of them, casting them aside and causing them to be estranged) **from My house and family** (*min beyth 'any* – from My home and household).

**I can no longer love them** (*lo' yasaph 'ahab hem* – I will love them no more because continuing to see them as desirable is impossible).

**Each and every one of their religious and political leaders, their government officials and military officers** (*kol sar hem* – all who govern them, everyone who is empowered and lords over others, their nobles and societal elite, all of those who rule and reign), **is obstinate and rebellious** (*sarar* – is defiant and unwilling to change, stubborn and insubordinate).” (*Howsha' / He Delivers / Hosea 9:15*)

While we have considered the implications previously, there are so many repercussions to the *ra'ah* family of words, we are left to determine how many of these connotations Yahowah intended to convey. A *ra'ah* is a shepherd, some of whom guide and protect the flock while others are malevolent and lead the sheep astray. With *ra'*, *roa'*, and *ra'a*, which are spelled identically in the original text, the definitions are decidedly negative. We find shouting neighbors and loudmouthed friends, misguided companions, evil associates, and perverse countrymen. Erroneous thinking is responsible for corrupting the

citizenry. Wickedness and wrongdoing bring disaster and misery, causing the people to suffer.

There are several Gilgals in the Towrah, the first being the final encampment before crossing the Yarden and entering the Promised Land. And it may have been here when Yahowah realized that no matter how many years He extended their time in the wilderness under the tutelage of Moseh, the Yisra'elites were not going to improve with age.

The Gilgal referenced here could also be the site of Sha'uwl's coronation and of illicit religious worship. Yahowah viewed the people's clamoring for a king in the style of the Gentiles to be a repudiation of everything He had said to them and done for them. The Yisra'elites had chosen to be led by men rather than God – and nothing has changed.

As we have studied the Children of Yisra'el, one thing stands out – they have been and remain unlovable. Yahowah's relationship with 'Adam and Chawah was strained at times; just as it often wasn't much fun being with 'Abraham and Sarah, Yitschaq or Ya'aqob. But there were more positives than negatives in those relationships to make them worthwhile and enjoyable overall.

The family line took a dark turn when Ya'aqob's sons sold their brother, Yowseph, into slavery. However, since Yahowah turned their heinous act of betrayal into an opportunity to make amends, this wasn't the point of no return. It would occur 400 years thereafter, when the Hebrews thanked Moseh for risking his life to spare them from the whip of a taskmaster by threatening to repay his compassion, character, and courage with conceit, criticism, and cynicism. And this attitude didn't change, even with Yahowah's direct involvement. Although, to be accurate, the Yisra'elites became progressively worse over the years as Howsha' has been reminding us and them.

If it were not for the fact that He is God and, therefore, cannot renege on a promise, Yahowah would have given up on Yisra'el long ago. As it is, He has spurned them, disinheriting them over the past 2,700 years. And this realization is particularly telling. Since God divorced Yisra'el, with one exception, their access to the Covenant is no longer differentiated from *gowym*. We must all be adopted by accepting Yahowah's Invitations and Covenant conditions. It is just that Yisra'el and Yahuwdah will be returning because they were once considered family. But up until now, they have been *garash* | banished from the *Beyth* | Home and Family of God. They are not Covenant.

Humankind has essentially become unlovable because of our *roa' ma'alal* | evil religious practices, displeasing nature, and adverse responses which harm the relationship. Created to know and understand, we have made fools of ourselves.

While we all share the blame, the most *sarar* | obstinate and rebellious are those who have sought to control others – religious, political, and military leaders. Those we are told to respect are the most disrespectful. Everyone claiming to be authorized to rule over others is adversarial to God's intent.

**“‘Ephraym | Ashes** (*'Ephraym* – worthless carbon) **is stricken, afflicted, and destroyed** (*nakah* – is fatally smitten and mortally wounded).

**Their root** (*shorsh hem* – that which anchors them in the land and nourishes them) **is dried up** (*yabesh* – withered and shriveled). **They will not be productive bearing fruit, a harvest, or viable descendants** (*pery baly baly 'asah*).

**Even though** (*gam ky*) **they bear children** (*yalad*), **for a while, I will destroy** (*muwth* – I will terminate by striking a death blow to (hifil perfect)) **their treasured**



**womb** (*machmad beten hem* – their preferred means to renew life).’ (*Howsha*’ 9:16)

**My God** (*‘elohym ‘any*) **has rejected them, and He will limit His association with them** (*ma’as hem* – He has spurned them because He has become averse to them) **because (ky) they have not listened to Him** (*lo’ shama’ la huw’* – they did not hear Him).

**And so (wa), they will be** (*wa hayah* – they will exist as (qal participle)) **wanderers who have been banished** (*nadad* – cast aside and chased away, wandering aimlessly about without directions or a guide) **among (ba – in) the Gentile nations** (*ha gowym* – the people from different races and places).” (*Howsha*’ / He Saves / Hosea 9:17)

When the roots die, there is no hope for the plant. It will no longer produce anything worthwhile and cannot be resuscitated. Such is the epitaph of ‘Ephraym, representing the Northern Kingdom of Yisra’el. The Source of Life had abandoned them.

Their problem is humankind’s issue today. Fewer than one in a million are listening to Yahowah. Most are so lost, so deceived that they do not know His name or where to turn, and they have replaced Yahowah with gods of man’s making.

It is little wonder that Yahowah has rejected the religious, spurning them because they are averse to Him. As a result, even as we approach Yahowah’s return, most are wandering aimlessly, unaware that the Towrah was written to guide us Home.



*Chalaaq* | Duplicitous

*The Lost and Blind...*

Two thousand seven hundred years ago, the Prophet Howsha' began a train of thought which begins and ends with references to sowing and reaping. His intent is to remind his people that they have ceased to be productive.

**“Yisra’el | Those Who Contend with God (*Yisra’el*) is shriveling, becoming a degenerate and destructive (*baqaq* – is discouraging, now laid waste when he should have been a healthy, fruitful, and plentiful) vine (*gephen* – tendril).**

**The fruit (*pariy*) he puts forth (*shawah* – he yields and offers) is for himself (*la huw'*).**

**As with the rabbis, the more (*ka rab*) he produces (*la pariy huw'*) the more numerous and grander the altars (*rabah la ha mizbeach*).**

**As (*ka*) his land (*la 'erets huw'*) improved, becoming more productive (*towb*), so too (*la*) their stone pillars (*matsebah* – religious memorials of stone to false gods) improved (*yatsab* – became more numerous and attractive, pleasing to him).” (*Howsha' / He Saves / Hosea 10:1*)**

*Baqaq* is a double entendre, an oxymoron with its own built-in contradiction. It was perfect for Yisra'el because the more productive and luxurious their life, the more shriveled and degenerate their souls became.

After a while they became particularly adept at building religious shrines and erecting monuments – both

of which would crumble, as would their hopes of restoring their relationship with Yahowah. Similarly, the wealthier we become, the more robust the economy and powerful the military, the more we come to rely on things, the more religious and patriotic we become, the further we jeopardize our relationship with God.

It is interesting, of course, that Yahowah seldom asks His people to build anything for Him. A single home was sufficient. And yet, the religious have constructed millions of buildings, many grand, for their gods and for themselves. Yahowah is in the business of giving, of lifting us up while raising us as His children, providing for our needs. Those other guys, well, if they actually existed and were conversant, we could ask them why they need so many houses, shrines, and monuments.

*Yatsab* is another internal irony. It highlights the inescapable connection between success and failure. I recall the day I became a billionaire (albeit for the briefest of moments). My first public statement was “You are never closer to your greatest failure than you are at the moment of your greatest triumph.” It proved prophetic. I was crucified publicly on the cover of *Business Week* magazine just over a year later. While nothing they wrote was accurate, it served as an ideal crucible for this mission.

Simply stated, success breeds self-reliance. Yahowah created us for the purpose of the relationship, and He wants us to rely on His provisions and love. Yisra’el, however, had charted a different course.

**“Their thinking and judgment** (*leb hem* – their inclinations and motivations) **are divided and duplicitous** (*chalaq* – apportioned and misleading, seducing and dispersing, divisive and deceitful).

**So now as a result** (*’atah*), **they must be declared guilty, provide recompense, and suffer the punishment** (*’asham* – they are liable for their wrongdoing and will

suffer the consequence, paying for what they have done (qal imperfect)).

**He** (*huw*'), **Himself**, **will break down and demolish** (*'araph* – He will destroy by smashing) **their altars** (*mizbeach hem* – religious shrines), **totally devastating and destroying** (*shadad* – ravaging and ruining) **their religious monuments** (*matsebah* – stone pillars, memorials, and obelisks).” (*Howsha*’ / He Protects / Hosea 10:2)

One would have to be either ignorant or belligerent to erect a synagogue, church, mosque, temple, or shrine to God when He said that He will personally tear them down. What’s the point? Are they completely unaware of Yahowah’s message or just so duped by their religion that it does not matter?

Pyramids and obelisks have long served as tributes to the gods. It is why it is disconcerting that an Egyptian religious obelisk sits in the center of the Vatican’s Circle leading to St. Peter’s Basilica, and a pyramid points skyward at the center of the National Mall directly across from the White House and leading to Capitol Hill. There is another on U.S. currency, with the watchful eye of Horus gazing down upon us. God is not amused.

The realization that God intends to break down and demolish religious buildings while destroying their monuments is the antithesis of what the faithful have been led to believe. This demonstrates how universally opposed Yahowah is to anything with either religious or patriotic overtones. This also means that the last place anyone should be upon His return is in a synagogue, church, or mosque, statehouse or national shrine.

**“Except** (*ky*), **now** (*'atah*) **they say** (*'amar*), **‘For us** (*la 'anachmuw*) **there is no leadership** (*'ayn melek*) **because we do not respect** (*ky lo' yare' 'eth* – we do not revere and are not concerned about) **Yahowah** (*Yahowah*)

– as directed in His *towrah* – teaching regarding His *hayah* – existence). **And as for our leaders** (*melek* ‘*anachnuw*’), **what** (*mah*) **can they do for us** (‘*asah la* ‘*anachnuw*)?’ (*Howsha*’ 10:3)

**They speak voluminous words** (*dabar dabarym* – they talk and then talk some more) **with empty promises, vain oaths, dreadful curses, and devastating pronouncements invoking harm** (*showa*’ / *shav*’ ‘*alah* – futile pleas, empty vows, and false recitals, lifeless laments, idolatrous invocations, and futile religious pledges) **to make** (*karat* – they establish and cut through separation) **a covenant** (*beryth* – a relationship agreement, binding treaty, and pledge).

**Decisions** (*mishpat* – judgment, the means to resolve disputes, the ability to be perceptive and discerning, to base conclusions on evidence and reason) **spring up and blossom** (*parach* – sprout and flourish) **like poison** (*ka ha ro’sh* – like venom, like a bitter and deadly substance, the toxin of serpents) **in the furrows** (‘*al telem*) **of the field** (*sadeh* – where things take root and grow).” (*Howsha*’ / He Liberates / Hosea 10:4)

Should we want to be the best of what Yisra’el represents – Individuals who Engage and Endure with God – we only need one leader, and he is Dowd. There is nothing apart from Moseh and Dowd that anyone else is going to do for us that has any enduring benefit.

No matter how prolific and voluminous the words of the preacher or politician, they carry less weight than sound waves reverberating in the air. Their promises are empty, their vows unfulfilled, and their pronouncements futile.

With Yahowah, there is but one Covenant, and it has not yet been renewed. With men, there are many, but even collectively, they hardly merit mention.

Opinions have become like freckles in that almost everyone seems to have them. But when it comes to making informed and reasoned decisions, the world draws a blank. Mankind's conclusions are typically toxic, serving as a nerve agent to paralyze people's thinking.

*Showa'* is one of the Towrah's most devastating terms. In most Hebrew lexicons, it reads *shav'*, but that's purposely misleading because there is no "v" in the Hebrew alphabet. This linguistic manipulation becomes especially obvious when one considers that the word is Shin-Wah-Aleph (שׁוּא), with the vowel Wah producing the "o" sound and the vowel Aleph conveying the same sound as an "a" in English. Therefore, it was originally pronounced *showa'*. It means: "to ravage and destroy, to devastate and desolate, leaving a lifeless wasteland." It speaks of that which is empty and vain, dreadful and futile, even worthless and ruinous.

I suppose that is why it was selected as the name of the rabbinical ploy called the "Sheva System" that was deployed to deliberately conceal and corrupt the pronunciation of certain letters, namely the Yowd, Hey, and Wah. Not so coincidentally, these just happen to be the only letters that comprise Yahowah's name (YHWH).

By implementing the Sheva System, the Masoretic Text of the Towrah has now been corrupted by these deceivers. So, we should not be surprised that they are the very same people who promoted the myth that no one knows how to pronounce the name of God. Few things have been as "*showa'* – devastating."

Speaking of destructive, had rabbis not concealed the pronunciation of Yahowah's name: HaShem and Judaism, Jesus and Christianity, as well as Allah and Islam would not exist. It would have been impossible to fool the world into believing that there was a God other than Yahowah. And yet, because they committed this heinous crime, the

most deceitful, destructive, deadly, and damning of all doctrines has been unleashed, devastating everything it has touched.

As I first approached this passage, I was expecting to make the following point: with God, there is but one “*beryth* – covenant,” but between men, there are many. And yet, while almost every English translation of this verse errantly renders *beryth* “covenants,” in the text itself, *beryth*, is singular and absolute – as it is everywhere. So, while man is prone to making many counterproductive pledges and agreements, Yahowah is so insistent that there is only one Covenant, He is opposed to presenting *beryth* in the plural form even when it applies to human schemes.

Many Hebrew words have dark and light connotations. And *mishpat* is among them. When we “*mishpat* – exercise good judgment” and come to know Yahowah and embrace His Covenant, God uses His “*mishpat* – means to justly resolve disputes” to exonerate us, so that we become perfect and can enter His company. But for those who ignore the terms and conditions of the Covenant, the *mishpat* represent the full force and power of Yahowah’s “judgment.” So, in this case, mankind’s political and religious *mishpat* reflect man’s attempt to usurp Yahowah’s guidance, replacing it with their own judicial systems which must be obeyed. Yahowah even calls man’s attempts to govern himself “toxic.”

**“The inhabitants (*shaken*) of Samaria (*Shomarown*) conspire to show their reverence (*guwr* – are willing to live estranged, dwelling together as aliens, inciting others in a strange place, terrified and afraid while standing in awe) for the calf (*la ‘eglah*) of *Beyth-‘Aown* | the Home of Trouble (*Beyth ‘Aown / Aven* – the house of vanity, idolatry, futility, and sorrow).**

**Indeed, the people (*ky ‘am*) mourn and grieve for it (*‘abal ‘al huw’* – they get emotional regarding it). And its**

**religious priests** (*komer huw'* – the clerics performing pagan rituals; from *kamar* – blackness and gloom) **rejoice over it** (*gyl 'al huw'* – delight in it, forming circles around it). **But because of its reputation and glorification** (*'al kabowd huw'* – based upon the attribution of status and the rewards derived from the giving of gifts), **it will be exposed and taken** (*galah* – it is revealed and made known, then removed) **from them** (*min huw'*). (*Howsha'* 10:5) **Then** (*gam 'eth*) **the thing itself will be brought to Assyria** (*huw' la 'Ashuwr yabal*) **as tribute** (*minchah* – as an obligatory gift and offering) **to the contentious and warlike king** (*la melek yuareb*).

**'Ephraym** (*'Ephraym*) **has chosen to accept being** (*laqach* – has grasped hold and is experiencing (qal imperfect)) **a reprehensible disappointment** (*bashnah* – shameful and unsuitable). **And Yisra'el | Those Who Contend with God** (*Yisra'el*) **is humiliated and should be ashamed** (*bowsh* – is also disconcerting and disappointing (qal imperfect)) **because of his advice and counsel, his plans and schemes, and his revolting idols** (*min 'etsah huw'* – as a result of his deliberations and conspiracies).” (*Howsha'* / He Delivers / Hosea 10:6)

Samarians were observant and religious, as are the Haredim. They once grieved for the Calf of the House of Futility and Sorrow, but now they mourn at the graves of fallen rabbis.

These Yisra'elites were mortified that their god was being sent away – which is ironic since they had no issue with removing Yahowah from their lives. That is a rather sad commentary. It speaks poorly of human intelligence and proves that it doesn't take much to fool most people – especially when they are as unaware as most are today.

*Gyl* has a rather ominous secondary meaning – “circle.” Circles of stones were prevalent in sun-god worship with Stonehenge being a glaring example.



“Church,” as we have discussed, is derived from “Circe,” the daughter of the Teutonic sun god, Helios. It is the root of circle, circuit, and circus. In that *gyl* is being tied directly to idolatrous religions, this is particularly odious.

Judaism’s ode to the nearest star is also concerning. While the Star of David has nothing to do with Dowd, Yahowah, Yisra’el, or the Towrah, it is among the religious symbols Yahowah is denouncing.

The verb Howsha’ selected to describe how *bashnah* | reprehensible and disappointing ‘Ephraym had become is *laqach*, which means “to select, receive, and grasp hold.” Stated using the qal stem and imperfect conjugation, they had actually grabbed hold of their religious impropriety and were never letting go.

While my response to Yahowah and His Beryth, Miqra’ey, and Towrah is the opposite of Yisra’el’s, my only concern in life is to never *bowsh* | disappoint Him. We have witnessed the reprehensible and disconcerting *‘etsah* | advice and counsel, disingenuous worship, and religious deliberations of the Chosen people and realize that God has already endured and suffered too much. It is well past time that we do our utmost to please Him.

**“Samaria’s** (*Shomarown* – Observant, west of the Jordan, east of the Mediterranean, south of Galilee, and north of the Dead Sea) **leadership** (*melek* – rulers, from despots and dictators to kings) **will be cut off and wiped out** (*damah* – will perish and cease to exist).

**It will be like** (*huw’ ka*) **a snapped splinter and discordant twig** (*qetseph* – a provoked and enraged stick that has broken off) **on the presence of the waters** (*‘al paneh maym*). (*Howsha’* 10:7)

**The shrines** (*bamah* – the religious sites and worship centers) **to the ‘Awen | Religious Deceit and Vanity** (*‘Awen* – to the moral corruption and damaging

relationships, to the troublesome false testimony and destructive idolatry) of *Yisra'el* | of those who are contentious with God (*Yisra'el*) will be overturned and decimated (*shamad* – will be demolished and destroyed, exterminated and annihilated (nifal perfect)).

**Thorn and thistle** (*qowts wa dardar* – prickly plants with no value, produce no fruit, are irritating, and whose thorns serve as abhorrent goads) **will ascend upon** (*'alah 'al*) **their altars** (*mizbeach hem*).

**Then they will say** (*wa 'amar*) **to the high places among the mountains** (*la ha harym*), **'Conceal us** (*kasah 'anachnuw* – hide and cover us, clothe and forgive us), **and to the hills** (*wa la ha giba'ah*), **'Fall on us** (*naphal 'anachnuw*).'" (*Howsha' / He Frees / Hosea 10:8*)

Since Samaria includes portions of the contentious "West Bank," it's not just Israel's leaders who should be wary but, also, those of the Fakestinians. They will all be wiped out. God has needed to clean house for a long time.

The world's Progressives and Conspiratorialists, who have gotten their jollies by posturing the false pretense that Palestinians have had their land stolen and occupied by Zionists, will be but splintered and discordant twigs before the ensuing flood. And since the initial deluge will be comprised of Muslime jihadists, the irony will be delicious.

After the region's leadership is swept away, ridding Israel of the parasites infecting the West Bank, Yahowah is going to overturn and destroy every religious shrine – Muslim, Christian, and Jewish. The sources of deceit, false testimony, moral corruption, and vanity will be demolished and annihilated, from buildings to people.

For them, there will be no savior and no messiah, no place to hide, nowhere to turn. Considering that their fate is to be judged, held accountable, and sent to She'owl, they will seek the death that eludes them.

**“From the days (*min yowmym*) of Giba’ah (*ha Giba’ah* – a Benyamite town of ill repute and annihilation), you have missed the way and led others astray (*chata’* – you have been wrong, immoral, and offensive), Yisra’el (*Yisra’el*).**

**And remaining there (*sham ‘amad* – still there) in Giba’ah (*ba ha Gib’ah*), they cannot overcome (*lo’ nasag* – they cannot move past (hifil imperfect)) the infighting (*milchamah* – the battle lines are drawn) against the unjust children (*‘al beny ‘alwah* – the sons of iniquity, the evil offspring). (*Howsha’* 10:9)**

**In that I am ready to do so, when the time is right (*ba ‘awah ‘any*), I will discipline and teach them (*yasar hem* – I will chastise and correct them, I will reprimand and admonish them).**

**The people, when (*‘am ba* – the rest of the family) they are gathered against them (*wa ‘asaph ‘al hem*), they will be captured and confined (*‘asar hem* – they will be imprisoned) for their repeat offenses (*shanaym ‘ayn hem* – will be punished for the second appearance of impropriety).” (*Howsha’* / He Saves / Hosea 10:10)**

Clearly, God has not forgotten, nor will He. There is no excuse for the Yisra’elite Sodom. But that is not the worst of it because, according to God, Yisra’el remains mired in Giba’ah. The infighting among Yisra’elites is as bad as it has ever been.

And since Yahowah has withdrawn from Yisra’el, He has been neither guiding nor disciplining Yahuwdaym. But soon this will change, because He will be correcting a remnant while chastising those who have opposed their return. And in this case, because God has addressed them all as *‘am*, they are likely Yisra’elites, the returnees and the repeat offenders. If so, then we are again witnessing Yahowah’s return as both Savior and Judge before His people.

This then is God’s invitation to people poised to go one way or the other...

“‘**Ephraym** | **Ashes** (*wa ‘Ephraym*) **is a trained, skillfully taught and diligently instructed** (*lamad* – an appropriately educated) **cow** (*‘eglah* – female bovine) **who can be passionate about threshing or trampling** (*‘ahab la duwsh* – who is fond of treading), **and so** (*wa*) **I** (*‘any*) **passed over** (*‘abar ‘al* – I spared) **her fair neck** (*tuwb tsawa’r hy’* – the potential for goodness in her throat).

**‘Ephraym** (*‘Ephraym*), **I will transport** (*rakab* – I will mount and ride, grasp hold of and drive (hifil imperfect)). **Yahuwdah** (*Yahuwdah*), **he will inscribe** (*charash* – he will engrave (qal imperfect)), **tilling for himself** (*sadad la huw’* – either breaking new ground for himself or preparing the ground to be receptive for his benefit (piel imperfect)). (*Howsha’* 10:11)

**Ya’aqob** | **Reward or Consequence** (*Ya’aqob* – My Stance, I grab the heel, Jacob; from *‘aqab* – to receive a benefit or suffer a penalty for circumventing and overreaching, digging in by being stubborn or embedding one’s heels to be steadfast), **you should choose to sow** (*zara’* – of your own initiative and will, scatter the seeds on tilled ground (qal imperative)) **for yourselves** (*la ‘atem* – for you to approach) **that which is right** (*la tsadaqah* – that which is vindicating and correct, just and prosperous, validating and acquitting).

**Reap** (*qatsar* – choose to produce, gather in, and harvest (qal imperative)) **an open communication** (*peh* – a mouthful and taste, speech which is) **of loyal love, steadfast devotion, and generous benefits** (*chesed* – kind, compassionate, and merciful).

**Choose to till, making arable and receptive** (*nyr* – furrow and cultivate, electing to become an heir by choosing the enlightening presence of the proper guidance (qal imperative)), **for your benefit** (*la ‘atem* – for you to

draw near), **the fallow ground** (*nyr* – exposing the land to the light, to the enlightened guidance and leadership which leads to becoming an heir and luminary).

**It is time** (*wa 'eth*) **to seek** (*darash 'esh* – to inquire about and find, look for and develop a 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).

**The restoring testimony of the eternal witness** (*'ad*) **will come** (*bow'* – will arrive to pursue the harvest) **as a source of accurate and honest teaching and guidance to exonerate you** (*yarah tsedeq la 'atem* – as a refreshing and renewing display of valid and correct instructions and directions to vindicate and justly acquit you (hifil imperfect)).” (*Howsha'* / He Delivers / Hosea 10:12)

‘Ephraym may be likened to a cow, but nonetheless, she was groomed to be special. Diligently instructed by God, she was raised to thrive on His threshing floor – the place where the useful grain is separated from the chaff. And it was for this that Yahowah saved her from the crucibles of oppression, extending the lives of the Children of Yisra’el during Passover so that, once free of the invasive fungus of religion and politics during UnYeasted Bread, they could live up to their calling. There was a potential for godness in her even if she was prone to trample the things of God underfoot.

*Rakab*, which was translated as “I will transport,” is typically rendered as “I will yoke” in English Bibles, even though that is not what the word means. The intent is to say that God is going to ride Yisra’el until the bitter end, grasping hold of the most wayward of His children until some of them are willing to listen and come home.

At the same time, Yahuwdah is encouraged to resume his mission, which is to inscribe the words of Yah. And

since there will be new guidance given to those blessed with the opportunity to live with God forevermore, they will be tilling new ground, making it safe for us to explore the universe.

So now it is time for the descendants of Ya'aqob to choose Yahowah. After a 2,500-year sabbatical, they are being afforded the opportunity to resume sowing the seeds that grow into the children of God by cultivating the truth. Rather than continuing to pile more rubbish into their Talmud, they will finally do what is right, validating that which is vindicating.

Although Yisra'el has lain fallow through the millennia, with a lot of listening and a little effort, those who have answered this invitation will reap what God has sown. They will demonstrate their steadfast devotion to the truth along with their enduring love for Yahowah, all while capitalizing upon the generous benefits of the Covenant relationship. Yisra'el will blossom again, bearing the fruit of the Spirit, as Yahuwdym finally live up to their name and calling.

It is time to seek Yahowah and develop a relationship with Him. To that end, God has equipped a *yarah* | source of accurate and honest teaching. This restoring testimony comprised of His guidance is now on display as an eternal witness to the word of God. The directions are here for your vindication.

*Duwsh*, rendered as “threshing or trampling,” is particularly significant in the harvest of souls and integral to Yahowah’s frequent use of grain to represent those anointed with His Spirit and living in the *Beryth* | Covenant family. The metaphor permeates the *Miqra'ey*. To *duwsh* is to “trample grain stalks and their heads with hooves in order to separate the viable fruit from the useless stalks and chaff.” Done incorrectly, this was spiritual suicide and

religious cannibalism. When the grain is trampled rather than threshed, the labor is counterproductive.

*Nyr* was deployed as a verb and as a noun. Superficially, it describes “tilling arable ground, making that which was fallow receptive again.” But when we dig a little deeper, we discover that those who choose the enlightening luminance and guidance of God become heirs, inheriting all He has to offer. Insights such as these demonstrate the benefits of amplification and of exploration as we search to find Yahowah in His words.

Similarly, *‘ad*, which can be rendered as “until,” is much richer when amplified. Its primary definition, when the same two letters are vocalized as *‘ed*, speaks of God’s restoring witness and eternal testimony. *‘Ed* is the operative aspect of Mow’ed. It is the Hebrew designation for what the religious, influenced by the Latin Church, would call “scripture.”

*Yarah* is the source of teaching and guidance upon which the title *towrah* was predicated, providing an outpouring of Yahowah’s instructions and directions. Unfortunately, a very long time would pass before the Yisra’elites would listen and respond to Yahowah’s advice. They had made a religion of ignoring it, whether the truth was revealed through Moseh or Howsha’...

**“You have inscribed and devised** (*charash* – you have written and plotted (qal perfect)) **that which is wrong** (*resha’* – inappropriate and evil).

**You have reaped** (*qatsar*) **injustice** (*‘awlah* – that which is damaging and harmful).

**You have consumed** (*‘akal* – you have devoured) **the product of deception, the fruit of lies, and the result of delusions** (*pary kachash* – the harvest of error), **because** (*ky*) **you have trusted in your way** (*batach ba derek ‘atah* – you have relied upon and believe in your path, stumbling

and falling on the road to your missteps), **as well as in your numerous fighters and politicians** (*ba rob gibowr 'atah* – your many warriors and people in empowered positions, your acclaimed heroes).” (*Howsha* / He Liberates / Hosea 10:13)

In the choice between writing for Yahowah or for the rabbis, Jews have been scribing the wrong scroll for twenty centuries. In the process, they have become their own worst enemy, reaping a steady diet of injustice.

According to God, His people have produced a litany of lies. Even worse, they have come to actually believe their delusions. Having seen rabbis on the warpath, they will not only defend their deceptions, they are obnoxious about it. With all evidence to the contrary, and even with Yahowah’s own testimony in irrefutable opposition to them, the religious insist that they are speaking for the very God who is renouncing them.

Sometime during the late 1<sup>st</sup> century CE, the first rabbis, preferring Aramaic, paraphrased the Tanakh into the language of the Babylonians. So far, so bad, but they didn’t stop there. In the 3<sup>rd</sup> century, they transferred their Aramaic renditions into books called Targums (from *tirgam* | to interpret through translation). These were designed to reconcile the Hebrew Towrah with the new rabbinical religion. If what Yahowah revealed conflicted with their way, they changed the passage to reflect their sentiments.

But that wasn’t sufficient. The Towrah prescribed a number of things in concert with the House of Yahowah. But with the Romans having destroyed it, the rabbis created a religious workaround for the Mishnah. Then in keeping with their new Babylonian bent, in the 3<sup>rd</sup> through 6<sup>th</sup> centuries, rabbis inscribed the foundation of their religion within their Babylonian Talmud – supplementing and supplanting the Towrah.



Again, with all evidence to the contrary, and nothing to support their assertion, rabbis contrived the myth that *Lo' Zakar 'Anachnuw Shem Huw'* | We-Forget-His-Name, now rebranded *HaShem* | The Name, revealed two Torahs – one written and the other oral. To polish their turd, they would even claim that what rabbis wrote 2,000 years later in Babylon was actually the oral one that had survived 100 generations without so much as a single word ever being written down. The fact that their Talmud was written in an entirely different style, conveyed a different message, and was attributed to men living in the 6<sup>th</sup> century rather than to Moseh or Yahowah was irrelevant to the delusion.

If you believe them, then I'd like to offer a trip down the Yellow Brick Road, the keys to the Emerald City, and an audience with the Great and Powerful Oz. While there, you might want to solicit him for a brain. Ruby slippers and dance lessons courtesy of the Lollipop Guild will be thrown in at no extra charge. However, you may want to be wary of the flying monkeys because the rabbis are willing to deploy them against anyone who is sane.

**“Then the tumult of war** (*wa sha'own* – the chaos and confusion of the devastation, the uproar and commotion of the destruction) **will arise** (*quwm* – will be fulfilled) **among your people** (*ba 'am 'atah*).

**All of your fortifications** (*kol mibtsar 'atah* – each of the defended positions) **will be pugnaciously ravaged** (*shadad* – will be menacingly marauded and brutally ruined), **just as** (*ka*) **Shalman** (*Shalman* – Worships Fire and is readily bribed, a contraction of Shalmaneser, the King of Assyria) **savagely destroyed and looted** (*shod* – plundered and violently ransacked) **Beyth 'Arbe'l** | **Ambushing the Home of God** (*Beyth 'Arbe'l* – to lurk at the House of God) **on the day** (*ba yowm* – during the time) **of the battle** (*milchamah* – of war) – **as mothers with children** (*'em 'al benym*) **were dashed to pieces** (*ratash* –

were smashed, sliced, and broken).” (*Howsha’ / He Frees / Hosea 10:14*)

War is coming to Israel. Muslims will attack first, and those battles may spread into the Jezreel Valley near Megiddo. The last battles will be waged in and around Jerusalem. And while Yahowah will intervene to stop both attacks, we should expect considerable carnage before that time.

Wars are confusing and chaotic, as well as destructive and deadly. And these will follow form. Yisra’elites will be ravaged again. We should expect no mercy from the merciless. If it were not for Yahowah’s intervention with Dowd, Israel would be totally ransacked.

Should you wonder why God would allow Muslims and Communists to bludgeon His people prior to curtailing them, the answer is that, without this tumult, Yisra’elites would continue to rely on their rabbis and politicians. It is only when their leadership is shown to be incapable of saving the nation from certain doom that Yahuwdaym will consider giving God a chance.

The reason yesterday’s Assyrians were as barbaric as today’s Muslims is because they serve the same god. And unfortunately, since Islam and Christianity are rabbinical derivatives, their deity shares common traits with What’s-His-Name.

**“This is what (*kakah* – in this manner) will be done to you (*‘asah la ‘atem* – what will occur and how they will act against you) at *Beyth ‘El* | the House of God (*Beyth ‘el*) because of the presence (*min paneh*) of your loudmouthed and misleading shepherds and miserable countrymen (*ra’ah ra’ah ‘atem* – you continue to be wrong while displaying a horrible attitude).**

**At dawn (*ha shachar* – as the day begins and with Satan’s arrival), Yisra’el’s leadership (*melek Yisra’el*)**

**will cease to function, be silenced, and perish** (*damah damah* – will be completely undone and wiped out).” (*Howsha*’ / He Liberates / Hosea 10:15)

When the Quran is ordered chronologically and set into the context of Muhammad’s disgusting life using the Hadith, one of the many things that becomes particularly obvious is that, without rabbis selling Muhammad Talmud readings in Yathrib, the Quran would have been a fraction of its length, it would have lost all of its credibility, and Islam would not have survived the Satanic Verses. Similarly with Christianity, had “Rabbi” Sha’uwl not used what he had learned in rabbinic school about twisting the word of God, there would have been no New Testament or Christian religion.

The religions most responsible for abusing Jews were both created by Jews. In other words, because of the presence of the rabbis and their subsequent corruption of Yisra’elites, Jews are going to endure what they have sown. Fortunately, in the end, they will receive their due.

This statement suggests that my conclusions regarding Israel’s political and religious leaders are correct. Theirs will be an epic failure. The most outspoken will be silenced. Those responsible for Yisra’el’s undoing will be no more.

Should you wonder why I brought *ha Satan* | the Adversary into this picture, the explanation is in the words, themselves. Heylel ben Shachar is Satan’s name. This is, therefore, one of many indications that the Adversary will become more prevalent as we enter the Time of Ya’aqob’s Troubles.



If you are the parent of a rebellious child, you may empathize with Yahowah, telling of His love and anguish as they are vividly conveyed in the historic and prophetic words presented in the opening verses of Howsha' 11.

“**When** (*ky*) **Yisra’el** (*Yisra’el*) **was young** (*na’ar* – was an adolescent and child), **I loved him** (*wa ‘ahab huw’* – I enjoyed a close, familial relationship with him).

**Out of the Crucibles of Religious and Political Oppression** (*wa min Mitsraym*), **I called** (*qara’* – I summoned and invited) **My son** (*la ben ‘any*).” (*Howsha’ / He Saves / Hosea 11:1*)

These six words (recognizing that in Hebrew the conjunctions, prepositions, and pronouns are combined) tell an amazing story. So, let’s examine each of them closely.

First, *Yisra’el*. It is a name, a proper noun, so it is useful to translate its meaning, and to be accurate, we must also transliterate the pronunciation as Ysh-ra-‘el.

It is a compound of *‘ysh sarah ‘el*, meaning either “individuals who engage and endure with God” or “those who struggle with and contend against the Almighty.” *Yisra’el* can either define the reason we were created or depict what Yah’s people have become. The name is repeated 2,479 times in the Towrah, Prophets, and Psalms – second only to Yahowah.

The second word, *na’ar*, is as revealing. It refers to Yisra’el’s youth and, thus, the adolescent years when God’s people looked up to and respected their Father. With Yisra’el being a masculine name, Yahowah affirms that He once loved him and thought of him as His son.

This is monumental because it attests to the way Yahowah wants to relate to us. It reveals that He perceived those who gave birth to Yisra’el – ‘Abraham and Sarah, Yitschaq and Rebekah, and Ya’aqob, Leah, and Rachel –

as His sons and daughters. God, therefore, wants Yisra'el to be His Family, raising their children as His own. This means that His *Beryth* | Covenant is the apex of His Towrah and conveys the essence of His will.

This statement further destroys the absurdity of Judaism, Christianity, and Islam being Abrahamic religions. Not only was there nothing religious about Yahowah's relationship with 'Abraham, but the family dynamic of the *beryth* they formed also superseded everything else. This realization was reinforced at the time by Yahowah insisting that 'Abram walk away from *Babel* | Babylon, the cradle of institutionalized religion, the place where the preponderance of the people were confounded and controlled by commingling reality with make-believe.

Further, we now understand why Yahowah is so insistent that His children never refer to Him as the Lord. There is no room for worship or a lord in a loving family. And if that were not enough to negate Judaism outright, sons not only know their father's name, they inherit it, carrying it with them for the rest of their lives. The dual religious myths that no one knows how to pronounce YaHoWaH and that What's-His-Name should be expunged from Jewish lives are further torn asunder by God's claim of parentage.

The third Hebrew word in this statement is '*ahab* | love. It is the basis of a perfect relationship. '*Ahab* brings us together of our own freewill in an affectionate and devoted way. '*Ahab*, like *Dowd* | the Beloved, is the cornerstone of the Covenant and House of God.

The fourth significant Hebrew term is *Mitsraym* which was translated as "Crucibles of Religious and Political Oppression." While typically rendered as "Egypt" in English Bibles, that is a Greek name that is wholly unrelated to this place and time.

*Mitsraym*, which also addresses a cauldron of governmental, military, economic, and conspiratorial coercion and persecution, is the plural of *matsowr* | to be treated as a foe and besieged during a time of testing and tribulation. *Matsowr*, in turn, is a compound of *mah* | to question and *tsuwr* being bound and constrained, besieged and assaulted, abused and troubled. These things not only represent the conditions the Yisra'elites endured within Mitsraym, but such harassment was also common throughout almost every human civilization.

Digging deeper, a *masrep* is “a crucible in which impurities of precious metals are separated out.” *Mesar* speaks of “distress, anguish and pain, of suffering anxiety in the throes of serious illness and death.” *Mesar* describes “hopelessness and oppression.”

*Mitsora* means “diseased and leprous.” *Mitsraym* is also the name of Ham's son, the grandson of Noach, who is said to be an ancient ancestor of these people. And it is from these deplorable conditions that Yahowah is calling His people.

Next, we find *qara'*. This passage is one of 735 times Yahowah uses it to invite and summon us to meet with Him, to call us out and welcome us into His company and Covenant. *Qara'* also means to read and to recite, which is how we receive our invitation to become part of God's eternal Family.

*Qara'* is to call a person to come into one's presence and to give them a mission to accomplish, often to designate someone by name and title. Most relevant of all, *qara'* is our introduction to the *Beryth* | Covenant and the actionable root of *Miqra'* – the title Yahowah selected to describe His seven annual Invitations to be Called Out and to Meet.

And finally, sixth, at the conclusion of the statement, we find *ben* | child or son. God referred to His people as

*beny Yisra'el* | children of those who engage and endure with God. There is nothing greater to aspire to – no greater honor – than being a child of God. The Father-child relationship Yahowah desires perfectly depicts the nature of the *Beryth Yahuwdym* | Covenant Family Beloved of Yah we're invited to exemplify.

**“They were invited to meet, to be called out, and to approach (*qara' la hem* – they were summoned and welcomed, even encouraged to read and recite (qal perfect)), but instead (*ken*), they walked away (*halak min* – they moved apart (qal perfect)).**

**They turned to and presented themselves before (*paneh hem la* – facing toward) *ha Ba'alyim* | the Lords (*ha Ba'alyim* – those who seek to lord over, own, and control), offering sacrifices (*zabach*) to false gods (*wa la ha pasyl* – to religious images and objects of worship), while blowing smoke and burning incense (*qatar*).”** (*Howsha' / He Protects / Hosea 11:2*)

While this invitation was offered to a significant number of people in the early days of *Yisra'el*, it is consistent with Yahowah's approach throughout time. God introduces Himself and extends an invitation to those He is interested in becoming part of His Family. He only does so once the individual has made his or her decision to walk away from the corrupting influences of religion and politics, and even then, we mortals are afforded the opportunity to accept, ignore, or reject Yahowah's overture. Yahowah introduced Himself to Noach and his extended family, to 'Abraham and Sarah, and later to Moseh, Dowd, and men like Howsha', Yasha'yah, and Yirma'yah.

I am unaware of anyone, however, other than Moseh and the Children of *Yisra'el* at this early stage that Yahowah solicited more than once. And yet, those who received the greatest number of invitations were the most

uninterested – repeatedly telling God that they would prefer to worship figments of their imagination than accept Yahowah’s offer to make them immortal. To each his own, I suppose. Never one to enjoy a crowd, Heaven will be much more sparsely populated as a result. And if that sounds selfish and dismissive, spending an eternity with a bunch of ingrates this stupid doesn’t sound appealing.

Ba’al is the god of *Babel* | Babylon. He is the Lord God of religion and the author of confusion. Ba’al is the most prevalent of *ha Satan’s* | the Adversary’s titles and names. To choose him over Yahowah is, well, stupid.

**“Yet it is I who taught ‘Ephraym to walk and then set out on a journey of exploration with him** (*wa ‘any ragal la ‘Ephraym*). **I received and accepted them, grasping hold of them** (*laqach hem* – collected, obtained, and guided them) **through his Zarowa’ | Productive and Protective Shepherds** (*Zarowa’ huw’* – the capable arms who sow the seeds for him and who guide his flock with the resolve and ability to defend and nurture the sheep, especially those who are fruitful in accomplishing the mission when sowing the seeds of truth while advancing the influence of God).

**But they did not care or acknowledge** (*wa lo’ yada’* – they did not realize, understand, or appreciate) **that I healed and restored them** (*ky rapha’ hem* – that I was their physician and cured them, repairing and renewing them).” (*Howsha’* / He Liberates / Hosea 11:3)

The Parent-and-child relationship Yahowah initially enjoyed and tried to maintain with Yisra’el speaks volumes about who He is, what He is offering, and what He expects in return. The visual imagery of God teaching His beloved son to walk at His side so that they could explore the world around them is inviting and reassuring. Imagine all of the wonderful things we will see and hear along the way as we journey among the stars.



This is the second time that we find *Zarowa'* in this prophetic portrayal. The implication is that Yahowah *laqach* | received and accepted Yisra'el, grasping them by the hand, through Dowd and Moseh, the most productive of the *Zarowa'*. He would lead God's flock to the Promised Land, teaching, protecting, and guiding them along the way with Moseh. And He would provide the benefits of the Covenant through Dowd's fulfillment of the Miqra'ey. Then at long last, He would bring this to his people's attention through the little *z* of the last days.

And yet, rather than celebrate their return and restoration, the Children of Yisra'el were so ungrateful and obnoxious, that they told Yahowah they would rather be slaves. They forgot all about God and then created a religion to avoid engaging in a relationship with Him.

**“I drew them out and led them** (*mashak hem* – I took them away, lifted them up, and prolonged their lives) **with the joyful promise** (*ba chebel* – with a pledge, the guarantee of a joyous procession) **of ‘Adam** (*‘Adam* – the resident of the *Gan ‘Eden* | Garden of Great Joy who was conceived with a *neshamah* | conscience), **with bonds** (*‘aboth* – with cords) **of love** (*‘ahabah* – of familial affection based upon a devoted relationship).

**I was, am, and will be** (*wa hayah* – I genuinely and continually exist (qal imperfect)) **for them** (*la hem*) **as One who lifts off, raises, and removes** (*ka ruwm* – who frees) **the yoke** (*‘ol* – the controlling straps) **on their jaws** (*‘al lachy hem* – on their cheeks) **when I bent down and reached out** (*natah* – I stooped down and extended Myself) **to feed and nurture them** (*‘el huw’ ‘akal*).” (*Howsha’* / He Frees / Hosea 11:4)

Recognizing that *mashak* conveyed two complementary meanings, that *chebel*'s primary and secondary connotations would likely be lost on the religious, and that theologians would not understand why

‘Adam’s name was used in conjunction with it, I considered a score of English Bible translations after composing this translation. I realized that there was something very special here that had likely gone unseen through the millennia.

So first, I would like to explain what Yahowah is conveying because it is endearing and pathetic, prophetic and profound. God begins this train of thought by announcing that He once *‘ahab* | loved Yisra’el. When He *qara’* | called them out of the tyranny of religious and political oppression, He thought of them as His children. But the more Yahowah *qara’* | summoned them to disassociate themselves from the controlling abuse of human persecution and degradation, the more they *halak min* | walked away from Him. The siren call of *ha Ba’alym* | the controlling Lords back into *mitsraym* | religious and political oppression was more appealing to these nitwits than reciprocating Yahowah’s love.

Rather than showing some *yada’* | appreciation of what Yahowah had done for them through the Miqra’ey, they *zabach* | sacrificed their souls to *ha pasyl* | religious images and false gods. So Yahowah reminisces and shares that it was He who had raised the Yisra’elites as His *ben* | children, *laqach* | grasping them by the hand and *ragal* | teaching them to walk. As they set out on their journey of exploration with Yahowah, He supported and encouraged them through His *Zarowa’* – three distinctly different individuals who, in consort with His strong arm, would lead, protect, heal, and guide His flock safely into the fold. Moseh would present the way. Dowd would enable it. And Yada would explain it to Yahuwdym.

Sadly, the Children of Yisra’el did not seem to care and would not even *yada’* | acknowledge that He and His Son had *rapha’ hem* | healed and restored them. The Messiah had provided the means to perfection and reconciliation, and they *lo’ yada’* | did not care.

Having set the stage, Yahowah wants His children to make the connection between *mashak* | withdrawing them from *mitsraym* | the caustic and degrading influences of human civilization and *mashak hem* | leading them to the *chebel* | joy promised 'Adam with the 'aboth | bonds or 'ahabah | familial love and affection. Just as God enabled His people to break free of the controlling and oppressive influences of humankind and lovingly led them to the Promised Land, He is offering to do the same thing once again.

This is Yahowah's *Taruw'ah* | Announcement of *Kipurym* | Reconciliation leading to *Sukah* | Camping Out together again as He was with 'Adam in *Gan 'Eden* | the Garden of Great Joy. God *hayah* | was and remains willing and able to *ruwm* | lift up His children, raising them by removing the *lachy* | controlling and emaciating influences that have been placed upon them by their religion, so that He can 'akal | nurture them back to health.

In Yahowah's parlance...

**“When (ky) Yisra'el (Yisra'el) was young (na'ar), I loved him (wa 'ahab huw'). Out of the Crucibles of Religious and Political Oppression (wa min Mitsraym), I called (qara') My son (la ben 'any).**

**They were invited to meet, to be called out, and to approach (qara' la hem), but instead (ken), they walked away (halak min). They turned to and presented themselves before (paneh hem la) ha Ba'alym | the Lords (ha Ba'alym), offering sacrifices (zabach) to false gods and religious imagery (wa la ha pasyl), while blowing smoke and stinking up the place (qatar).**

**Yet it is I who taught 'Ephraym to walk and then set out on a journey of exploration with him (wa 'any ragal la 'Ephraym). I received and accepted them, grasping hold of them (laqach hem) through his Zarowa' | Productive and Protective Shepherds sowing the seeds**

which lead us into His arms (*Zarowa' huw'*). But they did not care or acknowledge (*wa lo' yada'*) that I healed and restored them (*ky rapha' hem*).

I drew them out and led them, lifting them up while prolonging their lives (*mashak hem*) with the joyful promise (*ba chebel*) of 'Adam ('Adam), with bonds (*'aboth*) of love and familial affection (*'ahabah*). I was, am, and will be (*wa hayah*) for them (*la hem*) as One who lifts off, raises, and removes (*ka ruwm*) the controlling influence of the yoke (*'ol*) on their jaws (*'al lachy hem*) by stooping down and reaching out, extending Myself (*natah*) to feed and nurture them (*'el huw' 'akal*).” (*Howsha' 11:1-4*)

Missing the point, the JPS rendered the concluding statement: “I drew them with cords of a man, With bands of love; And I was to them as they that take off the yoke on their jaws, And I fed them gently.” The KJV published, “I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them,” while the NKJV revised: “I drew them with gentle cords, With bands of love, And I was to them as those who take the yoke from their neck. I stooped and fed them.”

Then, more recently, the theologians crafting the NLT (Non-Literal-re-Telling) opined: “I led Israel along with my ropes of kindness and love. I lifted the yoke from his neck, and I myself stooped to feed him.” They felt that their religion entitled them to add Israel’s name and remove ‘Adam’s name, truncate the meaning of *mashak* and mistranslate *chebel*.

Yahowah’s redemptive plan is perfect. Those who avail themselves of it will never be slaves to man or sin again. But those who compel others to reject His most generous gift will find themselves hauled off into captivity in She’owl.

**“They will not return** (*lo’ shuwb* – they will not go back (qal imperfect)) **to the land** (*‘el ‘erets* – to the nation and realm) **of the Crucibles of Religious and Political Oppression** (*Mitsraym* – of the cauldrons of governmental, military, economic, and conspiratorial coercion and cruelty, where the people were confined, restricted, and persecuted; plural of *matsowr* – to be treated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and constrained by an adversary, assaulted as if in a concentration camp), **but** (*wa*) **‘Ashuwr huw’ | their Blessed Goddess of Good Fortune** (*‘Ashuwr huw’* – their version of *‘Asherah*) **will rule over them** (*huw’ melek huw’*) **because they refused** (*ky ma’an* – as a result of their resistance and defiance) **to return to restore the relationship** (*la shuwb ‘any* – to come back). (*Howsha’* 11:5)

**She will whirl a sword** (*chuwI chereb* – she will turn her daggers and cause pain) **against the cities and towns** (*ba ‘iyr huw’*), **and she will put an end to** (*wa kalah* – she will eliminate) **the boasting of their false prophets** (*bar huw’* – the belligerence of their religious spokesmen). **Because of** (*min*) **their counsel and schemes, their advice and practices** (*mow’etsah hem* – their opinions and claims), **they will be destroyed** (*‘akal* – they will be devoured). (*Howsha’* 11:6)

**My people** (*wa ‘am ‘any*) **are determined** (*tala’* – are stubbornly hung up and bent) **to be wayward and rebellious, backsliding while defecting from** (*mishubah* – to turn away from engaging in a relationship with) **Me** (*‘any*).

**And although they will call out to the Almighty** (*wa ‘el ‘al qara’*), **He will not reciprocate or respond in kind by lifting them up** (*huw’ yachad lo’ ruwm*).” (*Howsha’ / He Liberates / Hosea* 11:7)

We have correctly deduced that Yisra'el would be subject to *mitsraym* | ongoing religious and political persecution elsewhere, since they would not be returning to the *'erets Mitsraym*. Although, 'Asherah would come to represent the Blessed Mother of God and Queen of Heaven. Indirectly, she would rule over them through the rise of Roman Catholicism. And it was all because Yisra'el defiantly refused all overtures to restore the Covenant relationship.

Many would come to swirl a sword over the cities and towns of Yisra'el. The Philistines, Assyrians, and Babylonians would take turns flailing away at the wayward nation. The Greeks, Imperial Romans, Roman Catholics, and Muslims would follow, each determined to silence the annoying claims of Yisra'el's false prophets. And indeed, it was the likes of Akiba that would irritate invading tyrants to the point they would rather pummel the nation and enslave the people than merely subjugate them.

And God simply didn't care. He had no affinity for the abused or abusive. They were all foreign to Him. His people had become belligerent and hell-bent on irritating the Almighty. Helping them would have sent the wrong message. They were on their own and making a mess of it. They would call out to God, but there was no way on this side of Reconciliations that He could morally respond.

What follows reflects parental anguish over a lost child. These words, spoken in first person, reveal the character of the Most High. Because He loves, He can be hurt...

**“How can I give you up** (*'ek nathan 'atah*), **'Ephraym** (*'Ephraym*)? **How can I surrender you** (*magan b'atah* – how can I hand you over), **Yisra'el** (*Yisra'el*)?

**How can I give you up** (*'ek nathan 'atah* – how can I offer you up) **like 'Adam and to be like 'Admah** (*ka*

*'Admah* – to be like the Earth, the material world, and the dirt of the ground but, also, to suffer a similar fate of the five cities destroyed including Sodom and Gomorrah)?

**How can I cause you** (*sym 'atah*) **to be like Tsabo'ym** (*ka Tsabo'ym* – to be similar to the militant, another of the five cities annihilated along with Sodom and Gomorrah)?

**My heart** (*leb 'any* – My thinking and judgment) **is turned upside down and greatly distressed** (*haphak* – is overwhelmed and disturbed, fatigued and drained) **within Me** (*'al 'any*). **And yet, at the same time** (*yachad*), **My compassion and sympathy** (*nichumym 'any* – My feelings of affection and desire to encourage) **is aroused** (*kamar* – is moved to emotion, is kindled and burns, growing warm). (*Howsha* ' 11:8)

**So, I will not act upon** (*lo' 'asah* – I will not do anything about) **My intense anger and burning indignation** (*charown 'aph 'any* – My great frustration and intense disappointment).

**I will never again** (*lo' shuwb*) **allow the corruption or destruction** (*shachath* – the ravaging) **of 'Ephraym** (*'Ephraym*), **for indeed** (*ky*), **I am God** (*'el 'anoky*) **and not man** (*wa lo' 'iysh*), **set apart and distinct** (*qadowsh* – special and unique, uncommon and unpopular) **in your midst** (*ba qereb 'atah* – surrounding and within you). **I will not return agitated or displeased** (*lo' bow' ba 'iyr* – I will not arrive to pursue this or to be included, frustrated, or anguished).” (*Howsha* ' / He Protects / Hosea 11:9)

While He has not been offered much in return, Yahowah, has invested 80 lifetimes and 200 generations into Yisra'el. That is a lot for a Father to give up, no matter how rotten the child is.

He's God, which puts Him in a position to outwait the worst of them. Even if that is almost every person in each

generation, even if only one in a million souls can be salvaged, as God, He can be patient and pick a few figs along the way.

By making the comparison to ‘Adamah and Tsabo’ym, Yahowah is saying that He does not want Yisra’el to be destroyed and forgotten. While they were reprehensible and deserved their fate, we at least remember Sodom and Gomorrah – but not the other cities now buried beneath the sands of time.

There is also a play on words with Yahowah not wanting ‘Ephraym to endure the same fate as the cities of the plain and become nothing more than insignificant carbon and worthless ash. Further, He did not want Yisra’el to replicate His experience with ‘Adam, when man’s choices led to him being expelled from the Garden. God wanted the opposite for Yisra’el, which is why He opened the door for their return. And of course, Yahowah wanted Yisra’el to be special and not like the rest of the *‘adamah* | Earth.

Therefore, even after having rolled snake eyes a couple of hundred times, by enabling a remnant to endure the gauntlet of gowym, Yahowah recognized that He would eventually prevail. Some would in the end choose Him over them. And for this reason, He would not give up on them.

Yahowah has grown weary of His people’s pathetic behavior. Yisra’el has distressed and fatigued the Almighty. And yet, He still harbors feelings for them. He wants to console and encourage them. He wants to be able to love them again. And for this to occur, He cannot act upon His frustration and disappointment.

Yisra’el’s response to God has been so abysmal, their devotion to their religious myths so pervasive, they have earned Sodom’s fate – especially since they have always known better. But this experiment isn’t over. There are



some lingering reactions to process. And the Creator of the universe, for better and worse, is going to see it through right to the very end. Had any of us been in His position, we would have ransacked the laboratory and tossed out the Petri dishes long ago.

The concluding line of Howsha' 11:9 is intriguing. It suggests that Yahowah will be content with the results of Kipurym upon His return. If not the quantity, then at least the quality of the Yisra'elites who will have come to their senses will make a Father proud. Yahowah will not be agitated or displeased any longer. His frustrations will subside, giving way to a long-awaited and loving reunion.

Clearly, there will be carnage on Judgment Day. All who have come against God's People, including the Yisra'elites who remained religious to the end, will be annihilated. Yahowah will have to clean house before He can move back in with His children.

**“In the end** (*'achar* – at long last, after all of this, and during the last days), **they will walk to** (*halak* – they will move toward, making their way to, going about their lives and living for (qal imperfect)) **Yahowah** (𐤃𐤏𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **as if he were a lion** (*ka 'aryah* – becoming like Yahowah's Lion; from *'ara* – the lion descendant from *'Asher* and *Yah*).

**He will roar** (*sha'ag* – he will shout, making a boisterous proclamation (qal imperfect)). **Indeed, then** (*ky*) **his voice will be thunderous** (*huw' sha'ag* – he will roar forevermore (qal imperfect)).

**Then the children** (*wa benym*) **across the sea** (*min yam* – of the west and among the gentiles) **will become respectful, even as they are astonished** (*wa charad* – they will be startled and surprised, even a bit anxious, but ultimately reverent). (*Howsha' 11:10*)

**They will be anxious, even astonished** (*charad* – they will be surprised and startled, then respectful and in a hurry), **similar to** (*ka*) **birds on the wing** (*tsiphowr* – the first sparrows to depart in the morning; from *tsaphar* – to arise and leave early), **from having been confined and abused in Mitsraym** (*min Mitsraym* – out of being besieged and enclosed, troubled and harassed; from *tsuwr* – to be bound and confined by an adversary, assaulted, shut up, and enclosed, troubled as if in a concentration camp), **and like doves** (*wa ka yownah*) **from the land** (*min 'erets* – out of the realm) **of 'Ashuwr | Assyria** ('*Ashuwr* – of the Blessed Goddess of Good Fortune worshiped as '*Asherah*, the Queen of Heaven and Mother of God).

**Then I will live with them** (*wa yashab hem* – I will approach them, establishing a dwelling place to remain with them) **beside their homes and families** ('*al beythy hem*),' **prophetically declares** (*na'um*) **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).” (*Howsha*’ / He Liberates / Hosea 11:11)

We have arrived at *Yowm Kipurym* | the Day of Reconciliations. The year is 6000 Yah. At long last, and in the end, God's people will come home. They will finally stop walking away.

And while they will be anxious, they will not be timid. They will return with the stride and roar of a lion. Yisra'el's voice will be thunderous, his resonance reassuring and confident. He will be as is Yahuwdah – '*Aryah* | the Lion of Yahowah.

We have two very different ways to interpret the *benym min yam* who will be *charad* | surprised. I chose to reflect my preference, which is to see many of the Yisra'elites living across the Mediterranean Sea and

Atlantic Ocean in America, thousands among the millions, anxiously, albeit respectfully, returning home as birds on the wing. They, like Yownah, will come to prefer the company of Yah to that of being harassed by Gentiles. Their stay in the nation emblematic of the reincarnation of ‘Asherah worship – the land of Christians – will have come to an end.

The alternative is to perceive these children of the sea as estranged from Yahowah and exiled from the Land. Such individuals will be terrified upon God’s return because they will be seen as adversarial. And since there will be some of the former and many of the latter, both interpretations are valid, depending upon one’s perspective.

My preference in this regard is twofold. First, I want Yahowah to be pleased, to be excited that so many of His people are returning to Him. It would be marvelous for *Yowm Kipurym* in 6000 Yah to play out as the most extraordinary moment in Yahowah’s eternal existence. So, I’m envisioning Yisra’elites flying home and flocking to their Father.

I am also being optimistic. I want to think that the work we have and will accomplish in the preceding 32 years has made a difference in the lives of God’s people. What better reward than having contributed to the most endearing celebration of life in the Covenant that God and His people have ever known? I want their most joyous days to be before them so that their troubled past is forgotten. After all that Yahowah has endured, He deserves a Day of Reconciliations that lives up to its name.

The second reason for the positive interpretation of the *benym min yam* who will be *charad* is based upon what Yahowah said before this and then also how He concludes His appeal to His people. He is envisioning *yashab hem* |

living and remaining among them. He wants them to become part of His Family once again.

Since Howsha' has been addressing Yahowah's return for His people, to better appreciate what is occurring on this day, let's reconsider what God inspired Zakaryah to write about it. This will also serve to explain why the children of the sea will be anxious, albeit for different reasons.

**“This is the prophetic pronouncement (*masa*) of Yahowah’s (*Yahowah*) Word (*dabar*) concerning (‘*al*) Yisra’el (*Yisra’el*): Yahowah (*Yahowah*), who spread out and curved (*natah*) the universe (*shamaym*), and established (*yasad*) the Earth (‘*erets*), and who shaped the impulse for (*yatsar*) the Spirit (*ruwach*) inside (*ba qereb*) ‘*Adam* | humankind (‘*adam*), predicts (*na’um*), (*Zakaryah* 12:1) ‘Behold (*hineh*), I am preserving (*sym*) Yaruwshalaim (‘*eth Yaruwshalaim*) as the threshold and doorway (*saph*) of reeling and staggering intoxication (*ra’al*) for all of the surrounding people (*la kol ha ‘am sabyb*) and also for those who are against (*wa gam ‘al*) Yahuwdah (*Yahuwdah*).**

**This will exist during (*hayah ba*) the siege, the methodical confining of the city and blocking off access during this time of trouble (*ha matsowr*), against (‘*al*) Yaruwshalaim | the Source of Instruction on Reconciliation (*Yaruwshalaim*). (*Zakaryah* 12:2)**

**It shall be (*wa hayah*) during this time (*ba ha yowm ha huw’*) that I will cause (*sym*) Yaruwshalaim (‘*eth Yaruwshalaim*) to be an immovable stone and difficult challenge (‘*eben ma’amasah*) for all of these people (*la kol ha ‘am*).**

**Everyone who attempts to move it (*kol ‘amas hy’*) will lacerate and impale themselves (*sarat sarat*). And yet (*wa*), gentiles from every ethnicity, nation, religion,**

**and place on Earth** (*kol gowym ha 'erets*) **will gather against it** (*'asaph 'al hy*'). (*Zakaryah 12:3*)

**During that time** (*ba ha yowm ha huw'*), **Yahowah** (*Yahowah*) **declares prophetically** (*na'um*), **'I will strike and destroy** (*nakah*) **every** (*kol*) **fast-moving and flying weapon of war** (*suws*) **by confusing** (*ba ha timahown*) **the drivers** (*wa rakab huw'*), **causing them to be irrational and erratic** (*shiga'own*).

**So, for the sake of the House** (*wa 'al beyth*) **of Yahuwdah** (*Yahuwdah*), **I will keep My eyes open** (*paqach 'eth 'ayn 'any*), **and therefore** (*wa*), **every one of these peoples'** (*kol ha 'am*) **fast-moving and flying weapons of war** (*suws*) **I will afflict** (*nakah*) **with the inability to see** (*ba ha 'iwrown*). (*Zakaryah 12:4*)

**Then the close friends and lovers** (*wa 'aluwph*) **of Yahuwdah** (*Yahuwdah*) **will use their best judgment** (*ba leb hem*) **to say** (*'amar*), **"For me** (*la 'any*), **those who live and remain in** (*yashab*) **Yaruwshalaim** (*Yaruwshalaim*) **are supported and empowered, strengthened, equipped, and enabled** (*'amtsah*) **by** (*ba*) **Yahowah** (*Yahowah*), **their God** (*'elohym hem*), **and His conscripts who assist** (*tsaba'*)." (*Zakaryah 12:5*)

**In that day** (*ba ha yowm ha huw'*), **I will cause** (*sym*) **the close friends, related family, and lovers** (*'eth 'aluwph*) **of Yahuwdah | the Beloved of Yah** (*Yahuwdah*) **to be like** (*ka*) **a flaming pulpit** (*kyowr 'esh*) **in the timbers** (*ba 'ets*), **and like a blazing torch** (*laphyd 'eth*) **among stalks of fallen grain** (*ba 'amyr*).

**And they will devour them** (*wa 'akal*) **to the right and to the left** (*'al yamyn wa 'al sama'owl*), **enveloping all of the surrounding armies and peoples** (*'eth kol ha 'am sabyb*), **while Yaruwshalaim** (*Yaruwshalaim*) **shall continue to be inhabited, now and forevermore** (*wa yashab 'owd*), **succeeding, with one thing logically**

**following another, through time (*tachath*) in (*ba*) Yaruwshalaim (*Yaruwshalaim*).’ (*Zakaryah* 12:6)**

**Yahowah (*YaHoWaH*) will rescue and deliver, saving and protecting (*yasha*) Yahuwdah’s (*Yahuwdah*) homes and households (*‘ohel*) first and foremost, and in the initial phase (*ba ha ri’shown*), so that (*la ma’an*) the honor and glory (*tiph’areth*) of the House (*beyth*) of Dowyd | My Beloved (*Dowyd*) and the splendor (*wa tiph’areth*) of the inhabitants of (*yashab*) Yaruwshalaim (*Yaruwshalaim*) are not surpassed by (*lo’ gadal*) Yahuwdah (*Yahuwdah*). (*Zakaryah* 12:7)**

**On that day (*ba ha yowm ha huw’*), Yahowah (𐤏𐤃𐤁𐤇𐤁𐤏) will defend (*ganan*) the inhabitants of (*yashab*) Yaruwshalaim (*Yaruwshalaim*) and have their backs (*ba’ad*).**

**So it will exist (*wa hayah*) that the wavering and weak-kneed (*kashal*) among them (*ba hem*) on that day (*ba ha yowm ha huw’*) will be likened unto (*ka*) Dowyd (*Dowyd*), and the House of Dowyd | My Beloved (*wa beyth Dowyd*) will be like God (*ka ‘elohym*), similar to a spiritual implement and heavenly messenger (*ka mal’ak*) of Yahowah (*Yahowah*) in their appearance (*la paneh hem*). (*Zakaryah* 12:8)**

**‘And it will come about (*wa hayah*) at that time (*ba ha yowm ha huw’*) that I will seek to hold responsible and thus accountable, thereby choosing (*baqash*) to decimate and exterminate (*la shamad*), all of (*kol*) the Gentiles (*ha gowym*) who will have come against (*ha bow’ ‘al*) Yaruwshalaim | Source of Guidance on Reconciliation (*Yaruwshalaim*). (*Zakaryah* 12:9)**

**And I will pour out (*wa shaphak*) upon (*‘al – over*) the House (*beyth*) of Dowyd (*Dowyd*), and on the inhabitants of (*‘al yashab*) Yaruwshalaim (*Yaruwshalaim*), the Spirit (*ruwach*) of genuine mercy, compassion, loyal love, and favorable acceptance**

(*chen*), **pleading for clemency and forgiveness** (*tachanuwn*).

**So they will look** (*nabat*) **to Me** (*'el 'any*) **accompanied by the one whom** (*'asher*) **they have pierced** (*daqar*), **and they will lament, being exceedingly emotional** (*wa saphad*) **over him** (*'al huw'*) **as one shrieks** (*ka mishphed*) **when reunited with someone special, making the family whole** (*'al ha yachyd*), **anguished** (*wa marar*) **over him** (*'al huw'*) **as one despairs** (*ka marar*) **over the firstborn** (*'al ha bakor*). (*Zakaryah* 12:10)

**At that time** (*ba ha yowm ha huw'*), **the shrieks and shouts** (*ha mishphed*) **will be loud and mournful** (*gadal*) **in Yaruwshalaim** (*ba Yaruwshalaim*), **will be like** (*ka*) **the outcry** (*ha mishphed*) **of Hadad Rimown** (*Hadad Rimown*) **in the valley** (*baq'ah*) **of Megiddo | the gathering, invading, penetrating, and attacking of innumerable troops** (*Magidown*). (*Zakaryah* 12:11)

**Then the Land and Earth** (*ha 'erets*) **shall mourn** (*saphad*), **with the nations and races, political and religious groups** (*mishphachah mishphachah*) **by themselves, boasting about their false prophets** (*bad*), **the political and religious divisiveness along with the social and cultural institutions** (*mishphachah*) **of the House of Dowd, a.k.a., Yisra'el** (*beyth Dowyd*), **isolated and by themselves boasting regarding their religious leaders with undue confidence** (*bad*), **their women, ever prideful and mistaken, by themselves** (*'ishah hem la bad*), **the political and religious dissention and the discordant rhetoric** (*mishphachah*) **of the House of Nathan** (*beyth Nathan*) **by itself** (*la bad*), **and their women by themselves** (*wa 'ishah hem la bad*), (*Zakaryah* 12:12) **the divided loyalties and growing schism** (*mishphachah*) **of the House of Lowy** (*beyth Lowy*), **isolated by itself** (*la bad*) **along with their wives by themselves** (*wa 'ishah hem la bad*), **and also the**

**disruptive and contentious prose (*mishphachah*) of the Shimi'y, the Benyamite of the House of Sha'uwl who threw rocks at Dowd (*Shimi'y*) separated and mistaken by themselves (*la bad*), along with their wives (*wa 'ishah hem la bad*). (*Zakaryah 12:13*)**

**During that day (*ba ha yowm ha huw'*) there will be (*hayah*) a resource opened eliciting a response, a fountain and wellspring which is released, flowing for all to hear and respond (*maqowr patach*), for the House of Dowd (*la beyth Dowyd*) and for the inhabitants of Yaruwshalaim (*wa la yashab Yaruwshalaim*) to reconcile having been misdirected and wrong, to purify those who had previously missed the way (*chata'ch*), and to purge detestable corruption (*wa la nidah*).' (*Zakaryah 13:1*)**

**'It shall come to exist (*wa hayah*) on that day (*ba ha yowm ha huw'*),' prophetically declares (*na'um*) Yahowah (*YaHoWaH*) of the spiritual implements (*tsaba'*), 'I will uproot and banish (*karat*) that which is associated with the names and designations (*'eth shem*) of the vexing and grievous images and displeasing objects of religious veneration (*'atsab*) from (*min*) the Land and Earth (*'erets*) so that they are no longer recalled, proclaimed, or remembered (*wa lo' zakar*) ever again (*'owd*).**

**Moreover (*wa gam*), those who claim to have been inspired such that they speak for God (*'eth ha naby'*), along with the infamous and religiously defiling spirit (*wa 'eth ruwach ha tuma'ah*), I will invalidate and banish, disrobing with great animosity (*'abar*) from the Land and Earth (*min 'erets*).' (*Zakaryah 13:2*)**

**It shall come to pass (*wa hayah*) that if anyone (*ky 'ysh*) claims to speak as a prophet (*naba'*) again (*'owd*), then his father (*wa 'ab huw'*) and his mother (*wa 'em huw'*) will say (*'amar*) to the child they conceived and**



**bore** (*la huw' yalad*), **'You shall not continue to live** (*lo' chayah*), **for indeed** (*ky*) **you speak** (*dabar*) **lies, betraying others for no reason** (*sefer*), **in the name, place, and reputation** (*shem*) **of Yahowah** (*YaHoWaH*).'

**Then his father** (*wa 'ab huw'*) **and his mother** (*wa 'em huw'*) **who conceived and bore him** (*yalad huw'*), (*daqar*) **will pierce him and revile him** (*daqar huw'*) **along with what he predicts** (*ba naby' huw'*). (*Zakaryah* 13:3)

**On that day** (*ba ha yowm ha huw'*), **the individual** (*ysh*) **claiming to be able to foretell the future and speak for God** (*ha naby'*) **will** (*hayah*) **know that it is wrong and will be too embarrassed** (*bowsh*) **to share their revelation or dream** (*chizayowm huw'*) **through prophecy** (*ba naba' huw'*). **And he will not play religious dress-up** (*wa lo' labash 'aderth se'ar*) **in order to deceive** (*la ma'an kachash*). (*Zakaryah* 13:4)

**So** (*wa*) **he will say** (*'amar*), **'I am not a prophet** (*lo' naby'*). **I am an individual** (*'anoky 'ysh*) **who serves** (*'abad*) **the realm of mankind and the Earth** (*'adamah*). **Because indeed** (*ky*), **from** (*min*) **my youth** (*na'uwrym 'any*), **I have made merchandise of** (*qanah 'any*) **men** (*'adam*).'  
(*Zakaryah* 13:5)

**So, if someone asks him** (*wa 'amar 'el huw'*), **'What is this plague, how are the people impaired, and why this loss of life behind this devastating pandemic** (*mah ha makah 'ha 'eleh*) **that you have influenced by manipulating everything under your control** (*bayn yad 'atah*)?'

**And he will say** (*wa 'amar*) **regarding these associations and this path through life** (*'asher*), **'I was overwhelmed and stricken** (*nakah*) **in the house** (*beyth*) **of the one who appreciates and desires me** (*'ahab 'any*).'  
(*Zakaryah* 13:6)

**You have chosen to provide false testimony, gloating over your decision to be malicious, proud of your deceptions ('awar) which chisel away at Choreb (chereb) in opposition to My shepherd ('al ra'ah 'any) and against the empowered and strong man (wa 'al geber) who serves as My associate ('amyth 'any),' prophetically declares (na'um), Yahowah (יהוה) of the vast array of spiritual implements and heavenly messengers (tsaba'). (Zakaryah 13:7)**

**'When you choose to strike the Shepherd (nakah 'eth ha ra'ah), then the sheep are scattered and attacked (wa puwts ha tso'n). So then (wa), I will return, and My hand and influence will bring restoration (shuwb yad 'any) on behalf of ('al) these little ones (ha tsa'ar). (Zakaryah 13:7)**

**It shall come to exist (wa hayah) throughout (ba kol) the Land (ha 'erets),' prophetically predicts (na'um) Yahowah (Yahowah), 'the portion that is two-thirds (peh shana'ym ba hy') shall be cut off and eliminated (karath), perishing (gawa') and (wa) one-third (ha shalyshy) will be the remnant spared and preserved of them (yathar ba hy'). (Zakaryah 13:8)**

**I will come to be included among (bow') this one-third ('eth ha shalyshy). In the fire (ba ha 'esh), I will purge and refine them, perfecting them by removing their impurities, making them treasured and flawless (wa tsaraph hem) as one refines (ka tsaraph) silver which is highly desired ('eth ha kesep), all while examining them, verifying their genuineness (wa bachan hem) as one assesses the authenticity of gold (ka bachan 'eth ha zahab).**

**They will individually offer a summons and a welcome, calling out in (huw' qara' ba) My personal and proper name (shem), and I, Myself, will answer them (wa 'any 'anah 'eth huw').**

**I will say, confessing and declaring ('amar), “Each one (huw') is My family ('am).” And he or she will individually say (wa huw' 'amar), “Yahowah (Yahowah) is my God ('elohym 'any).” (Zakaryah 13:9)**

**Behold (hineh), a day (yowm) of return is coming (bow') to approach (la) Yahowah (Yahowah). And then (wa), that which is good and valuable (shalal) will be apportioned and assigned (chalaq) to you in your midst ('ath ba qereb 'ath). (Zakaryah 14:1)**

**‘I will gather (wa 'asap) all ('eth kol) of the people from different races and places (gowym) to ('el) Yaruwshalaim (Yaruwshalaim) to join the battle lines for war (la ha milchamah).**

**The city (ha 'iy) will be seized by force (lakad). The families and their houses (wa beyth) will be plundered (shasas) and the women (wa ha 'ishah – wives and mothers) will be raped (shakab). Half (chatsy) of the population of the city (ha 'iy) will leave (yatsa') as exiles (ba ha gowlah), but the remainder (wa yether) of the people (ha 'am) will not be cut off or banished (lo' karat) from (min) the city (ha 'iy).' (Zakaryah 14:2)**

**Then Yahowah (YaHoWaH) will come forth to serve (yatsa') and He will oppose (wa lacham) the Gentiles (ba ha gowym). For them (ha hem) it will be like a day (ka yowm) when he engages in battle, fighting a hostile force (lacham huw') during a time of war (ba yowm qerab). (Zakaryah 14:3)**

**On that specific day, His day (ba ha yowm ha huw'), He will be present, His feet standing ('amad regel huw') upon the Mount ('al har) of Olives (ha Zayth) which, for the benefit of the relationship ('asher), faces ('al paneh) Yaruwshalaim (Yaruwshalaim) on the east (min qedem). Then (wa) the Mount of Olives (har ha Zayth) will split into two (baqa') down the middle (chatsy huw') from**

(*min*) the east (*mizrach*) and to the west toward the Sea (*wa yam*).

**A great valley (*gay' gadowl*) resulting from the tremendous force (*ma'od*) will move (*muwsh*) half (*chatsy*) of the mountain (*ha har*) northward to conceal (*tsaphown*) and half of it to the south, toward the Negeb (*wa chatsy huw' negeb*). (Zakaryah 14:4)**

**'Flee (*nuws*) to the valley (*gay'*) of My Mountain (*har 'any*) because (*ky*) the gorge (*gay'*) will reach (*naga'*) the mountains (*harym*) of 'Atsal | Being Withdrawn and Separated so as to be Beside and Near (*'el 'Atsal*). You should withdraw (*nuws*) in the beneficial manner (*ka 'asher*) you escaped (*nuws*) from the presence (*min paneh*) of the earthquake (*ra'ash*) in (*ba*) the days (*yowm*) of King (*melek*) 'Uzyah ('Uzyah) of Yahuwdah (*Yahuwdah*).' (Zakaryah 14:5)**

**There will not be (*lo' hayah*) on His day (*ba ha yowm ha huw'*) a diminishing (*qipa'own*) of the esteemed and beloved, valued and respected (*yaqar*), light (*'owr*). (Zakaryah 14:6)**

**It shall be (*wa hayah*) the one (*'echad*) day (*yowm*) which (*huw'*) is known (*yada'*) to approach (*la*) Yahowah (*YaHoWaH*). Neither day (*lo' yowm*) nor night (*wa lo' laylah*) will exist (*hayah*). Then at the timing (*la 'eth*) of sundown (*'ereb*), there will be (*hayah*) light (*'owr*). (Zakaryah 14:7)**

**It will transpire (*wa hayah*) at this time (*ba ha yowm ha huw'*) that living waters (*chayym maym*) shall flow (*yatsa'*) from (*min*) Yaruwshalaim (*Yaruwshalaim*) – half (*chatsy*) of them toward (*hem 'el*) the Eastern (*ha qadmony*) Sea (*ha yam*) and half (*wa chatsy*) toward (*hem 'el*) the Western (*'acharown*) Sea (*ha yam*). They shall continually exist (*hayah*) with (*ba*) the summer fruit (*ha qayts*) as with (*wa ba*) the autumn harvest (*ha chereph*). (Zakaryah 14:8)**

**And then (wa) Yahowah (Yahowah) will at that moment (hayah) approach the king (la melek) over ('al) the entire (kol) Earth ('erets).**

**During that day, which is His time (ba ha yowm ha huw'), He will first and foremost be (hayah 'echad) Yahowah (Yahowah), with His one, singular (wa 'echad huw'), personal and proper name (shem). (Zakaryah 14:9)**

**And within her (wa ba hy') they will live (yashab). There will never again be (lo' hayah 'owd) a sanctioned possession or destruction (cherem). Yaruwshalaim (Yaruwshalaim) will be inhabited (yashab) safely and securely (betah). (Zakaryah 14:11)**

**So then (wa), this (zo'th) will be (hayah) the plague of rebuke (magephah) which ('asher) Yahowah (YaHoWaH) will inflict upon (nagaph) all the nations which and people who (kol 'eth ha 'am 'asher) organize to fight (tsaba') against ('al) Yaruwshalaim (Yaruwshalaim): Now, at this time (henah) their flesh will dissolve while their proclamations vanish (basar maqaq huw') as they are standing (wa 'amad) on their feet ('al regel huw'). And their eyes ('ayn huw') will melt (maqaq) in their sockets (ha chory). Their tongues (wa lashown huw') will liquefy (maqaq) in their mouths (ba peh huw'). (Zakaryah 14:12)**

**It shall come to pass (wa hayah) in (ba) that day (yowm ha huw') that Yahowah's (YaHoWaH) greatness, abundant power, and enormity (rab) around them (ba hem) will cause (hayah) consternation and confusion, anxiety and bewilderment (mahumah). So, people (wa 'ysh) will strong-arm other individuals (chazaq 'iysh yad) who are their fellow countrymen and evil associates who are similarly mistaken (rea' huw'). The hand of one (yad huw') will be raised ('alah) against ('al) the hand (yad) of another one of their rotten**

**companions and boisterous friends** (*rea' huw'*).  
(*Zakaryah* 14:13)

**Moreover** (*gam*), **Yahuwdah** (*Yahuwdah*) will participate, fighting and then dining (*lacham / lechem*) in (*ba*) **Yaruwshalaim** | **Source of Guidance on Reconciliation** (*Yaruwshalaim*). **And He will gather up and collect** (*'asaph*) **the wealth** (*chayl*) **of all of the surrounding** (*sabyb*) **Gentiles and their nations** (*ha gowym*), **including gold** (*zahab*) **and silver** (*wa kesep*).

**And then the offensive and treacherous religious garments** (*wa beged*) **from far and wide and in great abundance** (*la rob me'od*), (*Zakaryah* 14:14) will **similarly endure** (*wa ken*) **the rebuking plague** (*magephah*). **It will come upon** (*hayah*) **the flying and mobilized weapons, the troop transports and supply trucks** (*ha suws, ha pered, ha gamal, wa ha chamowr*), **along with whatever other beastly thing** (*wa kol ha bahemah*) **which is associated with them that may exist in their camps** (*'asher hayah ba ha machaneh ha hem*). **These too will experience the pandemic, be defeated, and then exterminated** (*ha magephah ha zo'th*).  
(*Zakaryah* 14:15)

**It will be** (*wa hayah*) **that everyone who survives** (*kol ha yathar*) **out of all of the gentile nations** (*min kol ha gowym*) **which have come against** (*ha bow' 'al*) **Yaruwshalaim** | **as the Source of Teaching and Guidance on Reconciliation** (*Yaruwshalaim*) **will ascend** (*'alah*) **to the degree necessary** (*min day*) **year after year** (*shannah ba shannah*) **to show up and make a declaration** (*chawah*) **to the king** (*la melek*) **and to celebrate** (*wa la chagag*) **the Festival Feast** (*'eth chag*) **of Sukah** | **Camping Out** (*ha Sukah*) **with Yahowah of the spiritual implements** (*Yahowah tsaba'*).” (*Zakaryah* / Remember Yah / Zechariah 14:16)

It will be the day of days – the most extraordinary moment of all time. While bad for those who oppose Yahowah, it is the beginning of forever for those who love Him.

☩

*Showa’* | Worthless

*Pursuit of Lifelessness...*

As we turn the page, the voice and time have changed, but not the subject, inspiration, or message. Howsha’ is speaking to Yisra’el as Yahowah’s prophet. Having just declared what will transpire at the conclusion of the 6<sup>th</sup> millennium removed from the Garden, addressing our time, Howsha’ has returned to his own – seven hundred years before the prophesized and glorious dawn of the 4<sup>th</sup> millennium.

To set the scene, Howsha’ begins by describing the problem. The prophet says:

“**Ephraym** (*Ephraym* – Worthless Ashes) **surrounds me** (*muwsab* ‘any – encircles me) **with delusional lies and debilitating myths** (*ba kachash* – with mendacious deceptions, none of which conform to reality, and with emaciating and sickening hypocrisy) **and the family** (*beyth* – the home) **of Yisra’el** (*Yisra’el* – individuals who strive against and contend with God) **with incapacitating and deliberately misleading betrayals of trust** (*wa ba mirmah* – with treacherous delusions, elaborate frauds, and the disappointing intent to beguile).

**In addition** (*wa*), **Yahuwdah** (*Yahuwdah* – the Beloved of Yah) **is yet again** (*‘owd* – is repetitively and continually) **disassociating from God** (*ruwd* ‘im ‘el – wandering away from God, restlessly roaming around by going with the flow, thereby troubling the Almighty (qal participle)), **even against the Set-Apart One** (*wa* ‘im



*qodesh*) **who is trustworthy and reliable** (*aman* – established and confirming, steadfast and dependable, verifiable and enduring (nifal participle masculine singular – Yah is responsible for and benefits from being demonstrably honorable and responsible)).” (*Howsha* / He Saves / Hosea 11:12)

Yisra’el was steeped in a brew of lies. Even Yahuwdah would be sickened by them. Collectively, they were incapacitated and debilitated as a result of deliberately misleading religious, political, and even economic delusions.

To their credit, the scholars behind the JPS got this one mostly right: “Ephraim compasseth Me about with lies, And the house of Israel with deceit; And Judah is yet wayward towards God, And towards the Holy One who is faithful.” While it is a judgment call, I did not capitalize “Me.” Since Yahowah isn’t surrounded by lies, I think that this is in Howsha’s voice. Also, *aman* is about being trustworthy and reliable, not faithful. But other than those missteps, the JPS, along with errantly referring to Yahowah as *Choly* | Holy, their rendering was plausible.

The KJV, however, was not even close with their conclusion: “Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God, and is faithful with the saints.” There is no basis within Howsha’s statement or in reality for “ruleth,” “obeys,” “faithful,” or “saints.” Moreover, they completely misrepresented *ruwd*, which speaks of dissociating, not ruling or obeying.

The fact is that Yahuwdah was wandering away from God, like ‘Ephraym, and so it is only Yahowah who is being truthful. Further, there is nothing more disrespectful than replacing the *Qodesh* | Set-Apart nature of Yahowah with the religious myth of “saints.”

Similarly, the NLT got this all twisted around: “Israel surrounds me with lies and deceit, but Judah still obeys God and is faithful to the Holy One.” While Yisra’el and ‘Ephraym have often been interchangeable, since both names were used, for this to have been called a translation, both should have been conveyed.

Not only is there no basis for “obeys” in this statement, but there is also no such word in Hebrew. Moreover, *ruwd* is the opposite of compliance. And, therefore, even if there were a connection between obeying and being faithful, the only one who was acting honorably was Yahowah, not Yahuwdah. And speaking of Yahowah, He is not “Holy.”

‘Ephraym, represents the worthlessness of religion and politics. No matter the flavor, the lies are always delusional, and the myths are debilitating. Religion, like politics, is mendacious, comprised of emaciating and sickening hypocrisy.

And while such deceptions lead away from the *Qodesh* | Set-Apart One, they do the greatest harm when flaunted within the Home of Yisra’el. They incapacitate and deliberately mislead God’s people. Judaism would become an elaborate fraud used to beguile Jews.

As a group, *gowym* have never been associated with God, therefore, it is only Yisra’el, which includes Yahuwdah, that can *ruwd* | disassociate from Yahowah. They have wandered aimlessly away, troubling the Almighty in the process.

This distinction continues to be the moral of this story. Gowym as a whole are worse than Yahuwdym. But since Yahowah revealed Himself to Yisra’el and has done so much for His people, God is more critical of them than others. And throughout Howsha’, the reason the prophet is so condemning of ‘Ephraym, Yisra’el, and Yahuwdah is that he is trying to awaken them from their slumber so that they return to Yahowah.

Since the *Qodesh* | Set-Apart One *'aman* | is established as trustworthy and reliable, even verifiable, it stands to reason that the best way to approach God is by trusting and relying upon what He has conveyed. So why then do the religious put their faith in their own testimony rather than depend upon His?

**“Ephraym** (*'Ephraym* – Useless Dust) **associates with, he befriends and shepherds on behalf of, attending to while enabling an evil** (*ra'ah* – he accompanies while sharing common interests and vices with his familiar and decidedly troubling and harmful) **spirit** (*ruwach*).

**He pursues and chases after** (*wa radaph* – he follows) **that which blows in and is received from the East** (*qadam* – the previous ways and practices of the East) **all of the time** (*kol ha yowm*).

**He continually increases** (*rabah* – he acts to make more prevalent and numerous (hifil perfect)) **the delusions associated with false gods** (*kazab* – religious myths which are counter to reality) **and the resulting plunder, oppression, and destruction** (*shod* – and the violence and looting, subjugation and devastation which follows).

**They establish** (*karat* – they cut) **a covenant** (*beryth* – an agreement) **with 'Ashuwr** (*'Ashuwr* – with the Goddess of Good Fortune and the Blessed Mother of God, with Assyria, pagan mythology, and Christianity).

**And so** (*wa*), **that which is fruitful and desirable** (*shemen* – the olive oil for anointing, the fat and best of the land, that which grows and is productive) **is directed toward** (*yabal* – is brought to and taken by) **the religious and political oppressors** (*la mitsraym* – to the despots who persecute and the tyrants of military and economic subjugation, to the authority figures who cruelly enslave, restrict, and confine).” (*Howsha' / He Liberates / Hosea 12:1*)

Yahowah, His *Ruwach Qodesh* | Set-Apart Spirit, and *tsaba' mal'ak* | orderly arrangement of spiritual messengers and envoys are not the only spiritual beings in the universe. *Ha Satan* | the Adversary and his cadre of demons are also *ruwach*. Further, it becomes obvious the spirits 'Ephraym was associating with were evil because of everything God has just said of them.

In the previous statement, it was revealed that 'Ephraym was promoting delusional lies, debilitating myths, and mendacious deceptions. He was acting like a complete hypocrite to the detriment of God's people, incapacitating Yisra'el by deliberately misleading them while betraying their trust. The elaborate fraud promoted by the religious leaders estranged even Yahuwdah from Yahowah, causing them to stray from God.

Therefore, when we read in the next line, stating that 'Ephraym was *ra'ah ruwach*, we realize that these spirits were evil accomplices, decidedly harmful coconspirators and misleading shepherds. The *ruwach* were familiar to 'Ephraym because they shared the same interests and vices.

Deception is Satan's trademark. Religion is the Devil's business. Counterfeiting is demon methodology. Estrangement from God is always the result.

By saying that 'Ephraym *radaph* | pursues and chases after *qadam* | that which blows in from the East, we know that his religious philosophy originated in Babylon where it was initially conceived and practiced. Babel is not only where the *Bel* | the Lord was worshiped as God, it was in *Babel* | Babylon that the preponderance of people were confused and confounded by intermixing political and religious myths while commingling truth and lies. The English term, Bible, comes from Babel and means "With the Lord." It is a wicked web.

However, Yisra'elites were not content to simply adopt what they had received from the East. They

embellished and augmented the religion, ultimately authoring the Babylonian Talmud and their spiritualist, Zohar, for Kabbalah. False gods were worshiped by those who would reject Yahowah. And as a result, the people were oppressed and plundered, subjugated and devastated. For Yisra'el, their alternative covenant would be as impoverishing as would be Christianity's. And that is perhaps why it was with 'Ashuwr, the goddess whose mythology was incorporated wholesale into Christianity – the religion most responsible for oppressing Jews. All that was desirable, enabled anointing, or promoted growth was forfeited and directed elsewhere.

This all leads to a provocative assessment. God is going to hold Ya'aqob responsible for Yahuwdah being contentious. And in this context, the reason is that Ya'aqob manifests and represents what Yisra'el would become.

**“Yahowah (𐤆𐤏𐤃𐤇 | YaHoWaH) has a dispute (wa ryb – is in conflict and contention with, has a quarrel and grievance) against Yahuwdah ('im Yahuwdah – with the Beloved of Yah). So ('al la) Ya'aqob | I Supplant (Ya'aqob – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am the heel; from 'any – me, myself, and I are 'aqab – to receive the benefits or endure the ramifications of outmaneuvering and encroaching by perniciously and fraudulently assailing, such that I am a heel), He will hold accountable (paqad – therefore, Reward or Consequence, Jacob, the father who became Yisra'el) according to his ways (ka derek huw' – in keeping with his conduct) and (wa – while also [from 4QII]) consistent with his deeds and practices (ka ma'alal huw' – according to the things he has done).”**  
*(Howsha' / He Delivers / Hosea 12:2)*

Even before we begin our analysis, I must ask the Christian theologians responsible for the *King James Version* and *New Living Translation* why they were unwilling to correct their errant assessment of Yahuwdah in the previous statement in light of this one. Why didn't they go back and correct their mistake after reading God's pronouncement regarding Yahuwdah? Obviously, they are in conflict with Yahowah, and the grievance is so significant that God has vowed to hold their forefather accountable for what he did that precipitated this quarrel.

Just as 'Ephraym is being used interchangeably with Yisra'el, so too is Ya'aqob. The distinction is that, while 'Ephraym always excludes Yahuwdah and Benyamyn, Yisra'el can include or exclude them depending upon the context, and Ya'aqob includes everyone – including the patriarch, himself.

In this pronouncement, Yahowah is going to hold Ya'aqob accountable for what he did during his life which has led to Yahuwdym being argumentative and contentious with Him. Recognizing that Yahowah's argument with Yahuwdah is that they have corrupted His message, misled His family, and misappropriated His name while pursuing their own agenda rather than trusting Him, we must now look to see if these same issues are modeled in Ya'aqob's life.

Before we begin, I want to set the stage so that we can consider the derogatory aspects of Ya'aqob's life which led to this prophetic pronouncement within the bigger picture, recognizing that he was beloved by Yah while his brother was hated by God. As was the case with 'Adam, Chawah, Noach, 'Abraham, Sarah, and Yitschaq, Ya'aqob was a complex character with redeeming and reprehensible moments punctuating a rather extraordinary life. If we are searching for someone who acts admirably almost all of the time, there is only one man in Yahowah's story who lives

up to that standard – the man through whom Yahowah rescued His people and delivered His Towrah.

In what follows, I am going to share the three episodes in Ya’aqob’s life which I think explain why Yahowah is singling him out and, indeed, is blaming him for many of Yahuwdah’s contentious notions. In so doing, however, I do not want you to lose sight of the fact Ya’aqob prevailed in the end, as will Yisra’el. Of all of the men who have ever lived, Ya’aqob’s life is among the most extraordinary – putting him in the company of ‘Abraham and Sarah, Moseh and Yahowsha’, Shamuw’el and Dowd, Yasha’yah and Yirma’yah. Ya’aqob’s name is not only found on Yahowah’s lips, God identifies with him.

When striving to appreciate why Yahowah inspired Howsha’ to say these things about Ya’aqob, it behooves us to begin by examining how Ya’aqob became known as Yisra’el. For that, we turn to *Bare’syth* 32, where we find Ya’aqob, who having met with Yahowah’s *mal’ak* | spiritual envoys, sends them off to reestablish his relationship with his brother, ‘*Esa’ow* | Esau. He fears him and is trying to placate him because of the way he has treated his brother in the past.

As we commence our review, you may have noticed that the preceding statement contained a significantly harsher definition of Ya’aqob than any seen in these translations previously. And while this one is accurate and deserved, as the father of the Children of Yisra’el and as a recipient of the Covenant’s blessings, I have been reluctant to use it. But now in this context, and in light of where God is taking us, it is not only justified but necessary.

As a compound of ‘*any* | me, myself, and I and ‘*aqab*, *Ya’aqob* conveys “I supplant because I am the one who replaces and supersedes by circumventing and overreaching using treacherous means. I will accept the rewards and suffer the consequences of being deceitful and

insidious in substituting myself for another while seeking acclaim, wealth, and power. My approach could be considered slippery and sly because I am a heel.” *‘Aqab* means “to receive the benefits or endure the ramifications of outmaneuvering and encroaching by perniciously and fraudulently assailing the rights of others.”

As we pick up the story of how Ya’aqob came to embody and become known as Yisra’el, it is readily apparent that he has prospered. He has two wives, eleven children, lots of workers, and large herds. And yet, he is quaking in his sandals as he begs Yahowah for help by reminding God of the promises he believes Yahowah had made to him one night as he was sleeping.

God does not respond to his plea, so Ya’aqob goes ahead with his ill-advised plan to appease *‘Esa’ow* | Esau. All the while, based upon the way Ya’aqob had cheated and robbed *‘Esa’ow* in the past, he deems it prudent to hide his family and the remainder of his flocks from his brother whom he believes would prefer to attack and rob him than forgive him. So, recognizing that he was hiding himself, his family, and his possessions from his brother rather than trusting God, we learn of the man who craved forgiveness...

**“*Ya’aqob* | I Supplant** (*Ya’aqob* – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am the heel; from *‘any* – me, myself, and I are *‘aqab* – to receive the benefits or endure the ramifications of outmaneuvering and encroaching by perniciously and fraudulently assailing, such that I am a heel) **was left** (*yathar* – remaining behind) **alone and by himself** (*la bad huw’* – he was set apart and unaccompanied).



**Then he wrestled** (*wa 'abaq* – and he struggled, grappling with while seeking to apply his leverage over, and as ash and dust, he attempted to float away from (nifal imperfect – Ya'aqob consistently fought him off to enjoy the benefits of gaining leverage over)) **the individual** (*'iysh* – the man who was present, the person he had become, the persona) **within him** (*'im huw'*) **until** (*'ad* – as a witness up to the point) **the darkness had been lifted away and withdrawn and there was the dawning of a new day with increasing light** (*'alah ha Shachar* – the retreat of Shachar, the taking away of the blackness, and the ascent of the dawn, where increased enlightenment could be diligently sought and pursued (qal infinitive – this struggle between light and darkness was intense, defining, continuous, and genuine)).” (*Bare'syth / In the Beginning / Genesis 32:24*)

We are never told the identity of the *'iysh*. But based on what preceded this encounter and what follows, it is evident that Ya'aqob was wrestling with himself. He had some serious issues that had to be resolved, and the impending encounter with his brother was the catalyst for facing them.

Ya'aqob was praying to God rather than listening to Him. He was trying to reacquaint himself with and appease someone Yahowah hated, repeatedly referring to *'Esa'ow* | Esau as “my lord” and to himself as “his servant.” And unlike Moseh and Dowd after him, he had all of the courage of a panicked rabbit. He was preoccupied with being blessed as opposed to being of benefit to others. He was insecure and self-absorbed. He was desperate for the approval and forgiveness of a family member who, by all rights, should have hated him.

Since we were told explicitly that “Ya'aqob was left alone by himself,” it is apparent that he was struggling with his own internal issues, with being a man, a husband, a father, a shepherd, an employer, and most of all, being the

patriarch of the Covenant. Until he could overcome his fears, his doubts, his need to be served rather than serving, and his propensity to be dishonest and duplicitous, he was but a shadow of what he needed to become.

The verb used in this statement, *'abaq*, means to grapple with someone. It speaks of trying to gain leverage over another. The one struggling sees some aspect of themselves as infinitesimal and wants it to float away. This is more indicative of a fight against our darker nature rather than a sane approach to contending with God. Therefore, the *'ysh* | persona was an unwanted aspect of his character. And in this regard, *'im huw* can mean “within him” or “against him.”

*'Alah* was scribed as a verbal noun. It is indicative of rising and ascending, of lifting off and taking away. It can also be translated as to withdraw and remove. It serves to convey Ya'aqob's desire to eliminate these undesirable aspects of his personality.

As a verb and as a noun, *ha Shachar* speaks of many things, including trying to ward off darkness while seeking to pursue the light, in addition to establishing an enlightened relationship for a new day. While it can convey dawn or daybreak, had that been the intent, *boqer* | morning would have been a better, less provocative choice. And that is because Yasha'yah, when disclosing the Babylonian origins of Satan in the 14<sup>th</sup> chapter of Isaiah, reveals that Heylel ben Shachar is seeking to be seen as God, as more important than Yahowah.

However, since Shachar is not ascending, and Ya'aqob would not be seeking his approval, our best option is to see Ya'aqob trying to *'alah* | mitigate the influence Satan has had on the world surrounding him, even as he may have stunted his own growth.

**“So when (*wa*) he perceived that (*ra'ah ky* – he saw and considered that (*qal* imperfect)) he could not prevail**

**against himself** (*lo' yakol la huw'* – he could not accomplish what he sought to overcome to achieve this influence over himself (qal perfect)), **he inflicted pain by striking** (*naga* – he made contact by touching rather violently and thus grabbing) **his genitals with an open hand** (*ba kaph yarek huw'* – with the palm or hollow of the hand against his testicles, loins, hip, thigh, or side).

**Ya'aqob's | I Supplant** (*Ya'aqob* – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am the heel; from '*any* – me, myself, and I are '*aqab* – to receive the benefits or endure the ramifications of outmaneuvering and encroaching by perniciously and fraudulently assailing, such that I am a heel) **open hand upon his genitals** (*ba kaph yarek huw'* – his palm on his loins, hip, thigh, or side) **caused them to be wrenched and sprained** (*yaqa'* – twisted out of place and dislocated) **as he wrestled and struggled against himself** (*ba 'abaq huw' 'im huw'* – with him grappling with himself while seeking to apply his leverage over what he had become, so that his less significant nature would float away (nifal infinitive – Ya'aqob was struggling with himself, expecting to benefit by striking himself in this battle with his inner nature)).” (*Bare'syth* / In the Beginning / Genesis 32:25)

The testes synthesize testosterone, the hormone essential for a man if he is to act like one. It plays an important role in strengthening our bones so that we can stand upright. It assists in building muscle mass, and thus increasing strength, so that we have the ability to defend those we love and fight for what is right. Testosterone also supports our bodies through the production of red blood cells, making us less susceptible to disease. It can minimize

fat content and increase our metabolism so that we are more active and engaged. And of course, in addition to testosterone increasing the male sex drive, it is responsible for sperm production – something which is essential to being the father of a great nation.

In the modern vernacular, Ya'aqob needed to grow some cojones. Therefore, in this battle against the worst of his nature, he grasped hold of his as if to say: I've got 'em and need to start using them. I've run away and capitulated too many times so now I need to stand up for myself, my family, the birthright I claimed, and my God. But if you find this too graphic and a little offensive, even sexist, then he struck his side or hip rather than his loins.

**“And then he said (*wa 'amar* – he thought), ‘You should want to be released and sent away from me (*shalach 'any* – you should let go and be set free of me (piel imperative)) because (*ky*), by lifting away and withdrawing the darkness, there will be the dawning of an enlightening new day (*'alah ha Shachar* – with the retreat of Shachar and taking away of the blackness, the ascent of dawn will bring increased light (qal perfect – this struggle between light and darkness actually occurred at this moment)).’**

**However (*wa*), he went on to say (*'amar*), ‘I will not send you away (*lo' shalach 'atah* – I do not want to dispatch you, letting you (masculine singular) go) unless accompanied by (*ky 'im*) you commending me and praising me (*barak 'any* – you showing favoritism toward me, acknowledging that I'm better and more worthy, thereby blessing me (piel perfect)).’” (*Bare'syth* / In the Beginning / Genesis 32:26)**

There was a debilitating shadow hanging over Ya'aqob, causing him to tremble in the darkness. And while he wanted to come out of the shadows and shed his darker nature, insecurity craves praise. So Ya'aqob wanted

the departing worst of himself to applaud what would be left in anticipation that there would be a better version of himself emerging into the light of a new day.

But there would be no blessing – just rebranding. A name that meant I Supplant in an Insidious Way and which, therefore, spoke of him defrauding his brother out of his birthright and blessing, would be changed to one nearly as duplicitous: *Yisra'el* | to Contend Against or Endure With God. His internal struggles were not resolved. They became bigger. Ya'aqob would become characteristic of *Yisra'el* – and while that can be good, it seldom was in practice.

**“So, he asked of him** (*wa 'amar 'el huw'*), **‘What is your name** (*mah shem 'atah* – how are you known and perceived, what is your reputation)?”

**And he replied** (*wa 'amar*), **‘Ya'aqob | I Supplant** (*Ya'aqob* – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am a heel; from *'any* – me, myself, and I are *'aqab* – to receive the benefits or endure the ramifications of outmaneuvering and encroaching by perniciously and fraudulently assailing, such that I am a heel).” (*Bare'syth* / In the Beginning / Genesis 32:27)

It was an unflattering moniker. From *'any* and *'aqab*, Ya'aqob's name revealed that he would receive the benefits and suffer the consequences of circumventing and overreaching, being held to account for what he has done. He had deceived his brother and father in pursuit of wealth and acclaim. His name serves as an affirmation of Howsha's most recent revelation.

Naturally, Ya'aqob was uncomfortable wearing this badge and wanted the rebranded version of himself to bear a different name – that of the nation he had fathered. It is as if Ya'aqob craved confirmation of the blessing he perceived Yahowah had offered relative to the Covenant to such an extent that he chose to embody its fulfillment.

The impetus had been his guilt, his recognition that he had taken what belonged to his brother at his mother's insistence. And now, he wanted his brother to forgive him and accept him. Alone in the darkness, fearful that his brother, 'Esa'ow | Esau, would take what would have been rightfully his, Ya'aqob wanted to remove the moniker that announced what he had done. So, he created a new identity by reaching into the past.

His grandfather, 'Abraham, was a bit of a scallywag, having pimped out his wife, Sarah, on two occasions to enrich himself. Since neither Leah nor Rachel would be impressed with that choice, the individual who was struggling to become a man, chose the name of the most important woman in the history of humankind – Sarah. He would become 'Iysh-Sarah-'El | Yisra'el. The 'iysh | individual who would emerge from this bout with himself would *sarah* | engage and endure with 'el | God. The man, who had to check to verify he had a pair, chose to name himself after the woman with the cojones to laugh in God's face and endear herself to Him in the process. (As an interesting insight, *yarek* | testicles / genitals / loins is actually a feminine noun.)

So, in this battle between who he had been and what he wanted to become, Ya'aqob's alter ego proposed...

**“He said (*wa 'amar*), ‘Lo' Ya'aqob | Not a Heel Who Encroaches (*lo' Ya'aqob* – no longer Reward or Consequence, let's not suffer the effect of circumventing and overreaching, of being the one who replaces and supersedes by treacherous means, no longer the duplicitous**

and insidious one who substitutes himself for another while seeking acclaim, wealth, and power).

**Your name and reputation** (*shem 'atah* – your proper designation) **should now be spoken** (*'owd 'amar* – as a witness should be designated) **by contrast as** (*ky 'im*) ***Yisra'el* | an Individual who either Engages and Endures with God or Contends Against the Almighty** (*Yisra'el* – I will either struggle and fight with God or be empowered and liberated by the Almighty; from a compound of *'yish* | an individual who *sarah* | wrestles or engages with *'el* – God).

**This is because** (*ky*), **even as you have struggled with God, you will engage and endure with the Almighty** (*sarah 'im 'elohym* – you will prevail and be empowered by God, you will be liberated and persevere with the Almighty) **and with human nature** (*wa 'im 'yish* – and against the individual persona), **becoming more capable while gaining understanding and confidence** (*wa yakol* – with a newfound ability, the capacity to prevail under stress, to be more daring and bold (qal imperfect)).” (*Bare'syth* / In the Beginning / Genesis 32:28)

For the *'yish* | individual haunted by his past and struggling with his future identity, his legacy would be known as *sarah 'im 'elohym*. He and his descendants would be afforded the opportunity to prevail with God. Those who did not contend with Him would be blessed as had been Sarah – the mother of the Covenant.

The best news is that Ya'aqob would grow, gaining understanding and confidence as a result of this dark episode in his life. His character was forged by overcoming rather than circumventing.

You will notice that, when Ya'aqob asked his alter ego to identify himself, his departing insecurities responded with “Why would you ask?”

**“Then (wa) Ya’aqob | I Supplant (Ya’aqob – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am a heel) inquired (sha’al – he requested by asking, questioning), ‘So please speak, announcing in an informative way (wa ‘amar nagad na’ – now I plead with you to say, reporting) your name (shem ‘atah – your designation and reputation).’**

**But he replied (wa ‘amar), ‘Why would you ask (mah zeh sha’al – why is it that you would inquire about, and how is it that you are questioning, wanting to know) my name (la shem ‘any)?’**

**So then (wa sham) he provided some encouragement, saying some nice and commendable things about him (barak ‘eth huw’ – he exchanged some positive and uplifting comments regarding him, assuring him that he was worthy).” (Bare’syth / In the Beginning / Genesis 32:29)**

For twenty-two years and still counting, I have been committed to going where Yahowah’s words lead. When He insinuated that there were issues with ‘Adam and Chawah, we addressed them. When it became apparent that ‘Abram was neither particularly bright nor ethical, we did not sweep this narrative under the sands of time. We have honestly addressed the failings of the most remarkable of men, including Moseh and Dowd. We have dealt with the issues of Yisra’el as they have been presented to us. And now we are confronting Ya’aqob’s struggle to become a man – to live down one name and live up to another.

I understand that there will be some who do not like this interpretation of events. But what is the alternative? Clearly, Ya’aqob was haunted by what he had done to his



father and brother. He was so plagued by his personal insecurities that they influenced his thinking and affected his relationship with Yah. And during the bout, he was alone, dealing with the issues which had caused him to go into hiding. Moreover, we are here because Yahowah brought us to this place, telling us that He was going to hold Ya'aqob accountable for what he had done to make Yahuwdah contentious.

During this moment of introspection in the darkness, Ya'aqob was not wrestling with Shachar as I had once thought, nor was he contending with God. So, if we are to be honest with the script, this is where the narrative leads.

Moreover, it is consistent with the portraits painted of the other characters in Yahowah's unfolding story. Each individual is unique, gifted and challenged, as are we all. God did not choose perfect individuals, but rather real ones. And since He is responsible for providing this narrative to Moseh and asking him to incorporate these details into His Towrah, God wants us to accept the realization that He likes to work through individuals like Ya'aqob, those with strengths and weaknesses.

In this way, we witness Yahowah's ability to overcome the worst of us to make the best of us. And equally important, when we witness God's unfolding story with a cast of characters not dissimilar from you and me, we are invited to see ourselves becoming part of it.

Returning to the scrutiny of the world around him, Ya'aqob did not want anyone to see his vulnerabilities, to recognize that he had been battling with himself, or to realize that he had chosen his new name. So, he would say that he had been wrestling with God, and not only prevailed, but lived to recount his story from his perspective.

**“So then (*wa*), *Ya'aqob* | I Supplant (*Ya'aqob* – I am the one who replaces and supersedes by circumventing and**

overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am a heel) **continually and actually called** (*qara'* – he proclaimed and announced (qal imperfect)) **the name of the place** (*shem ha maqowm* – the renown of this location to take a stand) **Pany'el** | **Turning to God and Facing the Almighty** (*Pany'el* – to turn to face the appearance and presence of the Almighty; from *panah* – to turn toward and approach *paneh* – the presence, appearance, and face of 'el – God).

**This is because** (*ky*) **I have seen** (*ra'ah* – I have looked at (qal perfect)) **God** (*'elohym*) **face-to-face** (*paneh 'el paneh*) **and my soul** (*wa nepesh 'any*) **has been spared** (*natsal* – has been delivered and spared, rescued for danger to benefit from a more favorable approach (nifal imperfect)).” (*Bare'syth* / In the Beginning / Genesis 32:30)

No doubt, this is what Ya'aqob chose to call this dark chapter in his life. But it was his poor choices, those which were in opposition to the will of God, that had led to his current predicament. He was no more wrestling with God than was his life spared after confronting Him. He was cowering in fear of 'Esa'ow, not Yahowah.

Furthermore, there is no mention of a *mal'ak* in this story – nor of *'elohym*. Ya'aqob's adversary is an *'iysh* | individual throughout. And the only person present was Ya'aqob, himself.

If we are to believe Ya'aqob's spin on these events, how is it that a man can fight with a *mal'ak* or *'el* and prevail? How is it that a man expects to receive Yahowah's blessings and support for something he wants when it is something God has vehemently opposed? When he hears nothing from Yahowah after pleading with Him, how is it

that in hiding, he claims the unspecified blessings from the unidentified individual were Divine? And if it had been Yahowah who changed his name, why didn't Ya'aqob embrace it after emerging victorious?

The reality of these events is that Yahowah hated 'Esa'ow | Esau, and He wanted him as far away from Ya'aqob | Yisra'el and the Beryth as possible. Ya'aqob's desire for forgiveness for having lied to his father and having cheated his brother was misdirected. And therein is the purpose of this story. Ya'aqob would model what Yisra'el would become. The best and worst of both were now on display.

And please, let's dispense with the popularly held religious notion that Jacob wrestled with God and won or even with a spiritual messenger and prevailed over him. That is not possible, nor is it appropriate. Therefore, no matter what you and I may think of Ya'aqob, his portrayal of this event is inaccurate – and it was not the first time he would play this dangerous game.

The story of how Ya'aqob deceived Yitschaq is recounted in *Bare'syth* / Genesis 27. Therein, 'Esa'ow is apprised by Yitschaq of what Ya'aqob has done to mislead his father and defraud him.

**“He said** (*wa 'amar* – he (Yitschaq) stated), **‘Your brother** (*'ach 'atah*) **came** (*bow'* – arrived) **dishonestly, deceptively, and treacherously with the intent to betray** (*by mirmah* – deliberately perpetrating a fraud by being misleading). **He has grasped hold, accepted, and taken away** (*laqach* – he has received and obtained) **your blessing** (*barakah 'atah* – the accommodation and encouragement intended for you).’ (*Bare'syth* 27:35)

**So he said** (*wa 'amar* – he responded), **‘Was he not rightly pronounced and named** (*ha ky qara' shem huw'*) **Ya'aqob | I Supplant** (*Ya'aqob* – I am the one who replaces and supersedes by circumventing and

overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am a heel) **for he has grasped my heel to restrain and circumvent me, ultimately supplanting me** (*wa 'aqab 'any* – he has treacherously held me back using conniving and deceptive tactics, deliberately tripping and hindering me, insidiously overreaching against me (qal imperfect)) **these two times** (*zeh pa'am 'eth* – on both occurrences, then and now)?

**He took away** (*laqach* – he obtained) **my birthright** (*bakorah 'any* – my privileges as the firstborn) **and now, behold** (*wa hineh 'atah*), **he has taken** (*laqach* – he has obtained) **my blessing** (*barakah 'any* – my gifts and benefits).” (*Bare'syth / In the Beginning / Genesis 27:36*)

Based upon the assessment of his father and brother, my deductions regarding the deficiencies in Ya'aqob's character appear mild. Clearly, he had issues. Nonetheless, he may have been the best draw in a lousy deck.

Ya'aqob's father said of him what Yahowah has been saying of Yisra'el throughout Howsha'. He was dishonest, deceptive, and treacherous in his intent to betray. The fraud he was perpetrating was premeditated and deliberate. And as a consequence the inheritance of the Covenant, Yisra'el's birthright, was compromised.

After the blessings, the brothers went off in search of brides. *'Esa'ow* | Esau went to reconnect with *Yshma'el* | Ishmael and promptly claimed his daughters while Ya'aqob headed to *Charan* | Haran, which would have been a month away on foot.

The text reads: **“Then Ya'aqob | I Supplant** (*wa Ya'aqob* – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of

being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly because I am a heel) **withdrew from** (*yatsa' min*) **Ba'er Sheba' | the Well of Seven Promises** (*Ba'er Sheba'* – the spring of seven oaths) **and walked** (*wa halak* – and moved, journeying) **to Charan | to be Scorched by the Sun** (*Charan* – to be burned and bound by the loins, maimed and mutilated, even plagued and diseased, then scornfully reproached; typically transliterated Haran). (*Bare'syth* 28:10)

**Falling down, he was stricken, and he pleaded for assistance** (*wa paga'* – he had a stroke and nearly died, encountering the need for help after a random, but violent, accident (qal imperfect)) **within that place** (*ba ha maqowm*). **He stayed through the night there** (*wa lyn sham*) **because the sun had come and gone** (*ky ha shemesh*).

**He selected and obtained** (*wa laqach* – he chose and grasped) **from the stones** (*min 'eben*) **of that place** (*ha maqowm*) **one he could set** (*wa sym* – he could put and appoint) **as his headrest and pillow** (*mara'showth huw'* – as his cradle). **Then he lay down** (*wa shakab*) **in that place** (*ba ha maqowm ha huw'*). (*Bare'syth* 28:11)

**He started dreaming** (*wa chalam* – he saw images perceived thoughts during an altered state of awareness as he slept), **and behold, livening the narrative and changing the scene** (*wa hineh*) **a ladder** (*sulam* – the ascending structure of a stairway) **standing prominently** (*natsab* – erected rigidly) **on the Earth** (*'erets*).

**And the top** (*ro'sh* – the crucial part and source, even the beginning) **of it** (*huw'*) **touched** (*naga'* – contacted) **the Heavens** (*ha Shamaym*). **Further enhancing the story** (*wa hineh*), **the messengers of God** (*mal'ak 'elohym* – the spiritual implements and heavenly envoys of the Almighty)

**were ascending** (*'alah*) **and descending** (*wa yarad*) **with it** (*ba huw*'). (*Bare'syth* 28:12)

While we are not told the extent of the accident or how long our troubled journeyman pleaded for help after his fall, we know that he hit his head and became considerably less aware than he had been previously. He even channeled his inner Babylonian and Muhammad with the stairway to heaven and by choosing one of the stones to ultimately venerate.

*Charan* | Scorched by the Sun was not a desirable destination, but he was in no better place with his head cradled on the rock. Ya'aqob was likely hallucinating – or at the very least, he was in an altered state of awareness. Nonetheless, he perceived that what he was dreaming was real, and in that way, it became his reality.

**“Behold** (*wa hineh*), **Yahowah** (*Yahowah*) **stood** (*natsab*) **either above or on it** (*'al huw*') **and He said** (*wa amar*), **‘I am Yahowah** (*'any* *Yahowah*), **the God** (*'elohym*) **of ‘Abraham** (*'Abraham*), **your father** (*'ab atah*), **and also** (*wa*) **the God** (*'elohym*) **of Yitschaq** (*Yitschaq*).

**The land** (*ha 'erets*) **which** (*'asher*) **you** (*'atah*) **lie** (*shakab*) **upon** (*'al*), **it to you** (*hy' la 'atah*) **I will give it** (*nathan hy'*) **and also to your descendants** (*wa la zera' atah*).” (*Bare'syth* / In the Beginning / Genesis 28:13)

There is no heavenly ladder, God does not stand above this nonexistent device. A spiritual being can effortlessly navigate through space and time, traveling through dimensions greater than our own, and as such would never avail themselves of anything of the sort.

This also leaves us to question why, if Yahowah spoke to him on this occasion, God did so after an accident when His audience was asleep. That is not how He spoke to 'Adam, Noach, 'Abraham, or Yitschaq. And yet, Yisra'el

would appear comatose after each time Yahowah spoke to them. So, this may have been the reason, with God modeling Yisra'el's response.

Obviously, 'Abraham was not Ya'aqob's father. But since Yitschaq was exceedingly disappointed with Ya'aqob for having deliberately deceived him, in Ya'aqob's rendition of what occurred, he deprived his father of this title – not unlike what Yisra'el has done with Yahowah.

Since he was headed to Charan, and since it was the lone destination listed, be aware, it was not given to Ya'aqob, 'Abraham, or Yisra'el. It is north of the Euphrates River in present-day Turkey. It was 'Abram's and Saray's final stopover en route to the Promised Land.

And while the testimony indicates that Ya'aqob was in La-La Land and, it later insinuates that he fell down, go boom (to cite Tweety Bird) in Bethel, that scenario is no better. Bethel is not a day's journey into night from Beersheba, and the place was the twilight zone where Yisra'el became religious and repugnant. If we were to name the least desirable places to inherit, after Sodom, Charan and Bethel would be high on that list.

Nonetheless, he wants us to believe that God told him...

**“It shall be (*wa hayah*) that your offspring and the seeds which you sow (*zera' 'atah*) will be like the dust (*ka 'aphar*) of the Earth (*ha 'erets*).**

**You will be spread out and be scattered (*wa parats*) to the sea in the west (*yam*), to the sunrise in the east (*wa qedem*), to the treasures of the north (*wa tsaphown*), and to the Negeb in the south (*wa negeb*).**

**And through you (*wa ba 'atah*) and the seeds you sow through your offspring (*wa ba zera' 'atah*), every coworker regardless of race as a contributor from any**

**socioeconomic group who becomes part of the family (*kol mishpachah*) and is properly grounded (*ha 'adamah*) will be blessed with wonderful and uplifting benefits and favorable circumstances (*barak*)." (*Bare'syth* 28:14)**

This isn't much of a blessing. The last thing that anyone should aspire to is returning to dust. And even if this is a reference to large numbers rather than individual significance, most of Ya'aqob's descendants were worthless.

Yisra'elites have been spread around the globe, but that was a consequence of rejecting Yahowah, such that the scattering is a curse rather than a benefit. Moreover, the conditions placed upon the scope of the blessing establish requirements that exceed those of the Covenant itself. Yahowah is soliciting workers, those who will engage and make life better for Him and His Family rather than those looking for a free ride. This may hint at Yahuw'dym shirking their responsibility to serve as Yahowah's witnesses and prophets.

It is correct to note that Yahowah does not care about an individual's standing in society, whether that be politically or economically, but is insistent that we be grounded in reality rather than being religious.

Even what follows has Yahowah doing as we are, scrutinizing Ya'aqob...

**"And behold (*wa hineh*), I am with you (*'anoky 'im 'atah*) and will watch over you, closely scrutinizing you (*wa shamar 'atah*), wherever, for the benefit of the relationship (*ba kol 'asher*), you go (*halak*). Then I will bring you back (*wa shuwb 'atah*) to this ground, to the realm of 'Adam (*'el ha 'adamah ha zo'th*).**

**For I will not abandon you (*ky lo' 'azab 'atah*) until, having shown the way to the benefits of the relationship through the restoring testimony and eternal witness**



(*'ad 'asher*), **the conditions are met whereby I have done** (*'im 'asah 'eth*) **what I have stated to you, therefore promised, regarding the relationship** (*'asher dabar la 'atah*). (*Bare'syth 28:15*)

**Then** (*wa*) **Ya'aqob** (*Ya'aqob*) **woke up** (*yaqats*) **from his sleep** (*min shenah huw'*). **He said** (*wa 'amar*), **'Surely, and unexpectedly** (*'aken*), **there is** (*yesh*) **Yahowah** (*Yahowah*) **in this place** (*ba ha maqowm ha zeh*) **and** (*wa*) **I** (*'anoky*), **myself, was unaware** (*lo' yada*).' (*Bare'syth 28:16*)

**And so, he was either fearful or respectful** (*wa yare'*), **and said** (*wa 'amar*), **'How frightening or awesome** (*mah yare'*) **is this place** (*ha maqowm ha zeh*)? **Is this not** (*'ayn zeh*) **surely perhaps** (*ky 'im*) **the House** (*beyth*) **of God** (*'elohym*), **and this the Gate** (*wa zeh sa'ar*) **of the Heavens** (*ha shamaym*)?'” (*Bare'syth / In the Beginning / Genesis 28:17*)

The remnant of Yisra'el will return to the realm of 'Adam. God's intent is to bring us back home to the Garden. Also, should this be in Yahowah's voice, He will never abandon His children. His goal has always been to lavish those who choose His Covenant with its many benefits.

However, the answer is “no” to both questions Ya'aqob posed upon awakening from his dream. Yahowah was not hanging around Bethel. It was a religious hellhole. And the gateway to God and, indeed, the House of God are in Yaruwshalaim above Mowryah.

Bethel is 80 miles north of Beersheba and thus a three- or four-day journey by foot. Ya'aqob could not have made it this far by sunset. So, while we do not know where he was, he did not know, either. And his story only gets worse.

However, there is an element of truth to certain aspects of what occurred. Yahowah's presence and the family and

house of God are found around every Covenant member – and Ya'aqob was no exception. The words attributed to Yahowah were also accurate and, to some extent, even prophetic. And since Yahowah and Ya'aqob mention this encounter elsewhere, it is clear that God used the occasion to plant a seed that He knew would take root, sprout, and grow over time.

**“So in the early morning** (*wa shakam ba ha boqer*) **Ya'aqob | I Supplant** (*Ya'aqob* – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am the heel; from *'any* – me, myself, and I are *'aqab* – to receive the benefits or endure the ramifications of outmaneuvering and encroaching by perniciously and fraudulently assailing, such that I am a heel) **grabbed hold of the stone** (*wa laqach 'eth ha 'eben*) **which he had set** (*'asher sym*) **as his headrest** (*mara'showth huw'*) **and then appointed and placed it** (*wa sym 'eth hy'*) **on a stone pillar** (*matsebah* – memorial stone) **and he poured** (*wa yatsaq*) **oil on top of it** (*shemen 'al ro'sh hy'*). (*Bare'syth 28:18*)

**And he called** (*wa qara'* – he proclaimed) **the name** (*'eth shem*) **of the place** (*ha maqowm ha huw'*) **Beyth'el | House of God** (*Beyth'el*) **but, nevertheless** (*wa 'uwlam*), **Luwz** (*Luwz*) **was the name** (*shem*) **of the city** (*ha 'iy*) **at first** (*ha re'shown*). (*Bare'syth 28:19*)

**Then** (*wa*) **Ya'aqob | I Supplant** (*Ya'aqob* – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am a heel) **made a vow** (*nadar*),

**promising** (*nadar*) **by saying** (*la 'amar*), **'If on the condition** (*'im*) **God** (*'elohym*) **will be** (*hayah*) **with me** (*'imad 'any*), **and will pay attention to me, watching over and scrutinizing me** (*shamar 'any*) **in this way** (*ba ha derek ha zeh*) **wherever I go** (*'asher 'anoky halak*), **and will give me bread** (*wa nathan la 'any lechem*) **to eat** (*la 'akal*) **and clothing** (*wa beged*) **to wear** (*labash*), (*Bare'syth 28:20*) **and I return** (*wa shuwv*) **satisfied and reconciled** (*ba shalown* – prosperous, healthy, safe, blessed, and in peace) **to my father's household** (*'el beyth 'ab*), **then** (*wa*) **Yahowah** (*YaHoWaH*) **will be** (*hayah*) **for me as God** (*la 'any la 'elohym*), (*Bare'syth 28:21*) **and this stone** (*wa ha 'eben ha zo'th*) **which I have placed** (*'asher sym*) **for a sacred memorial pillar** (*matsebah*) **will become** (*hayah*) **God's home** (*beyth 'elohym*).

**Further, everything that you give to me** (*wa kol 'asher nathan la 'any*), **I will be sufficiently enriched to set aside a tenth of it** (*'asar 'asar huw'*) **to You** (*la 'atah*).” (*Bare'syth / In the Beginning /Genesis 28:22*)

In spite of what Muslims believe, stones are not gods, black, pillow-shaped, or otherwise. Anointing a stone to commemorate a dream is not a good idea. Stones are stones and nothing more. This place was only the House of God when Ya'aqob was there – ceasing to be so once he left.

If there was a city named Luwz, it has never been located and would have been either Canaanite or Hittite – and thus home to pagan gods. Moreover, if there was a city, what was he doing sleeping on rocks?

Ya'aqob's vow was especially indicting. If God does this, that, and the other thing for me, and I am completely satisfied and sufficiently enriched, I will give Him back a tenth of what He has given to me. Ya'aqob didn't offer to be observant but, instead, demanded it of God. He was not offering to feed the hungry or clothe the poor, or even produce something worthwhile but, instead, be fed and

clothed by his personal chef, tailor, and butler. Even worse, his recognition of Yahowah as God was contingent upon him being reconciled with his father whom he had deliberately defrauded. Ya'aqob needed to be *shalown* | satisfied, prosperous, healthy, safe, blessed, and at peace for him to accept that Yahowah was God. He even wanted his anointing of a stone to be accepted as God's house rather than himself.

This leads to a decidedly one-sided relationship. He proposed: *Should I be sufficiently enriched, I will consider returning a tenth of what you give me so long as You meet every other condition on my list.*

However, if this episode is prophetic, then Ya'aqob's faulty recollections as a result of his degraded state of awareness, and his failure to be observant, speak of Yisra'el's propensity to be easily confused and to twist Yahowah's story to fit their situation. Both would intermix truth with lies, God's testimony with their own, to create a false impression of what had occurred.

Before we rejoin Howsha', there is yet another bleak portrayal of Ya'aqob we should consider. It is found in Yasha'yah 41:14, where once again, we find Yahowah making the best of a bad situation.

**“Do not be afraid (*lo' yare'*), *Ya'aqob* | I Supplant (*Ya'aqob* – I am the one who replaces and supersedes by circumventing and overreaching using treacherous means, I will accept the rewards and suffer the consequences of being deceitfully insidious in substituting myself for another while seeking acclaim, wealth, and power, being slippery and sly in the process because I am a heel), **you worm and maggot (*towla'ch*)**. **People (*moth*) of Yisra'el (*Yisra'el* – Individuals Engaging and Enduring with God after Struggling and Contending Against the Almighty), I will help you (*'azar 'ath*),’ **prophetically announces (*na'um*) Yahowah (*Yahowah* – written as directed by His******

*towrah* – teaching). **‘Your Redeemer who will deliver you (*ga’al ‘ath*) is the Set-Apart One who is separate and distinct from (*qadowsh*) Yisra’el (*Yisra’el*).’**” (*Yasha’yah* / Isaiah 41:14)

While Ya’aqob may have acted like a worm and Yisra’el a maggot, they remain Yahowah’s most adored grubs. So, in spite of what they have done to antagonize God, He still intends to redeem the willing. And in this regard, there is a positive aspect of *towla’ch*, because, in an act of metamorphosis, Yahowah is going to transform the bloody and bruised worm of Yisra’el into the most magnificent of butterflies. After all, it is the imperfect who benefit from restoration.

The moral of this story is that Yahowah is capable of accomplishing wonderful things with impoverished individuals. We do not have to be perfect for God to use us effectively. Not only is He willing to adopt, empower, and enrich us – He does not expect much in return.

Continuing to speak of Ya’aqob, Howsha’ reveals that what started out poorly evolved into an even more contentious relationship. And by doing so within the context of berating Yisra’el for being dishonest and disloyal, unappreciative and annoying, it is obvious that Ya’aqob and Yisra’el became interchangeable because they are indistinguishable. Like father, like sons.

**“In the womb (*ba ha beten* – within the uterus), he betrayed and supplanted his brother (*‘aqab ‘eth ‘ach huw’* – he was treacherous in deceiving and restraining his brother, seeking to enjoy the rewards and avoid the consequences of insidiously cheating his kin and replacing him, deceitfully substituting himself to gain acclaim, wealth, and power by fraudulently outmaneuvering and encroaching (*qal perfect*)).**

**And as he grew older, richer, and more powerful (*wa ba ‘own huw’* – when the firstborn benefits, his**

generative prowess, and his abundant wealth were accumulated; from *'owen* – to be wickedly troublesome and afflicted with a propensity to be deceitful, vain, evil, idolatrous, and unrighteous), **he was contentious with God, struggling in opposition to the Almighty** (*sarah 'eth 'elohym* – he was in conflict with and strove against God, ultimately prevailing and persevering, engaging and enduring, being empowered and liberated, by the Almighty (qal perfect)). (*Howsha* ' 12:3)

**Toward the messenger** (*'el mal'ak* – with regard to the one who was sent, the dispatch and representative, the spiritual envoy and heavenly implement), **he was revoltingly degenerate while pretending that he had authority over him, the right to govern and control him, even kill him** (*wa suwr* – he acted like royalty, as if a prince, in seeking to rule over, strenuously opposing, and then violently attacking, hacking away at and dismembering (qal imperfect – actually and persistently constituting dominion over)).

**So, when he was capable of comprehending what he had overcome** (*wa yakol* – when he was able to understand what he had experienced (qal imperfect)), **he wept** (*bakah* – he cried, saddened by and mourning what he had done (qal perfect)).

**He pleaded for mercy and generosity for himself irrespective of what he had done** (*chanan la huw'* – he sought ongoing favors and forgiveness for himself as if nothing had happened (hitpael imperfect)).

**He discovered and exposed himself** (*matsa' huw'* – he found himself and met with himself, revealing his nature after having met with himself (qal imperfect energetic nun paragogic nun)) **at Beyth'el** (*Beyth'el* – Home of God). **And there** (*wa sham*) **he spoke to us** (*dabar 'im 'anachnuw* – he told his story to us, communicating and

verbalizing it to us (piel imperfect)).” (*Howsha’* / He Delivers / Hosea 12:4)

This is yet another tough assessment of Ya’aqob and Yisra’el. But it should not be surprising. Since he was willing to deceive his own father and defraud his brother, doing so cunningly and deliberately, why would anyone expect Ya’aqob to deal differently with God or anyone else? It is hard to imagine a bad baby, but Ya’aqob was insidious before seeing the light of day. And nothing changed as he grew older, richer, and more influential. He was as contentious with God as he was treacherous with his brother.

With this review, it becomes apparent that our assessment of Ya’aqob is consistent with *Howsha’s*, especially when this statement is rendered accurately. *‘Aqab* is decidedly negative, indicating that an individual is fraudulently seeking to outmaneuver an adversary while supplanting and betraying friends and family. Similarly, *sarah*, while affording the opportunity to convey positive attributes, is typically contentious. Further, just as Yisra’el grew more rebellious with prosperity, so did their forefather.

As rough as the preceding verbs have been, both are mild compared to *suwr* which is exceptionally awful. It reveals that Ya’aqob’s interactions with the *mal’ak* were degenerate and revolting. Ya’aqob acted as if he was royalty and had the right to lord over them and demean them. He tried to control them, and when that did not work, he attempted to *suwr* | kill them, hacking away at them as if trying to dismember them.

His behavior was so egregious that, when he finally came to his senses and realized what he had done, he wept bitterly. But even then, it was a contrived temper tantrum designed to solicit pity. Yes, he pled for mercy, and he asked for forgiveness, but based upon the *hitpael* stem, his

plea was irrespective of what he had done. All the while, he continued to seek favors for himself.

Howsha's testimony does not suggest that Ya'aqob met with God or heard from God. We find neither Yahowah's name nor His title in Hosea 12:4. All five verbs were scribed in third-person masculine singular, showing Ya'aqob as the subject, coming to understand, weeping, pleading for favors, finding himself, and speaking to us. The objects of the concluding verbs were *huw'* | himself with both *chanan* and *matsa'* and *'anachmuw* | us with *dabar*.

Therefore, Howsha' is confirming what we have surmised. Ya'aqob was arguing and wrestling with himself. God was nowhere to be found while the frightened man was hiding from *'Esa'ow* | Esau. Further, these were separate episodes, twenty years apart, and presented in reverse order. *Beyth'el*'s nocturnal dream occurred en route to find a bride while it was at *Pany'el* that we find a sixty-year-old man hiding his wives and sons as he struggled with the *'iysh*. Further, on the way to Charan, Ya'aqob attested to seeing *mal'ak* ascending and descending an imaginary ladder, but he did not interact with one. His only interaction with *mal'ak* was when he sent them off to seek his brother's forgiveness.

But you could not discern much of this by reading English translations. The Jewish Publication Society, whose scholars knew better wrote: “In the womb he took his brother by the heel, And by his strength he strove with a godlike being; So he strove with an angel, and prevailed; He wept, and made supplication unto him; At Beth-el he would find him, And there he would speak with us.” (JPS Hosea 12:4-5)

As a noun, *'aqeb* can be rendered as “heel,” but here, as a verb, it means “**to deceptively hinder and insidiously circumvent.**” It cannot be rendered as “he took,” nor can



we pretend that the same word was represented at the end of the sentence, this time as part of the phrase – “**by the heel.**” And by doing so, the comparison God was making was lost. There is no way to compare “**heel**” to being contentious with God.

While not wise, ‘*own*’ can be stripped of the realization that it speaks of “**growing older, richer, and more powerful with the benefits afforded the firstborn**” and reduced to “**strength.**” However, left to his own devices, Ya’aqob was acting like a wimp. And by failing to consider that ‘*own*’ was from the verbal root, ‘*owen*’ (errantly transliterated ‘*aven*’ in *Strong’s H205*), there was no mention of him “**being troublesome or vain**” in the JPS translation.

Similarly, as a verb, *sarah* can be rendered as “**strove,**” but with a plethora of much better options in this highly critical context, that passive rendering falls flat. A more accurate and complete translation of *sarah* ‘*eth*’ would read “**he was contentious with, struggling in opposition to**” God.

To avoid violating one of Maimonides’ principles of Judaism, which states that “G-d is incorporeal,” the Hebrew scholars responsible for the JPS changed ‘*elohym*’, which is properly translated as “God” to “**a godlike being.**” But the message, in this case, is obvious: Ya’aqob was contentious “**with God**” and wrestled with Yahowah for much of his life.

The scholars responsible for the *Jewish Publication Society Tanakh* recognized that *mal’ak* should not have been replaced with “**angel,**” in an English translation, thereby substituting the Hebrew word for “messenger” with a transliteration of a Greek word for “messenger.” It is embarrassing. A *mal’ak* is “**a spiritual messenger and heavenly representative.**”

That was not their most grievous mistake. They presented *suwr*, which is a horrendous verb in all of its implications, as if Howsha' had repeated *sarah*, which as we know is an entirely different verb with a wide range of meanings. To render both as “*strove*” is inexcusable.

I realize that Howsha' was inspired by Yahowah to besmirch his forefather, presenting Ya'aqob as synonymous with Yisra'el. Naturally, the sages want to whitewash this abysmal depiction of their past, but *suwr* is not *sarah*. *Suwr* reveals that Ya'aqob “**was revoltingly degenerate while pretending that he had the right to attack, control, even kill and dismember**” the *mal'ak* | spiritual messenger.

How are Yahowah's people going to know what God said of them and, thus, appreciate the need to change, when the message the Almighty conveyed to them is circumvented and deceitfully supplanted? And is that not the entire purpose behind Yahowah's message? Like Ya'aqob, like Yisra'el. Nothing has changed with the passage of time.

Making the same mistake, while *yakol* can be emaciated to the point that it is reduced to “*prevailed*,” that rendering is not acceptable in this context. All of the militaries in the world, even with their nuclear arsenals, could not prevail over a single *mal'ak*. Try as he might “**to attack, control, kill, and mutilate**” this *mal'ak* in a “**revolting and degenerate manner**,” as a spiritual being, Ya'aqob would have had no effect upon one of Yahowah's heavenly representatives. Created to serve Yahowah, these energy-based envoys are infinitely more powerful, capable, and enduring than any mortal man – especially one who was acting like a wuss.

I understand that Jews created Judaism to supplant God's authority and then impose their will on their brethren, controlling and fleecing them. But every

Yisra'elite who ever lived, with all of their energies focused upon contending with God and His *mal'ak*, would be less effective than a spit wad against trillions of suns. Ya'aqob, like his contentious and circumventing descendants, has accomplished nothing more than to make a fool of himself – at least in these selected episodes.

Rather than “So he strove with an angel, and prevailed; He wept, and made supplication unto him;” in reality, **“when he was capable of comprehending what he had experienced and overcome (*wa yakol*), he wept (*bakah*). He pleaded for mercy and generosity for himself, irrespective of what he had done, soliciting favors and forgiveness as if nothing had happened (*chanan la huw'*).”**

Ya'aqob did not strive against a Greek messenger, nor did he prevail against a *mal'ak*. And while he wept, it wasn't in victory but, instead, occurred only after he came to understand just how bad he had been. He was embarrassed, which is why he was crying and pleading for forgiveness.

While Ya'aqob may well have been praying and pleading with God, which is the intent of “supplication,” that is not what *chanan* means in this or any other context. Further, there was no “unto him/Him” in this situation. Ya'aqob was seeking **“forgiveness and favors, mercy and generosity,” *la huw'* | for himself.**

Furthermore, the hitpaal stem is so seldom deployed, and it is so influential, that to ignore its use in this situation is to miss the point entirely. By writing this using the hitpaal stem, Yahowah was revealing that Ya'aqob was requesting **“mercy and generosity for himself irrespective of what he had done.”** He was **“soliciting favors and forgiveness as if nothing had happened.”**

Since the JPS does not capitalize pronouns even when they suspect that they are addressing What's-His-Name, it

isn't as obvious to readers that in their rendering of the concluding statement that they are suggesting Ya'aqob found G-d at Bethel and that HaShem was now speaking, albeit to us rather than him. In reality, Ya'aqob fell down and hit his head against a rock, which served as his pillow, while he hallucinated the absurd notion of a giant ladder spanning the dimensional gap between Heaven and Earth, seeing the *mal'ak* climbing and descending, and God standing above it, although in some manner, the Almighty likely sowed a seed that later flourished within him. And Howsha' knew that Ya'aqob's story was filled with pertinent insights, which is why he presented the dreams as he has done.

Therefore, he wrote **“He discovered and exposed himself, met with himself and revealed his nature (*matsa' huw'*) at Beyth'el (*Beyth'el*). And there (*wa sham*) he spoke to us, verbalizing this to us (*dabar 'im 'anachnuw*).”** Howsha' did not intend nor say **“At Beth-el he would find him, And there he would speak with us.”**

I realize that my translations and conclusions are exceedingly harsh, but they present Ya'aqob as he was described by Yitschaq, 'Esa'ow, Moseh, the prophets, and Yahowah Himself. And the purpose isn't to besmirch the patriarch's reputation but, instead, to go where these words lead – which is to affirm that Ya'aqob, for better or worse, was what Yisra'el became.

If I can beg your indulgence a moment longer, I'd like to share a horrible arrangement of monkey see, monkey do. Here is the *Literal Standard Version*: **“In the womb he took his brother by the heel, And by his strength he was a prince with God, Indeed, he is a prince to the Messenger, And he overcomes [by] weeping, And he makes supplication to Him, At Bethel He finds him, And there He speaks with us.”** And to think, channeling their inner Jacob, the religious pay to be deceived. When Yahowah is placed on top of Jacob's ladder, and depicted addressing the man who

is sleeping, adding authenticity to this charade, the Almighty, Himself, is demeaned and His testimony is brought into question.

The *New Living Translation* tried: “Even in the womb, Jacob struggled with his brother; when he became a man, he even fought with God. Yes, he wrestled with the angel and won. He wept and pleaded for a blessing from him. There at Bethel he met God face to face, and God spoke to him.” If you are embarking on a fictional novel, there is no reason to let the facts get in the way of a good story. But if so, show some respect for God and don’t pretend that this is a “Living Translation.”

Like lemmings following one another off the precipice, we find the *English Standard Version* publishing “He strove with the angel and prevailed; he wept and sought his favor. He met God at Bethel, and there God spoke with us.” The *New King James Version* reads: “Yes, he struggled with the Angel and prevailed; He wept, and sought favor from Him. He found Him in Bethel, And there He spoke to us.” The *New American Standard Bible* tried: “Yes, he wrestled with the angel and prevailed; He wept and sought His favor. He found Him at Bethel And there He spoke with us.”

Now if I may breathe some sanity into this storm of delusions, please reconsider...“**In the womb (*ba ha beten*), he betrayed and supplanted his brother, treacherously deceiving and restraining him, seeking to enjoy the rewards and avoid the consequences of insidiously cheating his kin to replace him to gain acclaim, wealth, and power by fraudulently outmaneuvering his brother (*‘aqab ‘eth ‘ach huw’*).**”

**And as he grew older, richer, and more powerful with the benefits of the firstborn, becoming vain and troublesome (*wa ba ‘own huw’*), he was contentious with**

**God, struggling in opposition to the Almighty** (*sarah 'eth 'elohym*). (*Howsha' 12:3*)

**Toward the spiritual messenger** (*'el mal'ak*), he was **revoltingly degenerate while pretending that he had the right to attack, control, even kill and dismember** (*wa suwr*).

**So, when he was capable of comprehending what he had experienced and overcome** (*wa yakol*), he **wept** (*bakah*). He **pleaded for mercy and generosity for himself irrespective of what he had done, soliciting favors and forgiveness as if nothing had happened** (*chanaan la huw'*).

**He discovered and exposed himself, met with himself and revealed his nature** (*matsa' huw'*), at **Beyth'el** (*Beyth'el*). **And there** (*wa sham*) **he spoke to us, verbalizing this to us** (*dabar 'im 'anachnuw*).” (*Howsha' 12:4*)

With this introduction into all things *'aqab / 'aqeb*, let's examine the first reference in the Towrah It is also found in *Bare'syth / Genesis*.

**“Yahowah** (*Yahowah*), **God** (*'elohym*), **said** (*'amar*) **to** (*'el*) **the spellbinding serpent** (*wa ha nachash* – the sorcerous snake, this venomous viper, and poisonous cold-blooded reptile, this tempting and toxic creature; from *nachash* – the one who enchants and captivates regarding the Divine, the one who is religious and pretends to inspire prophets), **‘As a consequence of** (*ky*) **you having acted in this way** (*'asah zo'th* – of you having engaged in this manner), **you have brought a curse upon yourself** (*'arar 'atah* – earning a bad retribution for yourself), **more than any other** (*min kol*) **beast** (*bahemah*), **more than any form of life** (*min ha chayah*) **of this environment** (*ha sadeh*). **On** (*'al*) **your belly** (*gachown 'atah*) **you shall move about** (*halak*), **and dirt** (*'apar*) **you shall eat** (*'akal*)

**all (kol) the days (yowmym) of your existence (chayym 'atah).** (*Bare'syth* 3:14)

**Hostility and animosity** (*wa 'ebah* – enmity as an adversary with a deep-seated dislike and rancor, bitterness and ill-will) **I will constitute** (*shyth* – I will set forth) **between (bayn) you ('atah) and between (bayn) the woman (ha 'ishah) and between (wa bayn) that which you sow (zera' 'atah) and her offspring (wa zera' hy' – her seed, that which she propagates and proliferates).**

**He shall batter and crush** (*huw' shuwph* – he will press upon and overwhelm, striking) **your uppermost perceptions** (*'atah ro'sh* – that which you value most, including your desire to be the foremost authority and highest lord).

**And you shall seize upon and overwhelm, taking advantage of** (*wa 'atah shuwph* – pressing upon) **his propensity to be deceptive in circumventing and treacherous in supplanting, controlling and hindering, especially mistaken and misleading** (*huw' 'aqeb / 'aqab* – his errant and restrictive stance, his misguided footsteps, and insidious overreaching).” (*Bare'syth / In the Beginning / Genesis 3:15*)

Based upon all we have learned, I think that rendering Satan's vulnerabilities as “your uppermost perceptions and your desire to be the foremost authority and lord” is a more accurate interpretation of *'atah ro'sh* than “your head.” And especially now after all we have witnessed regarding Ya'aqob, *'aqeb / 'aqab*, it is only natural to see the Adversary taking advantage of mankind's “propensity to be deceptive in circumventing and treacherous in supplanting, controlling and hindering, especially mistaken and misleading with his errant and restrictive stance, his misguided footsteps, and insidious overreaching” pursuant to Yahowah's position and message.

Howsha' isn't pulling any punches. And it is obvious that Moseh was also a heavy hitter. Ya'aqob is being portrayed as Yisra'el. With every plea and hallucination, he remains contentious and overbearing.

Before we rejoin Howsha', I want to remind readers that in spite of these troubling episodes, Ya'aqob is among the most beloved and accomplished men in history. He is the father of Yisra'el. Yahowah advanced the Covenant through him. God loved him.

I highlighted the most negative occurrences in a long and productive life in order to show how Ya'aqob left his footprints on Yahuwdah and why Yahowah will hold him accountable for what he has done – both good and bad. This chapter, indeed, this volume is not about Ya'aqob's life but, instead, that of Yisra'el. It was only when Yahowah made this comparison that we went in search of answers.

Had Yahowah instead revealed that Yisra'el was wonderful and that He was going to reward Ya'aqob for all he had done to make this possible, we would have sought out, found, and shared the many redeeming stories in the patriarch's long and distinguished life. We would have pointed out that fooling Yitschaq was Rebekah's idea because she realized that 'Esa'ow was trouble. We would have compared Ya'aqob to his brother to better appreciate why Yahowah supported the change in birthright.

The sojourn to Charan had been his parents' idea and in response to 'Esa'ow's decision to initially marry Canaanite women. Once there, Ya'aqob endured and ultimately triumphed over Laban, an exceedingly evil individual who was the father of his wives. And while I would not have put up with him for a day, much less twenty years, it is likely that Ya'aqob did so to earn the respect of his mother and father who had sent him to this hellish place. He spoke out against Laban's idols when Rachel stole them. Sure, it took him a while, but ultimately he



came to his senses regarding Leah and went to his grave with her.

Although to be fair, when Pharaoh asked Ya'aqob upon his arrival in Mitsraym, **“How many years have you lived,”** Ya'aqob's answer was telling...

**“Ya'aqob said** (*wa Ya'aqob 'amar*) **to Pharaoh** (*'el Phar'oah*), **“The days of the years** (*yowmy shanahy*) **of my living as an alien in a temporary domicile** (*magowr 'any* – of me living in foreign cultures with a lowly status and minimal rights, of my journey through life) **are 130 years** (*shalosh wa me'ah shanah*).

**Of little significance** (*ma'at* – relatively unimportant, somewhat lowly) **and filled with anxiety as a result of a bad attitude, often troubling and sad, sometimes even irrational and immoral** (*wa ra'* – awful, miserable, evil, and improper), **have been** (*hayah*) **the days of the years** (*yowmy shanahy*) **of my life** (*chay 'any*).

**I have not measured up because I am not the equal of** (*wa lo' nasag* – I will not reach or be comparable to) **the days of years** (*'eth yowmy shanahy*) **of the lives** (*chayym*) **of my fathers** (*'aby 'any*) **during the time** (*ba yomym* – in the days) **of their journey through life** (*magowr hem* – their sojourn and wandering about; from *mah* – to ponder the implications of *guwr* – abiding and remaining as a temporary resident).” (*Bare'syth* / Genesis 47:9)

It is hard to imagine the internal turmoil, the nagging insecurities, and the overriding grief that would cause a man this accomplished to offer such a sad assessment of his life to Pharaoh, especially when a simple “130 years” would have sufficed. Nonetheless, the man who was known for his soul-searching was not pleased with the way he had invested his time. From his perspective, his life did not measure up to his father's or grandfather's, filled as it was with tears.

It's true, he had disappointed Yitschaq, defrauded 'Esa'ow, and had been treated as a slave in the prime of his life by Laban. With his sister-wives fighting each other over him, his sons selling his most beloved into slavery, and his own exile from his land in the midst of a drought, he was not a happy camper. His tumultuous relationship with Yahowah weighed upon him as well because he knew what we have surmised – he had not always been forthright.

And yet, as we read this assessment, I think he was being unfair to himself. His father and grandfather enjoyed a personal relationship with Yahowah while Ya'aqob started the geometric progression to an enlarged family, an entire ethnicity, of a multitude of people chosen and invited to be part of the Covenant. That is more than enough for a life well lived.

Moving on, God recommends...

**“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) **is the God of the vast array of spiritual messengers** (*'elohym ha tsaba'* – is the Mighty One of the multitude of heavenly representatives). **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **is the way He wants to be recalled and remembered** (*zeker huw'* – is the way to proclaim His name). (*Howsha'* 12:5)

**Therefore** (*wa*), **you** (*'atah*), **through your God** (*ba 'elohym 'atah*), **should return and be restored** (*shuwb* – change direction and come back (qal imperfect)) **by being devoted to the relationship** (*chesed* – through loyal and genuine love), **by exercising good judgment** (*wa mishpat* – by deciding what is right using evidence and reason), **and by choosing to be observant, closely examining and carefully considering everything** (*shamar* – wanting to

explore and evaluate (qal imperative)), **then confidently anticipating that which is good and beneficial** (*wa qawah* – being courageous and strong, trusting and relying, expecting the best possible outcome (piel imperative)) **alongside your God** (*‘el ‘elohym ‘atah*). (*Howsha* / He Frees / Hosea 12:6)

Yahowah has but one name, and we must know and acknowledge it if we expect Him to redeem us. He is offering to restore those who return to Him. And the means to this desirable result is by being genuinely devoted to the Covenant relationship, exercising good judgment, and being observant. When our lives are properly ordered, we can confidently expect the best from our God.

One of the many reasons that you will find a uniquely amplified and easily validated translation of each statement throughout *Yada Yahowah*, is because English Bibles are hopelessly errant and unreliable. For example, the JPS reads: “**But the LORD, the God of hosts, The LORD is His name.**” The NIV published: “**the LORD God Almighty, the LORD is his name.**” The always novel NLT opined: “**the LORD God of Heaven’s Armies, the LORD is his name!**” No, that most assuredly is not His *shem* | name and they all know it.

“**A Kana’an | Trader** (*Kana’an* – a Canaanite merchant who barter), **in whose hands** (*ba yad huw’*) **are false and deceptively dishonest** (*mirmah* – are deceptive and misleading, fraudulent and beguiling) **scales** (*mo’zanyim* – balances; from *mah* – to question ‘*azan* – the weight, test, and proof), **loves** (*‘ahab*) **to oppress and defraud, to disadvantage and extort** (*la ‘ashaq* – to mistreat and abuse, to torment and denigrate, and to act as tyrants exploiting those they are subjugating). (*Howsha* / 12:7)

**Therefore ‘Ephraym** (*wa ‘Ephraym* – so likewise the useless and worthless) **responded** (*‘amar*), **‘Yes, indeed**

(*'ak*), **I am rich, having amassed an abundance of possessions** (*'ashar* – I am wealthy, living with the things I have accumulated).

**I have found** (*masa'* – I have acquired and obtained) **an abundance of things, accumulating power and increased sexual prowess** (*'own* – the ability to control the environment and people) **for myself** (*la 'any*).

**They will not find** (*lo' matsa'* – they will not discover) **anything among my possessions or labors, even something regarding me** (*kol yagya'* *'any la 'any* – anything that I have worked for or produced), **which infers guilt, is offensive, mistaken, or justifies punishment** (*'awon 'asher cheta'* – which is wrong, condemnable, or libelous).” (*Howsha'* / He Liberates / Hosea 12:8)

Someone who is willing to defraud others, as was the case with Ya'aqob, is seldom limited to cheating in just one aspect of their lives. Dishonest business dealings lead to depriving one's victims of their liberty and livelihoods. A beguiling opinion can grow into a deceptive religion. Taxation becomes exploitation. Entitlements become control mechanisms.

Often, but not always, the most affluent among us become self-reliant. And while being personally accountable and productive are good things, in the broader scope of our lives we need to trust and rely upon Yahowah. Yisra'el's response to God was disproportionate to their wealth.

Since *'asher* is being used in reference to Yisra'el's perceived liability and misconduct, the sentence suggests that these ten tribes have wandered so far away from Yahowah, His Towrah, Covenant, and Invitations, that they are incapable of seeing themselves for what they have become. They have lost touch with reality, as was the case for a while with Ya'aqob. They have become like the Haredim who look into the mirror and see righteousness

instead of hideousness individuals dressed for their own inevitable funerals.

“**I Am** (*wa ‘anoky*) **Yahowah** (אֲנִי יְהוָה | *YaHoWaH* – as instructed in His *Towrah* | Teaching regarding His *hayah* – existence), **your God** (*‘elohym ‘atah*), **since** (*min*) **the realm of the crucibles of religious and political oppression** (*‘erets mitsraym*).

**Once again as part of the eternal and restoring testimony** (*‘owd*), **I will return to you** (*yashab ‘atah* – I will once again restore you (hifil imperfect)) **to camp out in tents** (*ba ‘ohel* – to tabernacle, dwelling in a shining residence), **consistent with** (*ka*) **the days** (*yowmym* – the times) **that I raised you for** (*ky ‘alah la ‘atah* – which I lifted you up to approach you on [from: 4QXII – not found in the Masoretic Text]) **the Eternal Witness to the Appointment** (*Mow’ed* – designated meeting to offer continuing testimony regarding the scheduled assembly, occurring during a regularly scheduled and specific time to gather together and celebrate the agreement; from *mow* – this pertains to and *‘ed* – the eternal and restoring witness, everlasting testimony, and enduring evidence).” (*Howsha’* / He Saves / Hosea 12:9)

While Yahowah was the God of ‘Adam and Chawah, Noach and his family, ‘Abraham and Sarah, Yitschaq and Rebekah, and of course Ya’aqob, Leah, and Rachel, as well as their sons, He did not become the God of Yisra’el until He came to rescue them. Four centuries had passed and they did not know Him.

And while they were reintroduced during the *Yatsa’* | Exodus, Yisra’el would quickly forget, pushing Yahowah away to accommodate their religious preferences. But gone was not forgotten. We are working toward the Day of Reconciliations when a remnant of Yisra’el will Camp Out again with God in concert with the Mow’ed of Sukah in year 6000 Yah.

This will occur during the Feast of Tabernacles, also known as Shelters. It will transpire on a Shabat, that of October 7, 2033. All who have and will come to know and trust Yahowah will answer the invitation to attend the party. All who have chosen to rely upon men and things will be excluded.

He has done His utmost to make His message known to His people...

**“I have spoken** (*wa dabar* – I communicated) **through the prophets** (*‘al ha naby’ym*). **And I have provided an abundance of revelations along with many insightful prophetic visions** (*wa ‘anoky chazown rabah* – I have supplied numerous insights and have communicated to a great extent).

**Through the hands** (*wa ba yad*) **of the prophets** (*ha naby’ym*), **I have made comparisons and shared parables** (*damah* – I have told stories which have conveyed thoughts by making connections between related ideas).” (*Howsha’ / He Liberates / Hosea 12:10*)

For one thousand years, beginning with Moseh and concluding with Mal’aky, from circa 1450 to 450 BCE, Yahowah spoke to His people through Yisra’elite prophets. Together they have provided the greatest treasury of relevant information about our place in the universe and how to access its Creator than all other sources combined.

We began plumbing its depths, translating and investigating the insights Yah revealed through His *naby’ym*, twenty-two years ago. And now, over thirty volumes later, we’ve barely scratched the surface. So, when Yahowah says that He has provided an abundance of revelations and prophetic insights, we have ample proof.

Had He needed us to explore it all, and share the results before His return, He would have had to change His approach and enabled another score of Yadas, Nakrys,

Choters, and Basars two decades ago, with us all working on different aspects of His *Nes* | Banner, beginning all at once 32 years prior to Yowm Kipurym in year 6000 Yah. But that has never been God's style. Therefore, we will press on, avoid distractions, and strive to meet Yahowah's expectations. And given the choice, a smile, a favorable nod, or even a welcoming handshake sounds a lot better than offering a lamentable Ya'aqob-like confession when we are put out to pasture.

Prophecy is an essential aspect of Yahowah's eternal and restoring witness because each adds an additional layer of proof, demonstrating that His revelations were inspired and can be trusted. While miracles are fine for those witnessing them, God's existence and the validity of His testimony are derived by accurately documenting future history.

We have come to cherish the *dabar* | words Yah spoke to us and appreciate the *naby'ym* | prophets He deployed to convey His *'ed* | enduring and restoring testimony. We have been constantly enlightened, always enriched, consistently empowered, and continually entertained. As a result, we are seldom surprised or found wanting. Over the years we have gone from being ignorant to being aware, from knowing to understanding, and from comprehending to accepting and sharing the invitation to be part of Yahowah's Family.

God's no fool. He realized that what I lacked, He could supply. And what I had the ability to achieve, He could use. And in this regard, one of the attributes that I brought to this enterprise was an affinity for *damah* | learning and teaching by making connections between related ideas. What many sweep past as a sea of words on a page, I perceive as God's portrait. And He isn't standing alone, because His Covenant Family completes the picture. I see how all of these words lead us to Him and to this place.

This, however, is not what the Jewish people have perceived over the centuries.

**“Nevertheless** (*‘im* – because demonstrably) **Gilead** | **it stinks for having used a pile of crap as a defiant witness** (*Gil’ad* – the stench of massive amounts of excrement; from *gal* – a mound of rubble heaped up as surging and turbulent waves of *gala’* – hostile and defiant, *gel* – filthy feces and excrement as an *‘ed* – witness and testimony) **is evil and corrupt, damaging to the relationship, mistaken and misfortunate** (*‘aown* – is evil, deceitful, fraudulent, morally bankrupt, and religious).

**Surely** (*‘ak* – without a doubt), **they have become** (*hayah* – they exist as) **vain and worthless, fraudulent and religious** (*showa’ / shawa’* – futile and forsaken, of no value, for naught, deceitful, desolating, and destructive, utterly useless), **with a stinking pile of crap as a defiant witness** (*ba ha gil’ad* – with the stench of massive amounts of excrement in Gilead).

**They sacrifice** (*zebach*) **bulls** (*showr* – cattle). **In addition** (*gam*), **their altars** (*mizbeach hem*) **resemble** (*ka*) **a pile of rocks and rubble** (*gal*) **on the furrows of the field** (*‘al telem sadeh*).” (*Howsha’ / He Saves / Hosea 12:11*)

Having shared the right way, God condemns the wrong approach. By referencing Gilead again, Yahowah is inferring that the religious *‘aown* | mistaken and corrupt, *showa’* | worthless and fraudulent religious tomes written by Jews, including the Talmud, New Testament, and Zohar, are *gil’ad* | piles of crap, filled with excrement, and that the stench of their testimony stinks to high heaven.

God hates religion and despises the religious. It is as simple as that.



The reasons are many, including the fact that they corrupt and degrade His message. For example, He has set a specific menu for each Miqra' and specified with great precision the dimensions and craftsmanship associated with altars and meeting places. Every ingredient and measurement conveys a message and reinforces Yahowah's intent so that we are in a position to accept the benefits. But with the religious, a bull and some stones tossed in a field will do. And don't laugh – it worked for Muhammad. The Ka'aba was nothing more than a rock pile to rock gods. Allah was the most menacing of the stones.

*Gil'ad*, *'awon*, and *showa* paint an exceedingly nasty portrait of God's people. And all three have been directed at doing something which is overtly religious.

The last time Yahowah mentioned *Gil'ad* it was in the 6<sup>th</sup> chapter of *Howsha* – where He also used *'awon* to describe the place. In context, God revealed...

**“You should choose to go (*halak*) back and return to (*wa shuwb 'el*) Yahowah (*Yahowah*). He has banished us for a time (*ky huw' taraph*) so that He can heal us for all time (*wa rapha 'anachnuw*). He has thrust us aside (*nakah*), but He will wrap Himself around us (*wa chabash 'anachnuw*). (*Howsha* 6:1)**

**Through two days (*min yowmym*), He will choose to revive and sustain our lives (*chayah 'anachnuw*). On the third day (*ba ha yowm ha shalyshy*), He will pursue our restoration, encouraging and raising us so that we can stand up and endure (*quwm 'anachnuw*). Then, we will live (*wa chayah*) in His presence (*la paneh huw'*). (*Howsha* 6:2)**

**Since we want to know (*wa da'ah*), we choose to invest the time and effort into pursuing (*radaph*) *Yada Yahowah* | knowing Yahowah (*yada' Yahowah*).**

**This stage of His journey (*mowtsa' huw'*) is as sure as sunrise (*ka shachar kuwn*). He will come (*bow'*) for us (*la 'anachnuw*) like the showers (*ka ha geshem*) of spring rains as they enable the gathering of the harvest (*ka malqowsh*) and by refreshing and renewing those of the realm who accept the source of teaching and guidance which is on display (*yarah 'erets*). (*Howsha' 6:3*)**

**'So, what shall I do (*mah 'asah*) with you (*la 'atah*), 'Ephraym ('*Ephraym*)? How should I respond (*mah 'asah*) to you (*la 'atah*), Yahuwdah (*Yahuwdah*)? For your loyalty, affection for the relationship, and devotion (*wa chesed 'atem*) are like a morning cloud (*ka 'anan boqer*) and like the dew (*wa ka ha tal*) which quickly evaporates (*shakem halak*). (*Howsha' 6:4*)**

**Therefore (*ken*), I have hewn out that which is engraved (*chatseb*) through the prophets (*ba ha naby'*) to strike them with mortal intent (*harag hem*) by the words of My mouth (*ba 'emer peh 'any*).**

**My decision regarding you (*wa mishpat 'atah*) is to withdraw the light (*'owr yatsa'*). (*Howsha' 6:5*) Because by contrast (*ky*), I genuinely desire and actually want to experience (*chaphets*) loyalty, a sense of devotion toward the relationship, and love (*wa chesed 'atem*) rather than the sacrifice and butchering of animals (*wa lo' zebach*). In addition, I seek understanding, the thoughtful acquisition of information and procurement of knowledge leading to comprehension (*wa da'ath*) of God (*'elohym*) instead of injustice and lifting up perverse offerings (*min 'olah*). (*Howsha' 6:6*)**

**But they, like 'Adam (*wa hem ka 'Adam*), remain displeased and have transgressed, improperly disregarding and passing over (*'abar*) the Covenant (*Beryth*). Behold (*sham*), they have been unfaithful and have betrayed Me (*bagad ba 'any*). (*Howsha' 6:7*)**

**Gilead | the defiant stench of rotten testimony** (*Gil'ad* – the vile smell of feces) is a place where one encounters (*qiryah*) the plotting and enabling of (*pa'al*) that which is evil, corrupt, and damaging to the relationship with a mistaken litany of false words and corrupting perversions of religious worship ('*aown* / '*awon* – is deceitful, fraudulent, and morally bankrupt) tracked with insidiously deceitful and bloody footprints (*'aqob min dam*). (*Howsha* ' 6:8)

**Acting like raiders and robbers** (*wa ka geduwd*), the priests (*kohenym*) band together in illicit religious devotion (*cheber*), waiting in ambush (*chakah*) for an individual ('*iysh*). Along the way (*derek*) to *Shekem* (*Shekem*), they are murderous (*ratsah*). Indeed (*ky*), they are villainous in perpetrating that which is shameful (*zimah 'asah*). (*Howsha* ' 6:9)

**In the House** (*ba beyth*) of *Yisra'el* (*Yisra'el*), I have seen (*ra'ah*) something horrible (*sha'aruwrah*). '**Ephraym's** (*la 'Ephraym*) religious prostitution and immoral whoredom are there (*sham zanuwth*). Those who Contend with God (*Yisra'el*) are defiled, polluted, and unfit (*tame'*). (*Howsha* ' 6:10)

**However** (*gam*), for you (*la 'atah*), the Beloved of **Yah** (*Yahuwdah*), a harvest (*qatsyr*) is appointed (*shyth*) during which (*ba*) it will be Me who will restore the fortunes (*shuwb 'any shabuwth*) of My people ('*am 'any*).'" (*Howsha* ' / He Frees / Hosea 6:11)

And while that review fortifies our understanding of *gil'ad* | the defiant stench of rotten testimony, and '*aown* | the litany of false words and corrupting perversions underlying religious worship, what about the third derogatory term God deployed to censure His people in *Howsha* ' 12:11? For insights regarding *showa'* | vain and worthless deceptions, fraudulent and religious dishonesty

nullifying one's existence, we are advised to consider the Third Statement Yahowah etched in stone...

**“You should not continue to deceive, nor should you tolerate or support delusions (*lo' nasha'*) associated with (*'eth*) the name and reputation (*shem*) of Yahowah (*YaHoWaH*), your God (*'elohym 'atah*), 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*), Yahowah (*YaHoWaH*) will not forgive or leave unpunished (*lo' naqah*) those who (*'eth 'asher*) consistently deceive, actually beguile, and habitually delude, promote or accept trickery so as to forget (*nasha'*) His name (*'eth shem*), thereby advancing and promoting (*la*) vain and ineffectual lies which lead to lifelessness, nullifying one's existence (*showa'* – devastating deceptions which denigrate and destroy, leading to emptiness, worthlessness, and futilely).”** (*Shemowth* / Names / Exodus 20:7)

Even though *showa'* | שׁוּׁוּׁ serves as the dominant thread of the Third Statement, you will not find it written this way in any lexicon. It is usually transliterated *shav'* even though that is wrong on three accounts. There was no letter or sound “v” in the Hebrew alphabet. The Wah is a vowel, and it conveys either the “o” or the “u” sound. And the concluding Aleph is pronounced “a” or “e.” Therefore, it is properly transliterated *showa'*.

With *showa'*, we have come upon something important. Back in the 6<sup>th</sup> century BCE, during their Babylonian captivity, Yahuwdym made a series of decisions regarding Yahowah's name which would haunt Jews for the next 2,500 years. They conceived the Sheva

System. It was based upon their errant vocalization of *showa'*, to artificially assign the vowel sound “e” following every occurrence of the Yowd, while misrepresenting the “o” sound of the vowel Wah as a “v.” By doing so, they *showa'* | denigrated Yahowah’s name and beguiled Yahuwdym into believing that it could not be pronounced.

The unforgivable corruption associated with *showa'* is “negating the value of” God’s name by deceptively “removing it,” such that it “no longer exists” in the text of His testimony. This is the most diabolical crime Jews have ever perpetrated – with the most denigrating, deceiving, and deadly results.

Howsha’ concludes the 12<sup>th</sup> chapter on this theme...

“**By a prophet** (*wa ba naby'* – through a man who was inspired to accurately convey the past and future), **Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **lifted up and withdrew** (*'alah* – carried out and led away) ***Yisra'el* | Individuals Contentious with God and Liberated by the Almighty (*Yisra'el*) from the Crucibles of Religious and Political Oppression** (*min Mitsraym* – from the cauldrons of governmental, military, economic, and conspiratorial coercion and cruelty, where the people were confined, restricted, and persecuted; plural of *matsowr* – to be treated as a foe and besieged during a time of testing and tribulation; from *tsuwr* – to be bound and constrained by an adversary, besieged and assaulted, as if in a concentration camp).

**And by a prophet** (*wa ba naby'* – through a man who was inspired to accurately convey the past and future), **he was watched over, closely observed, and evaluated** (*shamar* – he was carefully guarded and examined).” (*Howsha'* / He Protects / Hosea 12:13)

The *naby'* | prophet of whom Yahowah is speaking is Moseh. He was not only the greatest of the prophets, he was the greatest man who ever lived. He is the most exemplary individual the world will ever know – brilliant and articulate, steadfast and devoted, judgmental and consistent, informed and rational. He was a superb listener and became our most effective teacher.

Sometimes I wonder, of the great *Zarowa'* – Moseh and Dowd – whose personality, mannerisms, and character was the most similar to Yahowah. And while Moseh's character was sublime, Dowd's devotion was exceptional.

Since Yisra'elites are aware that Moseh was a prophet and liberator, the message Yahowah is reinforcing is that by *shamar* | closely examining and carefully considering His *naby'ym* revelations and *Towrah* | Teaching, they can also be *'alah* | lifted up and withdrawn from the *mitsraym* | the cauldrons of oppression they have created for themselves. There is no reason for God to speak directly to anyone anymore, to indulge a personal request, or to provide a sign, when He has already offered far more than any of us need. It is time to stop praying and start listening.

That seems sufficiently simple, so it is perplexing that so few benefit from these profound implications. If you want proof that God exists, consider the evidence His prophets provided, beginning with Bare'syth. If you want to find God, examine the prophetic revelations He inspired to reveal Himself to us, beginning with Shemowth. If you want to understand what God is offering to us and expecting from us, examine what the *Towrah* says about His Beryth. If you want to know the way to meet God, to be welcomed by Him and live with Him, contemplate what Moseh wrote regarding God's *Miqra'ey*, starting with *Qara'*.

If you would like to leave the desolate world of religious and political oppression and be counted among

the liberated and living, read Bamidbar. If you want all of this explained by the best teacher, *shamar* Moseh's impassioned speeches throughout Dabarym. And if you have concerns about what is to come, feast upon Yahowah's prophetic presentation of future events by exploring the insights He provided through His *naby'ym* over the next one thousand years while camping out with Yah.

If you would like some company and assistance in this regard, continue to assess what Yah provided for you through this *nes* – appropriately named *yada' Yahowah*.

☞☞☞☞☞

*Sha’uwl’s She’owl* | Paul’s Hell

*Plague of Death...*

One of the subtle ways religious publishers misrepresent the Word of God is by disassociating related thoughts and placing continuous dialog in separate chapters. Such is the case with Howsha’ 12:14 and 13:1, which belong together.

The impetus for this particular mistake is subtle and profound. The reason that they were unaware of the mistake they were making is because the stage had been set for it by the Jews who removed Yahowah’s name from His prophetic revelations and then replaced it with “the Lord” – which is the Adversary’s name and title. This horrific crime was then complicated in Howsha’ 12:14 because it concludes with a reference to ‘*adown huw*’ | his Lord and Master *shuwb la huw*’ | turning on him.

In context, these statements follow Yahowah’s assessment of ‘Ephraym’s bitterness and ill-will, which not only leads to cynicism and anxiety but, also, to the people’s disassociation with God such that they are left to die. Building upon this assessment, Yahowah’s prophetic portrayal reads...

**“‘Ephraym | the Worthless Speck of Carbon Ash** (*Ephraym*) **bitterness and ill-will** (*tamruwrym*) **has been vexing and distressing, provoking cynicism and untold distress** (*ka’as* – has been indignant, creating grief and anxiety).



**Therefore** (*wa*), **I will disassociate from the relationship and leave** (*natash* – I will abandon the association and allow to remain) **his deadly bloodguilt** (*dam huw'* – his bloodguilt and killing) **upon him** (*'al huw'* – against him), **along with his disgraceful and insulting disrespect** (*cherphah huw'* – his reviling taunts and contemptuous offences).

**His Lord and Master** (*'adown huw'* – the one who possesses him, controls and owns him) **will turn on him** (*shuwb la huw'* – will return to him while changing his approach toward him (hifil imperfect)).” (*Howsha' / He Delivers / Hosea 12:14*)

With Benyamyn being the worst of a bad lot, and with 'Ephraym targeted again in this condemnation, it is apparent that God views all but Yahuwdah as *tamruwrym* | ill-tempered and ill-willed. Embittered, His people have vexed their brethren and antagonized their God.

With an aversion to being abused, Yahowah will leave those who have chosen to *cherphah* | insult and taunt Him to their own devices – which includes allowing *'adown huw'* | their Lord to turn on them. Who would have thought that it would have been a bad idea to trust Satan?

As a result, the political and religious will die. And for having grieved Yah, many will spend eternity with their Lord.

To appreciate why *ha Satan* has sought to become the Lord and Master of the religious, and how the Adversary used the amalgamation and institutionalizing of religion and government in Babylon to be worshiped as if he were God – even above the Most High – requires a thoughtful reading of *Yasha'yah / Isaiah 14*. When this is coupled with what *Howsha'* revealed regarding Yahowah's antipathy for *ha Ba'al* | the Lord throughout the 2<sup>nd</sup> chapter of *Howsha's* prophetic portrait of Yisra'el, we are in a better position to translate and explain *Howsha' 12:14* and *13:1*.

A survey of English Bibles reveals that they all want readers to believe that “his Lord” is God (formerly known as Yahowah) rather than the false god venerated and then embraced in Jezreel. This point is clarified, however, in the next statement, revealing that Yisra’el was guilty of exalting *ha Ba’al* | the Lord and would die as a result. And yet, since it was moved to the next chapter, it was out of sight and out of mind, and the translators simply ignored the explanation.

The *Jewish Publication Society Tanakh* offered... “Ephraim hath provoked most bitterly; Therefore, shall his blood be cast upon him, And his reproach shall his Lord return unto him.” The *King James Version* promoted... “Ephraim provoked him to anger most bitterly: therefore shall he leave his blood upon him, and his reproach shall his Lord return unto him.” The supposedly literal *New American Standard Bible* opined... “Ephraim has provoked to bitter anger; So his Lord will leave his bloodguilt on him, And bring back his reproach to him.”

Alas, the *New Living Translation* embellished their novel approach to deadly deceptions with the following transformation of Yahowah’s *naby*’... “But the people of Israel have bitterly provoked the LORD, so their Lord will now sentence them to death in payment for their sins.” With the unjustified addition of a second LORD, the brain trust preparing these alterations of Yahowah’s prophetic testimony must have thought no one would bother to look and consider what God had actually asked His prophet to write. In a desire to reinforce their religious beliefs, they have established another god, an exalted LORD for them and a lowly Lord for the Israelis. Perhaps someone should tell Christians that their Lord God and this fellow are the same, and that Paul admitted to being possessed by him.

I can assure you that Howsha’ was not similarly confused...

“**As was the case when** (*ka*) **‘Ephraym** (*‘Ephraym* – Fruit Becomes Worthless Carbon) **spoke** (*dabar*), **there was trembling and terror** (*ratheth* – there was panic and fear) **as he exalted himself** (*nasa’ huw’* – he lifted himself up and got carried away with himself, prominently honoring himself) **within Yisra’el** (*ba Yisra’el* – among those who strive and contend against God).

**And so** (*wa*), **through** *ha Ba’al* | **the Lord** (*ba ha Ba’al* – in concert with the one who seeks to possess, own, and control), **he incurred guilt for having been wrong and he became liable for being offensive, trespassing where he did not belong** (*‘asham* – he will be declared guilty and be punished, suffering the penalty he deserves (qal imperfect)) **and he will die** (*muwth* – he will experience physical death, which is the separation of the soul from the body).” (*Howsha’* / He Protects / Hosea 13:1)

The most effective, least desirable, and unGodly way for despots to impose their will is through fear and intimidation. It has long been the favorite tactic of clerics and kings. Those who oppose authoritarian and institutionalized rule are tortured and then killed. While the implements deployed by the depraved during the Inquisition and Holocaust were novel, the sentiments which drove such damning behavior were as old as the first civilizations.

All too often, the most disgusting men and women rise to power and lord over others by exalting themselves and suppressing the less fortunate. In Judaism, such men would even call themselves *rab* | exalted.

Should there have been any question as to the identity of *‘adown huw’* | their lord and master in *Howsha’* 12:14, that question was answered in 13:1 with the revelation of *ha Ba’al* | the Lord. This is the same false god *‘Elyah* mocked in the Jezreel Valley because he had become the

Lord God of the Yisra'elites. And as a generous religious donation, the Jews shared their Lord with Paul and Muhammad, creating a multi-volume set of Satanic oracles: Talmud, New Testament, Quran, and Zohar.

The Lord would achieve his ambition to be worshiped as if he were God, above the Most High. The spirit of Babylon would encompass the Earth.

As it has been in the past, it remains to this day – those who address their god as the Lord are unwittingly praying to and worshiping Satan in his preferred role. Doing so offends Yahowah, leaving the faithful liable. As a consequence, the religious will die.

For there to be life, the Lord must be exposed and condemned, not exalted or worshiped. For us to be exonerated, we must come to know and distinguish Yahowah from the competition mankind has mustered to replace Him.

Removing Yahowah's name from the Towrah and Prophets and substituting it with the Lord is the most grievous crime ever committed by the religious. It has led billions away from God, kept them out of Heaven, and caused their death...

**“And now as a result** (*wa 'atah*), **they incur guilt, missing the way** (*la chata'* – they err, wander away, and forfeit the opportunity) **at an increasing rate** (*yasaph* – adding to it over and over again).

**They make for themselves** (*wa 'asah la hem*– they engage with and act on behalf of, creating for themselves) **molten images of pagan gods** (*masekah* – sacred religious icons that they revere) **from their silver and other things they cherish** (*min keseph hem* – their money and that which they value), **all of them** (*kol huw' la hem*) **false gods and religious images** (*'atsab* – objects believed to represent a deity, an object of worship and reverence)

**conceived by artisans** (*ma'aseh charash* – crafted by the deaf and dumb) **according to their own understanding and consistent with their mentality** (*ka tabuwnah hem* – in harmony with their own thinking and their level of competence).

**Of them it is said** (*hem 'amar*), **“Offer a human sacrifice** (*zabach 'adam* – kill a person as part of an act of worship while soliciting divine favors) **and kiss** (*nashaq* – reveal one’s submission to and respect for) **the bulls** (*'egel* – idols in the image of bulls; from *'agol* – that which is circular and round).”” (*Howsha' / He Liberates / Hosea 13:2*)

One lie leads to another and soon a society is engulfed in an avalanche of false testimony and religious myths. And then, they are found venerating gods men have conceived in their own image – while believing that they are worshiping What’s-His-Name. And isn’t that the problem? When religious *Yahuwdym* | Jews removed Yahowah’s name from their own (*Yahuwdym* became Jews) and from His Towrah and Prophets, replacing it with the Lord, they made this result inevitable.

When someone walks in the wrong direction, with each step, they end up further away from their intended destination. In this way, religions are all like the spokes on a wheel with God as the hub in the middle. As it turns, centrifugal force propels everything away from the center of the universe, including God in this example.

Yahowah has affirmed something we have long known. Even before *Babel* | Confounding by Intermixing in Babylon in Conjunction With the Lord, the religious have projected their own characteristics upon the gods and goddesses they have venerated. It was the most efficient way to train the masses to worship the despots seeking to control them.

And therefore, even today, false gods such as Jesus and Allah embody the prejudices of those who conceived them – con men like Paul and Muhammad – all so that they could impose their will and way.

The realization that religious gods are *ma'aseh* | the result of *ka tabuwnah hem* | projecting the mentality and competence of those conceiving them in their image speaks volumes of those who sacrificed humans to appease their gods. Of all of the abominable things humans have done in the name of religion, human sacrifice was among the most depraved. Moreover, the practice was common, occurring in almost every civilization from the beginning of recorded history and around the globe.

Religiously inspired, public murders are terrifying spectacles, and no one wants to be the next victim. Millions were tortured in this way, all under the control of mankind's most revered and feared religious leaders. And this horrific practice didn't die out with the Egyptians, Canaanites, Assyrians, Babylonians, Phoenicians, Carthaginians, Minoans, Macedonians, Greeks, and Romans, or with the Aztecs, Mayans, Incas, and Polynesians. A dead god tortured on a stick is the symbol of Christianity and killing civilians in the name of their god is Islam's signature act. And while Roman Catholics perfected this torturous display of heinous behavior, their bloodlust was surpassed by the Nazis and Communists of the last century. They would sacrifice tens of millions of innocent people to impose their will.

One of the more disgusting ways to sacrifice humans was depicted in this pronouncement. Young children were tossed inside brazen bulls, hollow metal representations of the Lord. A fire was kindled beneath the bull so that the children would slowly roast to death. Their blood-curdling screams for mercy were said to have enhanced the religious experience.

The Hebrew word *'egel* | bull is based upon *'agol* | circular and round. Circles and circular reasoning represent Satan's favorite symbols, the sun and moon, and his favorite strategy. The kippah worn by Jews is not only round and born out of Greek mythology, it has no basis in the Towrah. Likewise, "church" is derived from "circle" – of which there is no sanction in the Prophets.

**“Therefore (*la ken* – as a result), they will be like (*hayah ka*) the early morning (*boqer* – the sacrifice for omens at daybreak) fog (*'anan* – mist), like the dew (*wa ka ha tal* – similar to the night's mist and remaining in the shadows) which fades away early in the day (*shakam halak*), like chaff (*ka mots* – the useless husks) which is scattered by the wind (*sa'ar* – which is lashed by the storms) from upon the threshing floor (*min goren*), and like smoke through a window (*wa ka 'ashan min 'arubah* – akin to fuming anger from an Arab).” (*Howsha' / He Saves / Hosea 13:3*)**

The religious will not survive their death. They are as enduring as the morning fog, as relevant as the dew, and as significant to God as chaff blown by the breeze off of the threshing floor. From ashes to ashes and dust to dust.

The solution is to be grounded, to *yada'* Yahowah.

**“I Am (*wa 'anky*) Yahowah (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration), your God (*'elohym 'atah*).**

**From the realm (*min 'erets*) of the religious and political oppressors (*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 are confined and restricted by political persecution, considered foes, besieged, and assaulted as if shut up inside a concentration camp), you have not known (*lo' yada'* – you have not been acquainted with) a God (*wa***

*'elohym)* **besides Me** (*zulah 'any* – except Me). **There is no** (*wa 'ayn*) **salvation, liberation, or restoration** (*mowshya'* – rescue, deliverance, protection, or assistance; from *mah* – to inquire about and ponder the means to *yasha'* – liberation, deliverance, and salvation) **without Me** (*bilthy 'any*).” (*Howsha'* / He Delivers / Hosea 13:4)

In contrast to what almost every English translation presents, God did not say “I am the LORD.” He is not *Ba'al*. He has no interest in lording over us, controlling us, or owning us. And that’s important because Yahowah alone is our Savior. Only Yahowah can liberate us from the controlling and degrading influence of man’s religious and political schemes.

The verb *yasha'* is incorporated into some very important Hebrew names, such as *Yahowsha'* | Yahowah Saves, *Yasha'yah* | Yahowah Delivers, and *Howsha'* | He Liberates. And since Yahowah fulfilled the Mow’edym with His Son, thereby enabling the benefits of the Covenant, there is no room for Jesus, Allah, the ubiquitous Lord, G-d, HaShem, or His-Name-Doesn’t-Matter.

While men insist that there are many paths to God, and that we are to be tolerant and accepting of the various and conflicting routes and deities, Yahowah says *'ayn* and *bilty* – words which confirm that they would be wrong.

Since there is no other credible source of Divine testimony with even the slightest probability of being inspired, either Yahowah is God and the path to eternal life is through Him, or there is no God and death is the end of us.

When we *yada'* Yahowah, life is eternal. For those who *lo'yada'* *Yahowah*, death is certain.

The path to eternal life begins at the door labeled *Pesach*. With Passover, we become immortal. We are perfected on *Matsah*. The fungus the Messiah has removed



from our souls during UnYeasted Bread is the pervasive influence of religion and politics. Eternal and emancipated, we are adopted into the Covenant Family during *Bikuwrym*. The Firstborn Children of God are then enriched, enlightened, and empowered, such that they are prepared to be emancipated on *Shabuw'ah* | the Promise of the Shabat and also on *Taruw'ah*. Those who listen to the Witnesses and respond to the sacrifice of the Red Heifer will then be reconciled during *Kipurym* so that they can Camp Out with our Heavenly Father on *Sukah*. This is as much Dowd's Song as it is Yahowah's.

This is the key to *Shamaym*, the path to the *Beryth*, and the means to *yasha'*. Should you, or those you love, have missed any of the steps along the way, you will find them prominently presented throughout *Yada Yahowah Beryth* | Family, *Miqra'ey* | Invitations, *Qatsyr* | Harvests, and *Mow'ed* | Appointments.

Yahowah reminded Yisra'el...

**“I acknowledged you and became familiar with you** (*'any yada' 'atah* – I came to know and understand you) **in the wilderness** (*ba ha midbar* – in the lifeless realm where the word is questioned; from *my* – to question and *dabar* – the word), **in the land of barren and uncomfortable conditions with high temperatures and a lack of water** (*ba 'erets tal'ubowt* – bareness and discomfort). (*Howsha' 13:5*)

**By comparison** (*ka*), **when they grazed in lush pastures** (*mar'iyth hem*), **they had their fill and became satisfied and complacent** (*wa saba' saba'* – they were given so much they were overwhelmed), **thinking too much of themselves** (*wa ruwm leb hem* – coming to perceive themselves as great and honorable in their hearts and judgment). **And as a result** (*'al ken*), **they forgot about Me** (*shakach 'any* – they overlooked and ignored Me).” (*Howsha' / He Frees / Hosea 13:6*)

I am obviously fond of *yada'* | knowing. There is nothing better than *yada'* | becoming familiar with and acknowledging Yahowah. And I am even pleased to be *yada'* | known by God, especially recognizing that He only sees the best in me.

However, the Yisra'el that Yahowah came to know in the wilderness was contentious, unappreciative, disloyal, and irascible. But at least they paid attention when they were dependent upon God for food, water, and shelter. However, when their lot improved, their disposition deteriorated. The more they were given, the more they perceived themselves as deserving. It didn't take much, food in their belly and their thirst quenched, and they were ready to move on – to forget God and become religious.

**“So, I exist (*wa hayah*) to them (*la hem*) as if I were like (*kamow*) a fierce and roaring lion (*shachal* – a predator killing prey), like (*ka*) a leopard, keen-eyed and camouflaged (*names* – a black panther) along the way (*'al derek* – on the path).**

**I am observant and perceptive (*shuwr* – I am consistently looking and concerned, especially judgmental (*qal* imperfect)), (*Howsha' 13:7*) so I will come upon them (*pagash hem* – I will approach them) like a bear (*ka dob*) robbed of her cubs (*shakuwl* – bereaved of offspring).**

**I will open (*qara'* – I will rend) their narrow thinking and infinitesimally small enclosure of their heart (*sagowr leb hem* – the sealed up and enclosed space surrounding their inclinations, motivations, and judgment).**

**I will consume them (*'akal hem* – I will devour them) then and there (*sham*) like one whitening and purifying the heart to increase understanding (*ka laby'* – consistent with making thoughtful and intelligent while perfecting and enlightening; from *leb* – seat of judgment and understanding and *laban* – to whiten), **renewing and****

**invigorating life** (*chayah* – healing and animating the living), **breaking them open and separating them throughout the region** (*ha sadeh baqa' hem* – cleaving to them and setting them apart in the land).” (*Howsha' / He Protects / Hosea 13:8*)

This is symbolic prose, filled with metaphors, not all of which are readily discernible 2,700 years after they were conveyed. My interpretation of the prophecy is that Yisra'el ran from Yahowah, as they perceived God not as their Father and Savior, but as a predatory beast along the way. No doubt, He had seen them rob Him of His children, and He was rightfully angry with them.

Lacking judgment, they had become myopic, closed-minded, and unreceptive, so Yahowah wanted to open up the infinitesimally small enclosure cramping their heart, and restore it, purify and invigorate it, so that they might understand. He would open them up and set them apart, if only they would allow Him to heal them.

But alas, Yisra'el would rather listen to their religious texts, and to their Lord, rather than to God...

**“He will corrupt and destroy you** (*shachath 'atah* – he (speaking of *ha Ba'al* | the Lord) will pervert and devastate you, ruin you, spoil you, and then cast you away), **Yisra'el | Individuals Who Are Combative With God** (*Yisra'el* – those who are contentious with the Almighty), **and that is because you are opposed to Me** (*ky ba 'any*), **against the One who would strengthen and assist you** (*ba 'ezer 'atah* – who would empower and serve you, equipping you with the means to prevail). (*Howsha' 13:9*)

**Where ('ehy) is your leadership** (*melek 'atah* – is your ruler, designated authority, and king) **now ('ephow' )?** **Who is going to protect and save you** (*wa yasha' 'atah* – who is going to deliver and free you) **in all of your towns and cities** (*ba kol 'iy'r 'atah* – within your shrines, temples,

and villages) – (wa) **your judges and governors** (*shaphat* ‘*atah* – your decision-makers and authority figures)?

**Wasn’t it you who requested** (‘*asher* ‘*amar*), “**I want You to appoint for me** (*nathan la* ‘*any* – I have decided that You should give me (qal imperative paragogic he cohortative – emphatic and genuine first-person and second-person expressions of volition regarding the desire for the appointment of)) **a king** (*melek* – a head of state, dictator, governor, and ruler), **along with princes and nobles, military commanders and officers, government officials and societal leaders** (*wa sar*)?””” (*Howsha*’ / *He Saves* / *Howsha*’ 13:10)

This chapter began with the prophet predicting the deadly consequences of affiliating with the Adversary. Therefore, it is the Lord who is corrupting and perverting Yisra’el. The reason Satan has been allowed to do so is because those who have been contentious with God have opposed the only One who would have equipped and strengthened them sufficiently to ward off his influence.

The next statement takes us back a couple of centuries, to one of the many horrible decisions Yisra’el made along the way. While being served by the greatest of the *Shaphat* | Judges, *Shamuw’el* | Listen to Him, who was also a *Naby*’ | Prophet, the people rebelled. They told Shamuw’el that they did not like Yahowah’s approach. They wanted to be like all of the other *gowym* kingdoms around them and be subjected to the dictatorial reign of a king. So, when Shamuw’el reported this to Yahowah, God informed His prophet that the people were rejecting Him, not His *Shaphat*.

God then asked Shamuw’el to convey the many reasons a human government would be devastating. Nonetheless, and against His better judgment, He told the people that they could have what they wanted – and they chose *Sha’uwl* | Question Him over *Shamuw’el* | Listen to

Him. Now, recognizing that their political leaders had misled them, and even formed religious alliances with *ha Ba'al* | the Lord, Yahowah is reminding Yisra'el that they had made the choices which had led to the ill effects they were now enduring.

God is saying that every horrific thing Yisra'el would endure was their fault – from Assyrian slavery to Babylonian captivity, from Greek occupation to Roman subjugation, from the Diaspora to the Holocaust. Yahuwdym had chosen the leadership which had led them astray, away from Yahowah to the corrupting influence of *ha Ba'al* | the Lord. And since their estrangement was the result of their devotion to a false god – a thinking Jew will correctly blame Judaism for their hellish existence these past 2,700 years.

And for those who may protest and say that Judaism only goes back to the first rabbis in the 1<sup>st</sup> century, be advised that these same rabbis claim that their Talmud was given to the elders of Yisra'el nearly 3,500 years ago.

Five hundred years thereafter, the Children of Yisra'el rejected Yahowah and made the *Benyamite* | Benjamite *Sha'uwl* | Saul king. The choice was not only disastrous, in that he led them away from the Towrah and into harm's way, but the wannabe king also served as a haunting harbinger of the horrors wrought 1,000 years later by the wannabe Apostle *Sha'uwl* | Paul – a Benjamite whom Yahowah calls the Plague of Death, Father of Lies, and Son of Evil.

With a handful of exceptions, the three centuries of Yisra'elite kings and a millennium of despots lording over Yahuwdah had produced nothing but heartache. Independent of God and controlled by mercurial men, Yahuwdym suffered one horrific blow after another. So Yahowah reminds them...

**“While I was displeased and resentful** (*ba ‘aph ‘any* – although frustrated and disappointed, grieved and angry), **I allowed for you** (*nathan la ‘atah*) **to have a political ruler and king** (*melek* – a dictatorial government and royal ruler), **but I took him away** (*wa laqach huw’*) **when My frustration could no longer be contained** (*ba ‘ebrah ‘any* – in My intense displeasure and fury). (*Howsha’* 13:11)

**The religious corruptions and political perversions** (*‘aown / ‘awon* – the societal liability and pervasive guilt from twisting and bending the truth) **of ‘Ephraym** (*‘Ephraym*) **are all-encompassing, troublesome, and distressful** (*tsarar* – is oppressive and confining, frustrating and binding, especially adversarial).

**The consequence of him missing the way and leading others astray** (*chata’ah huw’* – of him being wrong) **is stored up** (*tsaphan* – is being laid aside for future use). (*Howsha’* 13:12)

**The travail and anguish** (*chebel* – the sorrows and pains) **of being a father and raising children** (*yalad* – of having children and rearing them) **are caused by him** (*bow’ la huw’* – come as a result of him). **He is an ignorant and irrational son** (*huw’ ben lo’ chakam* – the child is incapable of understanding; he is not discriminating or discerning and does not know how to think).

**As an example** (*ky*), **he is neither present nor accounted for** (*lo’ ‘amad* – he is not confirmed, established, or sustained and fails to stand up and endure) **at the proper time** (*‘eth* – at the right occasion), **remaining a broken and shattered child** (*ba mashber ben* – so as to be a crippled son from birth; from *mah* – to question and consider the implications of *shabar* – being broken, ruptured, and maimed).” (*Howsha’ / He Liberates / Hosea* 13:13)

While Yahowah's dissertation against the corrupting and controlling influence of religion is unrelenting, becoming the single most repeated topic throughout the Towrah and Prophets, God's systematic dismantling of human governance is also poignant and prophetic. And in a moment, we will consider Yahowah's condemnation of politics because disassociating from its caustic and controlling influence is the prerequisite for becoming part of the *Beryth*.

Yisra'el put Yahowah in the worst possible position. He had established them as His Covenant Family, given them a home, provided sound guidance, rescued them when they got into trouble, and then sought to raise them as His children. But they rebelled against Him, and not only wanted nothing to do with Him, but they had also forfeited their place within the relationship because they preferred being religious. And then to add insult to injury, they wanted to be like the gowym Yahowah wanted them to avoid; to establish a government of men rather than rely on God.

It was a horrible decision, one which would cost them their lives, souls, land, possessions, and freedom – not only robbing them of these things but, also, separating them from Yahowah for all but a century over the next 3,000 years. And yet, if God denied them the right to make a bad choice, He would have undermined freewill – and with it, the purpose of Creation and the Covenant.

Therefore, frustrated and disappointed, grieved and resentful, Yahowah allowed His misled children to be like the gowym and be controlled by men – the first of which was *Sha'uwl* | Question Him. Because He loved His children, God even tried to make it work, supporting *Sha'uwl* up to the point that the king's decisions were so counterproductive that Yah's frustration could no longer be contained.

It would have been like witnessing the Progressive media, politicians, teachers, and healthcare providers telling your young son that his life would be improved, that he would be healthier, happier, and more popular, if he allowed doctors to feed him female hormones and mutilate his body, turning him into a girl. Aware of where this would lead, you can plead with him not to ruin his life, one that will become dependent upon drugs and psychologists – at least until such time as depression causes the transgender individual to commit suicide. As one voice, even as the lone loving, compassionate, caring, informed, and rational one, it is drowned out by the shrill chorus of Progressives, and you lose your son. Try as you may to love him in spite of his self-destructive choices, he, now she, is now woke-programmed to become more distant, depressed, and antagonistic toward you.

In this example, we see the lose-lose situation in which Yisra’el placed Yahowah. And in His words, we witness its effect on God.

Progressiveness is the ultimate expression of unconstrained government, of a liberal dose of human influence, of attempting to control everything and everyone. It is the least informed and most irrational, the least intelligent and most counterproductive form of government ever imposed upon an ignorant and irrational, non-judgmental population.

*Tsarar*, which was deployed to reveal the people’s religious corruption and political perversions from twisting and bending the truth, were “all-encompassing, and troublesome, binding and frustrating.” They had become like the Canaanites in that their iniquity was complete. And while they had hit rock bottom, they would not get back up for millennia. They had forgotten the way to stand up and rise up to God.



‘Ephraym had become his own worst enemy. He brought his anguish and years of oppression on himself. However, Yahowah would not have said that the consequence of having missed the way and leading others astray was *tsaphan* | stored up if the approaching Assyrian onslaught was all there was to this warning. Yisra’elites should anticipate being judged and held accountable for all they have done to aggravate God and harm His children.

Yahowah is clearly frustrated with His people. The anticipated joy derived from being a Father and raising children became the bane of His existence. And for their role in exchanging Divine ecstasy for agony and putting the Creator of the universe and Author of life through such sorrow, that penalty will be unpleasant. Many, especially Yisra’el’s political and religious leaders, are deserving of prolonged incarceration in She’owl.

But the news isn’t all bad. They will continue to be Fatherless, which was their choice in life. They will even be among those they revered because She’owl will remain the most religious place in the universe. And for their sake, one could only hope that, having *chata’ah* | missed the way, they will continue to be *lo’ chakam* | oblivious, as ignorant and irrational throughout eternity as they were previously. If they have no mind, how can it matter?

For us to become part of Yahowah’s *Beryth* | Covenant Family, we must be present and accounted for at the proper time. This includes answering God’s seven annual *Miqra’ey* | Invitations to be Called Out and Meet and capitalize upon their intent. Unfortunately, according to our Heavenly Father, Yisra’el is a crippled and shattered child.



Before we move too far past what Yahowah has just revealed, let's take a closer look as to why He stated...

**“While I was displeased and resentful, indeed, frustrated and disappointed (*ba 'aph 'any*), I allowed for you (*nathan la 'atah*) to have a political ruler and king (*melek*), but I took him away (*wa laqach huw'*) when My frustration could no longer be contained (*ba 'ebrah 'any*). (*Howsha' 13:11*)**

**The religious corruptions and political perversions, the liability and pervasive guilt from twisting and bending the truth (*'aown / 'awon*) of 'Ephraym (*'Ephraym*) has become all-encompassing, troublesome, and distressful, even binding and adversarial (*tsarar*). So, the consequence of him missing the way and leading others astray (*chata'ah huw'*) is stored up for the future (*tsaphan*).” (*Howsha' 13:12*)**

The reference is to an episode chronicled in *Shamuw'el / 1 Samuel*.

**“And it came to be (*wa hayah*) when (*ka 'asher*) *Shamuw'el | He Listens to God (Shamuw'el)* grew older (*zaqen*), (*wa*), he appointed (*sym*) his sons (*'eth beny huw'*) as judges to resolve disputes (*shaphat*) on behalf of (*la*) *Yisra'el (Yisra'el)*. (*1 Shamuw'el 8:1*)**

**The name (*shem*) of his firstborn son (*ben huw' ha bakowr*) was (*wa hayah*) *Yow'el | Yahowah is God (Yow'el)*, and the name (*wa shem*) of his second (*mishneh huw'*) was *'Abyah | Yahowah is the Father ('Abyah)*. They exercised good judgment to resolve disputes (*shaphat*) in (*ba*) *Ba'rsheba' | the Well of Promise (Ba'rsheba')*. (*1 Shamuw'el 8:2*)**

**And yet (*wa*), his sons (*beny*) did not walk (*lo' halak*) in his ways (*ba derek*) but, instead (*wa*), they swerved and turned away, chasing (*natah*) after (*'achar*) dishonest gain and wrongful profit (*ha betsa'*). They**

accepted (*laqah*) gifts, payments, and bribes for their services (*sochad*) and turned away from (*wa natah*) the means to think rationally and justly resolve disputes (*mishpat*). (1 *Shamuw'el* 8:3)

So then (*wa*) all of the elders (*kol zaqen*) of *Yisra'el* | Those who are Contentious and Struggle with God (*Yisra'el*) gathered together (*qabats*), and they came to (*wa bow' 'el*) *Shamuw'el* | He Listens to God (*Shamuw'el*) to beguile and betray, to deceive and mislead (*ha ramah*). (1 *Shamuw'el* 8:4)

They actually said to him (*wa 'amar 'el huw'*), 'Behold (*hineh*), you are old (*'atah zaqen*), and your sons (*wa beny*) have not walked in your ways (*lo' halak ba derek*). So now as a result and henceforth (*'atah*), we want to put in place for ourselves (*sym la 'anachnuw*) a king, a head of state who is a governor (*melek*) to make decisions for us (*shaphat 'anachnuw*) just like (*ka*) all of the Gentile nations (*kol ha gowym*).' (1 *Shamuw'el* 8:5)

From the perspective (*ba 'ayn*) of *Shamuw'el* | He Listens to God (*Shamuw'el*), the statement (*ha dabar*) which (*ka 'asher*) they said (*'amar*), 'Appoint for us (*nathan la 'anachnuw*) a political leader, and authority figure, like a king (*melek*) to (*la*) make decisions for us and govern over us (*shaphat 'anachnuw*),' was literally wrong and would always be harmful, continuously troubling and displeasing, even distressing and disastrous (*ra'a*).

So (*wa*) *Shamuw'el* (*Shamuw'el*) personally requested a thoughtful response regarding the consequences (*palal*) from (*'el*) *Yahowah* (*Yahowah*). (1 *Shamuw'el* 8:6)

Then (*wa*) *Yahowah* (*Yahowah*) said (*'amar*) to (*'el*) *Shamuw'el* | He Listens to God (*Shamuw'el*), 'You have chosen to hear (*shama'*) the voice (*ba qowl*) of the people (*ha 'am*) concerning (*la*) everything (*kol*) that they have

**expressed ('asher 'amar) to you ('el 'atah). However, keeping it real (ky), they are not opposed to you (lo' 'eth 'atah) nor are they rejecting you (ma'as) but, instead (ky 'eth), they are rejecting Me, trying to avoid any association with Me ('any ma'as) as (min) a leader and advisor to ponder and consider (melek) among them ('al hem). (1 Shamuw'el 8:7)**

**This is consistent with (ka) all of (kol) the customs, practices, and pursuits (ha ma'aseh) that they have engaged in ('asher 'asah) from the day (min yowm) I lifted them up and withdrew them ('alah 'any 'eth hem) out of (min) the troubling confines and restrictions of religious and political oppression (Mitsraym), even to this very day (wa 'ad ha yowm ha zeh).**

**They have rejected Me and are abandoning Me (wa 'azab 'any). Moreover (wa), they are serving and have become indentured to ('abad), the gods ('elohym) of others ('acher). And now (wa), they are also doing such things around you (hemah gam 'asah la 'atah). (1 Shamuw'el 8:8)**

**Therefore (wa 'atah), while it is totally at your discretion, I'd like for you to listen (shama') so that ('ak ky) you can testify as a witness, warning them while boldly correcting them ('uwd 'uwd ba hem), (wa) conspicuously telling them (nagad la hem) about the procedures, decisions, judgments, and justifications (mishpat) of the ruler (ha melek) who will reign, acting as the authority ('asher malak) over them ('al hem).' (1 Shamuw'el 8:9)**

**So then (wa) Shamuw'el (Shamuw'el) agreed to convey ('amar) all of the statements, every word (kol dabar), of Yahowah (יְהוָה) to the people (ha 'am) who were asking for (sha'al) a political leader (ha melek). (1 Shamuw'el 8:10)**

**He said** (*wa 'amar*), **'This specifically** (*zeh*) **will continuously exist as** (*hayah*) **a result of the decisions, judgment, and justifications** (*mishpat*) **of the government and king** (*ha melek*) **who will reign, imposing his control** (*'asher malak*) **over you** (*'al hemah*):

**He will continually take possession of** (*laqach*) **your sons** (*'atah beny*). **He will appoint for his benefit** (*wa sym la huw'*) **military vehicles used to transport his army** (*merkabah huw'*). **His mobile weapons of war** (*wa ba parash huw'*) **will be deployed expeditiously** (*wa ruwts*) **in the presence of** (*la paneh*) **his troop transports and cavalry** (*merkabah huw'*). (1 *Shamuw'el* 8:11)

**And then he will also appoint for himself** (*wa sym la huw'*) **commanders and captains, lords and princes** (*sar*), **by the thousands** (*'elephym*) **and** (*wa*) **military officers with rank and leaders of the government and religious institutions** (*sar*) **fifty or more at a time** (*chameshym*). **They will conceal the evil religious schemes they are doing for him while devising a plot that leaves their victims oblivious and incapacitated** (*wa la charash charysh huw'*).

**Their harvests** (*qatsar*) **will become his harvests** (*qatsyr huw'*), **used for** (*wa la*) **creating and deploying** (*'asah*) **his weapons** (*kely huw'*) **of continuous war** (*milhamah*) **along with** (*wa*) **the implements required to equip** (*kaly*) **his military vehicles** (*rekeb huw'*). (1 *Shamuw'el* 8:12)

**And then with regard to your daughters** (*wa 'eth bat 'atah*), **he will continually take them** (*laqach*) **to mix everything up so that it is intoxicating and loses its stench** (*la raqach*), **and as ruthless assassins and executioners** (*wa la tabahah*), **even as** (*wa la*) **bakers and cooks** (*'aphah*). (1 *Shamuw'el* 8:13)

**He will take from and control the most productive aspects of (*laqach wa 'eth ha towb*) your fields and pastures (*sadeh*), even your cultivated land and vineyards (*kerem*), as well as (*wa*) your olive groves (*zayth*). And he will give all of this to those who work for and serve him (*wa nathan la 'ebed*). (1 *Shamuw'el* 8:14)**

**And (*wa*) with the sowing of seeds to yield a crop (*zera'*) and cultivation of your land and vineyards (*kerem 'atah*), he will demand a tax, confiscating a tenth, imposing his authority in an unproductive way (*'asar*).**

**He will give it to his impotent government officials and religious leaders, even to his lords, overseers, and fellow tyrants (*wa nathan la sarys*), as well as to his most devoted subjects and cohorts – those he controls who are dependent upon him (*wa la 'ebed*). (1 *Shamuw'el* 8:15)**

**He will choose for himself and confiscate (*laqach*) your male and female workers, your subordinates and dependents (*wa 'eth 'ebed wa 'eth 'ebeduw*), in addition to your best young men (*wa 'eth bachuwr*), your most productive beasts of burden, even your finest livestock and most productive source of food (*ha towb 'eth chamowr*) and engage in (*wa 'asah*) his affairs and enterprise (*la mala'kah*). (1 *Shamuw'el* 8:16)**

**Your flocks (*tso'n*), he will decimate by demanding a tax (*'asar*), and so as a result, you will literally and continually exist to do as he desires (*wa 'atem hayah*), as if slaves (*la 'ebed*).” (*Shamuw'el* / He Listens to God / 1 Samuel 8:17)**

The king in question was Sha'uwl. He led Yisra'el to defeat and away from God. He was not only demon-possessed; he tried to assassinate the man God most loved. And in the end, he was such a wimp he begged his armorbearer to kill him because he didn't even have the fortitude to commit suicide correctly.

There would be hundreds of rulers as bad, some worse, between Yisra'el and Yahuwdah. This was among the worst decisions Yisra'el would make – one that would haunt them for the next 800 years. So, to their credit, they did their best to prove God right.

Methinks Yahowah is as bearish on political aspirations and schemers as He is supportive of religious institutions. Based upon this evaluation of human governance and the propensity of rulers to control and extort the people, the Haredi in Yisra'el and the Progressive Jews in the United States are antagonizing the Almighty. Clearly, God does not condone human governance and it would be absurd to think that He approves of kings or authorizes them to lord over anyone. No government at all is better than a small one, and a small one is vastly superior to a large intrusive one.

And speaking of the malfeasance of Jews in this regard, one of the least credible citations ever attributed to God came from *Sha'uwel* | Paul in a book he inappropriately wrote to the Romans – the most hideous of governments from Yahowah's perspective. Rendered from the *New American Standard Bible*, which purports to be a literal translation, we read the following preposterous claim:

“Let every person be in subjection to the governing authorities. For there is no authority except from God and those which exist are established by God. (Romans 13:1) Therefore, he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. (Romans 13:2)

For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; (Romans 13:3) for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger

who brings wrath upon the one who practices evil.  
(Romans 13:4)

Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. (Romans 13:5) For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. (Romans 13:6) Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.” (Romans 13:7)

Stupid is as stupid says. And this is as moronic as imbecilic gets.



In year 6000 Yah, during *Kipurym* | Reconciliations, and away from the debilitating and impoverishing influence of political and religious leaders, Yahowah said...

“**Away from the control, power, and influence** (*min yad* – out of the hand and possession) **of Sha’uwl** (*Sha’uwl* / *She’owl* – Paul, Saul, or possibly Hell), **I have chosen to ransom and redeem them** (*padah hem* – I want to reacquire them by liberating them from bondage (qal imperfect jussive – genuinely, continually, and by choice, release them)).

**Plague of Death** (*maweth* – dying as a result of a pandemic which infects and kills a large percentage of the population), **where** (*‘ehy*) **is the widespread pandemic you caused and the sting of your goads** (*deber ‘atah* – is the pestilence of your empty words)?

**Plague of death** (*maweth* – dying as a result of a pandemic which infects and kills most of the population), **where** (*‘ehy*) **is your fatal contagion** (*qeteb ‘atah* – is your ruinous and destructive influence, your pestilence)?



**Sha'uwI** (*Sha'uwI* / *She'owl* – Paul or Saul, possibly Questioning Hell), **the capacity for compassion, the will to relent and show some remorse** (*nocham* – demonstrating some regret, even contrition, while showing some mercy), **he hides because it is nonexistent** (*sathar* – he conceals and does not know) **from My perspective** (*min 'ayn 'any*).” (*Howsha'* / He Saves / Hosea 13:14)

There were two Sha'uwls, the Yisra'elite king, Saul, and the New Testament author, Paul. Both were anti-Towrah and both were exceedingly dismissive of Dowd. Both were demon-possessed. Both were murderous members of the tribe of Benyamyn. And both wielded considerable negative influence over Yisra'el and Yahuwdah.

While their names are synonymous with *She'owl* | Hell, even spelled identically in the Hebrew text, *She'owl* has no hands and cannot infect, plague, or kill. Just the opposite, *She'owl* | Hell is a place of eternal life where the deadly contagion of religion is quarantined. Further, there would be no reason to look to *She'owl* | Hell for compassion, the will to relent, or mercy.

Since we must exclude *She'owl* | Hell from consideration, and since all of this addresses a single male individual, we are left to determine if God is speaking of the failed king circa 1000 BCE whom He removed from power or the murderous and merciless inspiration behind most of the Christian New Testament circa 50 CE. If God is addressing the deceased king, why speak of ransoming Yisra'el from him when he died long ago, left no legacy, and was replaced by the Son of God, the anointed Messiah and King, *Dowd* | David? But if the wannabe Apostle *Sha'uwI* | Paul, why is Yahowah warning Yisra'elites of him through *Howsha'* so many years in advance of him creating Christianity when the focus has been on the continuing development of Judaism?

In that Yahowah expressed His disgust for the imposition of King Sha'awl moments ago, one would naturally think that He would have been the subject of this prophecy regarding what Yahowah is going to do – but that was all in the past. Therefore, it is more realistic to see King Saul as prophetic of the Apostle Paul. Further, while the choice to be like the Gentiles and be religious and play politics was a poor one with an enduring legacy, by this time, the suicidal, beheaded, and clearly discounted King Sha'awl had no control, influence, or power over anyone. No one could be ransomed from him.

This then leaves us with *Sha'awl* | Paul, who established the Christian religion. And he is a perfect fit because he also happens to be the one person Yahowah calls out by name and describes as the “Plague of Death.” God did so in *Chabaquwq* | Habakkuk – a sinister prophetic portrait detailed in *Twistianity*, which will be retranslated and considered in chapter 11, *Chamas* ~ Cruel Lies, of this volume of *Yada Yahowah*.

It all fits. No one since ‘Abraham, Yitschaq, and Ya’aqob has influenced more Jews, more negatively, controlling their fate, than Paul as a result of Roman Catholicism – which was established upon the 14 letters *Sha'awl* | Paul wrote along with the 4 other books he inspired. These include: Matthew, Mark, Luke, Acts, Galatians, 1<sup>st</sup> and 2<sup>nd</sup> Corinthians, 1<sup>st</sup> and 2<sup>nd</sup> Thessalonians, Ephesians, the formerly mentioned letter to the Romans, Philippians, Colossians, Titus, Philemon, and Hebrews, along with the two letters written to his lover, Timothy. With Paul’s New Testament and the Roman Catholic Church replacing Imperial Rome as the most anti-Semitic institution on Earth, one which has actively enslaved, tortured, and subjugated Jews, it is only natural that God would want to ransom His people from them, redeeming them from such a hellish organization.

With *Sha'uwil* | Paul called out by name as he was in Chabaquwq, and identified as *maweth* | the Plague of Death, we have concurrence among the prophets. It is something we would expect since they were both inspired by Yahowah, since God consistently reinforces key aspects of His message, and since Sha'uwil's religion has infected more people than any other.

Fortunately, once redeemed from Sha'uwil's Christianity, freed of Replacement Theology, and safe from the rage of the New Testament, the pandemic of empty words will have lost its sting. The goad Paul stupidly attributed to his Jesus rather than Dionysus on the road to Damascus will cease to be an implement of control – prodding the sheeple to their death.

Pauline Christianity has become the Earth's most popular, and thus deadliest, belief system. It is a contagious pandemic of empty words. Widespread, it is the religion of the broad and open way which Yahowah attributes to the Lord. Christianity is fatal, ruinous, and destructive.

As for the man whose speeches and letters created this hellish institution, he was an obnoxious and murderous psychopath, devoid of compassion. He knew that what he was saying was wrong and that he was inspired by Satan, but he showed no remorse and would never relent. We know this to be true because, to promote his faith, *Sha'uwil* | Paul had to completely undermine Dowd's lives, his testimony and his tributes, especially his sacrifices during Pesach and Matsah, all while claiming to have been chosen by the man whose name he did not know. He would also contradict and misquote Yahowah while demeaning His Towrah and yet insist that he had been appointed and inspired by the unnamed God he was denouncing.

If that were not enough to certify *Sha'uwil's* | Paul's exclusive claim to the infamous title, the Plague of Death, his religion was based upon the spurious notion that God

could not be trusted. According to Sha'owl, every promise Yahowah made to His Son and Messiah, *Dowd* | David, and to His people, *Yisra'el* | Israel was actually intended for the misnomer, Jesus Christ, and the Gentiles who foolishly believed God lied and Paul was telling the truth. Evidently unable to keep His names straight, the dunderhead made God appear like a nincompoop.

With Sha'owl, there would be no contrition because he was incapable of it. The man who deliberately fabricated and unleashed the most contagious and deadliest pathogen in human history did so without remorse. It is one of the reasons I have asked Yahowah to include me among the witnesses rebuking *Sha'owl* | Paul and his accomplices at their impending trial. The man whose name is synonymous with *She'owl* | Hell will be among its most popular inmates. As the *Maweth* | Plague of Death, he may have earned naming rights – Sha'owl's She'owl.

**“Although** (*ky* – on the contrary and by contrast), **this son of his brothers** (*huw' ben 'ach huw'*) **will run swiftly, thrive with lots of bull while producing asses** (*para'* – will be fruitful while he moves swiftly; from *par* – bull, *pare'* – a wild ass, *perah* – running wild, and *peqer* – licentious, being without moral restraint) **the foretold confrontational encounter** (*qadym* – the reckoning, this anticipated and disappointing meeting with the adversary, even being scorched from the east; from *qadam* – a foretold and anticipated confrontation predicted long ago) **with the Spirit** (*ruwach*) **of Yahowah** (*YaHoWaH*) **will come** (*bow'* – will arrive).

**As a result of** (*min* – from) **questioning the word** (*midbar* – lifeless questioning of the word; from *my* – to question and *dabar* – the word), **his perverseness will be brought forward** (*'alah / 'olah* – his invalid approach and lack of veracity will be brought up and removed) **and denounced when it is shown that what he did was wrong** (*wa bowsh* – he will be shamed to despair when

disapproved and disgraced by evidence and reason and humiliated for having been mistaken).

**His destructive source** (*maqowr huw'* – the wellspring from which his torrent flowed; from *mah* – to inquire about *quwr* – that which is detrimental and will be cast out) **will be constrained** (*wa charab* – will be laid waste, dried up, and reduced to a desolate ruin).

**His perceptions** (*ma'ayn huw'* – his source of life and those sustained by his source; from *mah* – to contemplate 'ayn – his mental and spiritual faculties), **they will be ransacked, stripping** (*huw' shasah* – they will be revealed as ruinous and spoiled) **his storeroom** (*'owtsar huw'* – his treasury and arsenal) **of everything** (*kol kaly* – of each article) **perceived as worthwhile and desirable** (*chemdah* – considered productive and anticipated as having future value).” (*Howsha' / He Delivers / Hosea 13:15*)

It is sad, but true, *Sha'uwI* | Paul was a Yisra'elite – the son of his brothers. One of their own would be responsible for conceiving and popularizing the world's most popular religion – a belief system which would thrive and grow by denouncing and demeaning Jews.

No matter how we render *para'*, we are haunted by *Sha'uwI*. His claim, to “not having run the race in vain,” drew Paul, like a moth to the flame, with him citing what was written about him in *Chabaquwq*, where his testimony was denounced, and he was called out by name and labeled the Plague of Death. While he thrived in bearing fruit, the byproduct of his BS has been to produce a bevy of asses rather than a flock of sheep. And by his own admission, Paul was a libertine, a hypocrite who was completely immoral. In fact, during one of his more impressive rants, he had the audacity to blame the Towrah for the fact that he was a pervert.

As a result, God's people have been forewarned. There will be a confrontational encounter with this adversarial

individual. During the anticipated meeting – this summons before the Judge – all things Sha’uwl will be scorched by Yahowah’s Spirit.

As a result of having questioned the validity of God’s words, this man’s perverse approach will be brought forward, examined, and shown to be unworthy. *Sha’uwl* | Paul will be denounced, with evidence and reason exposing the failures of his faith.

At the same time, the source of his destructive rhetoric will be constrained, as Satan is incarcerated in She’owl for all but the final days of the seventh millennium. His false perceptions regarding the source of life will be stripped away, as will everything he said, including that which was perceived as worthwhile and desirable.

As we contemplate the concluding statement of Howsha’s 13<sup>th</sup> chapter, recognize that Samaria, both as a capital city and as the largest region, was at the very heart of the Kingdom of Yisra’el. Today, much of ancient Samaria has been annexed into what is now called the West Bank.

**“*Shomarown* | Samaria (*Shomarown*) will be seen as offensive and held liable (*’asham* – will be made accountable and declared guilty).**

**Indeed (*ky*), she has been openly rebellious and defiant (*marah* – she has been obstinate and contentious, recalcitrant while stubbornly provoking while transgressing) against her God (*ba ’elohym hy’*).**

**By the sword (*ba ha chereb* – from weapons of war), their children (*’olel hem* – their little ones) will fall (*naphal* – will collapse and drop), dashed to pieces (*ratash* – stricken and smashed), and their pregnant women (*wa haryah huw’*) will be split open (*baqa’*).” (*Howsha’* / He Saves / Hosea 13:16)**

It has happened in the past. Christians, beguiled into believing that Jews killed Jesus, have murdered Jewish children while bludgeoning pregnant women. And since the Time of Ya'aqob's Troubles will be open season to hunt and kill Jews, we can conclude that there will be a sufficient number of conspiratorialists and anti-Semites to fulfill this gruesome prophecy. Religious morons will blame Jews for their miserable lives and then tangibly demonstrate the corrupting nature of their religion by being savages.

The fact that Yisra'el had rejected Yahowah and has remained openly contentious is true enough, but God isn't the one hacking away at them. By this time, His return is nigh, and His intent will be to save Yisra'el, protecting them from the religious *gowym* who have come to destroy them.

However, had they not been so obstinate, God would have protected them long ago. There would have been no Assyrian assault or Babylonian captivity, no Greek occupation, or Roman tyranny. The Diaspora would not have occurred so there could not have been a Holocaust. There would have been no Christianity or Islam either – and thus no Inquisition or terrorism. And therefore, they would not be under siege.

✠✠✠

*Deber* | Plague of Words

*Is there a Doctor in the House?...*

Self-assured and overtly religious, relatively affluent and self-reliant, universally ignorant and incapable of exercising good judgment, immoral and estranged from God, the Northern Kingdom was ill-prepared for the coming Assyrian assault. It didn't even matter that Yahowah had warned them.

God is intent on calling His people home from mental obscurity, religious rebellion, and political chaos. For that to occur, they will have to listen. And currently, such a large gap separates Yahowah and Yisra'el, and such little time remains, we must remain focused for there to be a favorable outcome.

**“Choose to return** (*shuwb* – of your own volition turn around and come back, change direction because I would like to restore you (qal imperative paragogic he cohortative – it is God's will for His people to genuinely want to return so that the relationship can be restored)), **Yisra'el** (*Yisra'el* – Individuals Who Are Contentious with God), **eternally to Yahowah, doing so based upon the restoring testimony** (*ad YaHoWaH* – the enduring witness of *Yahowah* as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **of your God** (*‘elohym ‘atah*).

**This is necessary because** (*ky*) **you have faltered and stumbled** (*kashal* – you have lost control and have fallen, wavering because you have been misled) **by your religious**



**corruptions and political perversions** (*ba 'awon / 'aown 'atah* – by your tendency to twist and pervert the truth, distorting the message while wrongly bowing down). (*Howsha' 14:1*)

**Choose to genuinely grasp hold and accept for your benefit** (*laqach 'im 'atem* – select and receive, obtain and experience for yourselves (qal imperative)) **the words comprising this message** (*dabar* – this statement, matter, and account) **so that you can choose to return and be restored** (*wa shuwb* – and then you, of your own freewill, can change and come back (qal imperative)) **to ('el) Yahowah** (*Yahowah* – as directed in His *towrah* – teaching regarding His *hayah* – existence).

**Ask of Him** (*'amar 'el huw'* – choose to convey to Him (qal imperative)), **'Lift off and carry away** (*nasa'* – accept, take away, and bear (qal imperfect jussive)) **every religious corruption and political perversion** (*kol 'awon / 'aown* – every tendency to twist and pervert the truth).'

**Then you should choose to accept** (*wa laqach* – of your own freewill select, obtain, and grasp hold of (qal imperative)) **what is good, productive, and beneficial** (*towb* – what is pleasing and advantageous).

**As a result, we can be fully fulfilled and restored, completely reconciled** (*wa shalem* – we can experience total restitution (piel imperfect cohortative)) **for our bullish speech** (*par saphah 'anachnuw* – for the BS that has been on our lips).” (*Howsha' / He Saves / Hosea 14:2*)

Yisra'el, please listen. Yahuwdah, return to Yahowah. Capitalize upon the eternal testimony and restoring witness of your God.

We have all stumbled along the way, so the question is whether you are going to stay down or stand up. Are you going to let go of the Talmud and Zohar and grasp hold of the *Towrah*? Are you willing to forego the corrupting and

perverting nature of religion and politics to enjoy the benefits of the Covenant?

The words that comprise this message are for your benefit. They explain what needs to change while revealing the means to restoration and reconciliation with Yahowah.

The Messiah paid the price to lift off and carry away, to accept and bear, every trace of religion we are willing to leave behind. In another time, nearly forty Yowbel ago, he allowed his *nepesh* | soul to be burdened with our guilt so that he could carry it off and leave it within the black hole of *She'owl* | Hell. In this way, we are perfected. It is the blessing of Matsah that makes Kipurym possible.

It is time, Yisra'el, for you to embrace what is beneficial and productive, advantageous and pleasing. Your life can be fulfilling. Your relationship with Yahowah can be restored. God, Himself, will provide recompense for every stupid thing you and your forefathers have said and done.

These statements were immersed in freewill. They were expressed in the first-person cohortative, second-person imperative, and third-person jussive. While Yahowah wants to restore us, we must opt to change and choose to return.

Howsha' begins this section of his prophetic revelation by speaking on behalf of Yahowah directly to Yisra'el. And then after encouraging his audience to address Yahowah and choose to accept what is beneficial, he joins the chorus, saying "We can be fulfilled and restored." It is Howsha's greatest yearning; he wants his people to experience God as he has over the years. This is also the prophet's way of affirming that we all come to Yahowah along the same path – as it was for him, so it is for us.

There are few words in God's Word as meaningful as *shalem*. Based upon *shalowm*, it speaks of the

“reconciliation and restoration” of our relationship with Yahowah. Nothing is more important. To be *shalem* is to be “fulfilled and satisfied” in God’s company.

With regard to our reconciliation and restoration, *shalem* provides the means to “recompense and restitution.” Everything we have ever said or done that could be held against us is adjudicated favorably, freeing us of all liability.

Howsha’ continues his prophetic revelation on divorce and reconciliation, on estrangement and reunification, with these words...

**“*Ashuwr* | the Lord of the Sun (*Ashuwr* – the empire of Assyria was named after the great lord of the sun, Ashur, who shared his name with the goddess, ‘Asherah, who was perceived to be *ha Ba’al’s* | the Lord’s consort and the goddess whose myths became the basis of Christianity’s Easter holiday and veneration of Mary; from ‘*asher* – blessings and benefits) **cannot save us (*lo’ yasha’* ‘*anachnuw* – cannot protect or emancipate us). **We will not be mounting and riding upon stallions, swiftly flying birds or in troop transports (*lo’ rakab ‘al suws*).******

**Therefore (*wa*), we should no longer say (*lo’ amar ‘owd*), ‘Our God (*‘elohym ‘anachnuw*),’ to the work of our hands (*ma’aseh yad ‘anachnuw* – to that which we have fabricated with our hands).**

**As a benefit of the relationship (*‘asher*) with You (*ba ‘atah*), the fatherless child (*yathowm* – the orphan and estranged individual) **experiences love, compassion, and mercy (*racham* – finds kindness, affection, and a familial relationship). (*Howsha’* 14:3)****

**‘I will heal (*rapha’* – I will provide restoration because I will be like a physician who repairs, cures, and mends) **their religious rebellion, renunciations, and****

**abandonment** (*mashuwbah hem* – their turning away and backsliding, their apostasy and defection).

**I will love them** (*'ahab hem* – I will engage in a close, personal, devoted, and affectionate relationship with them), **doing so willingly, freely, and without restraint** (*nadabah* – sacrificially and abundantly as well as on My own initiative, readily and voluntarily).

**Indeed** (*ky* – assuredly), **My disappointment and resentment** (*'aph 'any* – My frustration and righteous indignation) **will be turned away from them and changed** (*shuwb min hem* – will be directed elsewhere).” (*Howsha' / He Protects / Hosea 14:4*)

Yisra'el, like so many of us, has often looked for love in all the wrong places. She was courting Assyria – just as America, with thousands of nukes, is negotiating with Iran not to build a single bomb, when, as an Islamic nation, they have no intent on honoring any agreement made with non-Muslims. The U.S. is somehow ignorant of the fact that the Iranians have consistently lied about the purpose of their nuclear program and their intent to use the resulting weapon against Israel. After all, they have impoverished their people for decades in their pursuit of the bomb because they believe that, by annihilating Jews, they will be serving Allah.

In the past, Yisra'el had turned to Ba'al and 'Asherah, for whom *'Ashuwr* | Assyria had been named. They even sought the company of religious prostitutes. Today, Yisra'elites love their Talmud. Catholics venerate Mary as the Queen of Heaven and Mother of God. And Christians the world over worship their dead god on a stick. Humankind is stuck in a rut.

At the time this was written, *'Ashuwr* | Assyria was the poster child for gowyish behavior – the very thing Yahowah had begged His people to avoid. Their culture, religion, government, military, and caste system were well-

developed and intertwined. And as a result, they were the meanest, most vicious, and unethical gang on the planet. Stupidly, Yisra'el was trying to accommodate and appease this merciless empire. It was so Progressive of them and, therefore, ignorant and counterproductive.

I'm not picking on Jews, per se, because it is no different than the Obama and Biden administrations negotiating with the Iranian Muslims. They are not only in the same place, but they are also similarly gowkish. Their religious government and terrorist aspirations are also focused upon the same victim – Israel.

To engage in a relationship with Yahowah, we must come to the realization that by relying upon governments we estrange ourselves from God. And they will all disappoint us – as will every religion. Jesus is not going to provide a stallion leaping up to heaven. Allah does not have a magic carpet. And a nation's troop transports take the patriotic to the place where they are hunted and killed. So, let's abandon our faith in these useless contrivances. And yes, Howsha' was trying to be punny when he spoke of the Assyrians providing transportation. In actuality, the captured slaves would march naked as they were chained through their noses.

We should never refer to anyone other than Yahowah as God. We must reject what men, creating gods in their own image, have written with their hands. The only testimony worthy of our soul comes from Yahowah's prophets.

Yahuwdym and Gowym alike come to Yahowah as orphans looking to be included in God's home. Once upon a time, long, long, ago, 'Abraham's descendants were naturally born into the Covenant, but now, as a result of all we have witnessed throughout Howsha', even Yisra'el must be adopted. Fortunately, our Heavenly Father stands

ready to love His children and shower us with kindness and affection.

This is the story of the Miqra'ey. The beneficiaries of Pesach and Matsah are adopted on *Bikuwrym* | Firstborn Children. And it is during UnYeasted Bread that the corruptive nature of religion is removed from our souls by Dr. Yah.

By making us lovable, He can love us again and we can all live happily ever after. What was once broken is together again. We are family.

That is not to say, however, that we will all be singing kumbayah together as a world united in its love of Yah. No, Yahowah's righteous indignation will simply be redirected – away from Yisra'el and toward those who would do her harm – such as the neo-Assyrians known as Iranians. Christians, Muslims, and Progressives would be wise to duck for cover as well – not that they will fare any better trying to hide from the Almighty.

Moving on, Yahowah turns poetic with the deployment of yet another series of horticultural metaphors. These symbols are timeless, resonating with His intended audience throughout the generations.

**“I will be like** (*hayah ka* – I will become comparable to (qal imperfect)) **the dew** (*ha tal* – a covering) **to Yisra'el** (*la Yisra'el* – Individuals Who Engage and Endure with God).

**He will sprout and bloom, thriving** (*parach* – he (Yisra'el) will blossom and flourish) **like the joyous lily** (*ka ha shuwshan* – similar to an exuberant lotus flower). **And he will secure his roots** (*wa nakah shores huw'*) **like the Lebanese cedar** (*Labanown*). (*Howsha' 14:5*)

**His newly formed branches** (*yowneqeth huw'* – his shoots, sprouts, and suckers) **will spread out** (*halak* – will travel about). **Then** (*wa*) **his majesty, authority, strength,**

**and countenance** (*howd huw'* – his splendor and glory, his vigor and presence) **will be like** (*hayah ka*) **the olive tree** (*ha zayth*) **and his fragrance** (*wa ryach la huw'* – his uniquely identifiable aroma) **will be like the Lebanese cedar** (*ka ha Labanown* – will be similar to the wooded mountain range filled with conifers and cedars on Yisra'el's northern border; from *laban* – to purify by whitening).” (*Howsha' / He Protects / Hosea 14:6*)

Dew is symbolic of closeness, nourishment, and anointing. It depicts Yahowah covering us with His Set-Apart Spirit and immersing us in Her light.

Having returned to Yahowah, and now immersed in the *Ruwach*, Yisra'el will flourish and thrive, sprouting up as effortlessly and beautifully as a lily. *Shuwshan*, from *shuwsh*, reveals that life will be joyous again – which is suggestive of returning to the *Gan 'Eden | Garden of Great Joy*.

There are then two references to what is arguably the most impressive evergreen on Earth – the Lebanese cedar. With her glorious forests now mostly gone, and the last of her trees fenced off and struggling to survive, my exposure to them is through their magnificent cousin, the Monterey cypress. A tour of the California coast along the 17-Mile Drive north of Carmel is a feast for the eyes. These ancient trees are uniquely shaped by the wind (*ruwach* in Hebrew), with each displaying its own special character.

While not as tall as the Sequoia, they are much broader, with massive branches spreading out to form a canopy. They are rugged and yet elegant, individualistic and yet harmonize collectively, luxuriant and still open and airy, sufficiently sturdy to take whatever is brought against them while still touting the scars of battles waged long ago which give them their unique personalities. They are so individualistic that many have been given names, with the most famous being “the Lone Cypress.”

The difference between cypress and cedar is the aromatic nature of the wood – with the cedar’s fragrance coveted by those who have worked with it. The wood is so hard and enduring, so impervious to rot, it was Yahowah’s choice for His home – as it was for Dowd’s.

Consistent with the metaphor God is deploying, cedars are deeply rooted. They can survive every force of nature but not the caustic influence of man. It is why Lebanon has been robbed of her treasure.

There is also an ode to the olive tree within Yahowah’s analogy. Symbolic of the Spirit, olive trees are long-lived and equipped to survive. And they produce an exceedingly valuable fruit, whose oil heals, anoints, nourishes, and illuminates.

Similar to the cedar, olive trees have character, as they are uniquely and individually shaped by their environment. This reveals that we will carry our unique personalities and perhaps even proclivities into God’s Family. This will serve to make our extended time together more interesting.

Also telling, *Labanown* is from *laban*, meaning “to be purified by being whitened.” The children of God are perfected during Chag Matsah, with the Set-Apart Spirit removing the stench of religion. As such, we will now emit one of life’s sweetest aromas – that of fresh cedar.

I was unaware of the role smell plays in relationships until my Jewish wife began breathing in my scent during each embrace. For her, it is alluring, inviting, and loving. So, for God, after three millennia of Yisra’elites stinking up the place, He will finally find them appealing.

And speaking of being made acceptable, the next statement, which is in Howsha’s voice, is reminiscent of the magnificent 91<sup>st</sup> *Mizmowr* / Psalm...

**“They will return and be restored** (*shuwb* – they will change, come back, and be renewed (qal imperfect)),



**dwelling and abiding** (*yashab* – living and remaining (qal participle)) **within His shadow** (*ba tsel huw'* – with His protection).

**They will live** (*chayah* – they will prosper and succeed, be nurtured, raised, and preserved (piel imperfect)) **as grain which increases and grows** (*dagan* – as barley which has been harvested; from *dagah* – to grow exponentially, increasing in multiple ways).

**And they will flourish and thrive, blossoming** (*parach* – they will sprout and grow (qal imperfect)) **similar to the vine** (*ka ha gephen* – akin to the tendril of a grape).

**Their remembrance and renown** (*zeker huw'* – their fame, reputation, and memory) **will be like the wine** (*ka yayn*) **of purification** (*labanown* – of whitening).” (*Howsha' / He Liberates / Hosea 14:7*)

Living like *dagan* | grain is a marvelous metaphor because the smallest barley seed, when properly cultivated, produces a 30-times yield, with 2 bushels of seed providing 60 bushels when harvested. Back in the day, as it is now, barley was baked into bread and used as malt for beer – the beverage that made living together in close proximity possible. Without the effect of the yeast feeding upon the barley and producing alcohol as beer is being fermented, water near human habitations is so filled with pathogens that it is poisonous. In effect, the barley wort and yeast neutralize the toxic effects of human excrement, which Yah has associated with religion. Moreover, bread and water have long been symbolic of sustaining life, which is why it is in this metaphor.

While *dagan* is rendered as “corn” in many Bible translations, doing so reveals the ignorance of translators. Corn was developed in the New World. And it was primarily used by the Incas and Aztecs for religious purposes. Further, corn was not exported to Europe and

then the Middle East until 2,300 years after this prophecy was written.

Dispensing with the myth regarding corn, wheat and barley were cultivated throughout Yisra'el and the surrounding region at this time, with six-row barley being the dominant crop. The head is arranged similarly to the Manowrah, with six rows of seeds around the center rachis, or stem. Six- (the number of man created on the sixth day) row barley produces three times more kernels, and substantially more seeds per kernel than two-row, which is more popular in Europe. The seeds are smaller, and vary more in size, but are richer in protein in the six-row variety.

Barley germinates very early in the year and matures rapidly, requiring just 90 days from planting to harvest. It provides greater health benefits than other grains because it requires less processing and is rich in antioxidants, minerals, and vitamins. This is one of the reasons barley is associated with Chag Matsah. With its early maturity, we find the seeds present in the heads and still growing during the first renewing moon of Yahowah's new year – typically coinciding with the spring equinox. At this stage of their maturity, the kernels are still growing and receptive, symbolic of saved souls.

This prophetic pronouncement from Howsha' directs our attention to *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah. On this day, the Children of Yisra'el will begin their forever with Yah. They will *dagan* | grow exponentially, expanding in dimensions and capabilities.

Wine serves as a metaphor for Passover, where the blood of the Pesach 'Ayil is presented upon the Doorway to Life. And with Passover as part of the Feast of UnYeasted Bread, it becomes the wine of purification. From this point forward, the Covenant's children will flourish and thrive, blossoming into vastly improved versions of themselves. Furthermore, upon his return,

Dowd will be sprinkling blood, symbolized by wine, on the Mercy Seat of the Ark of the Covenant, facilitating Yisra'el's reconciliation.

The reason that I skipped past the opening statement in Howsha' 14:7 in my commentary is that there is a great deal to share regarding **“They will change, return, and be restored, coming back to be renewed (*shuwb*) and dwell, demonstrably and continually abiding, living, and remaining (*yashab*) within His shadow and protection (*ba tsel huw'*).”**

This prophecy, at the conclusion of the first book I attempted to translate, is reminiscent of the *Mizmowr* | Psalm which initiated my relationship with God a score of years ago. After telling Yahowah that I would need some assurances from Him if He wanted me to expose and condemn Islam as I have done in *Tea with Terrorists* and *Prophet of Doom*, subsequently rewritten and retitled *God Damn Religion*, He asked me to reach into my pocket where I found a copy of the 91<sup>st</sup> Psalm.

The Psalm had been ripped out of a book that showed up at my doorstep unsolicited earlier that day. I had tried to read it, the first in the *Left Behind* series, but it was so poorly researched and written that I found it laughable – with the exception of the citation from the *Mizmowr*. So, I tore it out of the book, placed the page in my pocket, and tossed the book away.

Today, I stand before you as irrefutable proof that Yahowah performs as His *Mizmowr* attests. After having written a book a hundred times more condemning of Islam than Salman Rushdie's *Satanic Verses* and having conducted some 5,000 interviews on the demented nature of Muhammad's terrorist manifesto, I remain standing, even as the recipient of countless death threats. Therefore, since I know that Yahowah honored His promise to me, I

can assure you that He will do the same for anyone willing to engage with Him in this way...

“**A Mizmowr of Dowd** (*mizmowr Dowd* – lyrics by the Beloved). **He who dwells** (*yashab* – he who inhabits and lives restored, he who stays and remains) **within the sheltered covering** (*ba sether* – in the protected place) **of the Almighty** (*‘elyown*), **within the shadow** (*ba tsel* – in the likeness and resemblance) **of the Sufficient One** (*Shaday* – of the One who is capable, expansive, and influential, with the ability to cultivate, nourish, and fortify life), **he will continually abide, dwelling for an extended period of time, remaining throughout the darkest hours** (*luwyn* – he will endure preceding the arrival of the light). (*Mizmowr* 91:1)

**He says** (*‘amar*) **to approach** (*la*) **Yahowah** (*Yahowah*), **‘My trusted place of refuge** (*machaseh* – my reliable shelter, trustworthy safe harbor from storms, and sanctuary from danger) **and my stronghold** (*wa mastuwdah* – my impenetrable fortress and securely constructed home), **My God** (*‘elohay*) **is the steadfast and constant One** (*netsach* – is the permanent and perpetual One, the Truthful One who can be confidently depended upon). **In Him** (*ba huw’*), **I consistently trust and rely** (*batach* – continuously expecting favorable results).’ (*Mizmowr* 91:2)

**Surely** (*ky*), **He** (*huw’*) **will defend and deliver you** (*natsal* – He will spare and save you, draw you out and take you away) **from** (*min*) **contrived plots and being under the influence** (*pach* – the schemes designed to confine and control perpetrated by reckless and unstable government leaders and jealous religious terrorists) **of those who bait their traps, luring in their prey** (*yaquwsh*), **from** (*min*) **the epidemic and deadly plague of written and spoken declarations** (*deber* – the pestilence of pronouncements) **comprised of destructive and malicious threats** (*hawah*). (*Mizmowr* 91:3)

**With (*ba*) His wings and spiritual implements (*'ebrah*), He will cover you, shielding you from attack, and clothe you in a way which promotes your growth (*sakak la* – He will provide a suitable defense from attackers, a barricade that makes you inaccessible from projectiles or stab wounds), and under (*wa tachath*) the extremity of His garments (*kanaph* – the hem of His apparel and the wings of His messengers), so that you can reflect and relax, ultimately celebrating the Shabat (*shabat*).**

**His reliable nature and restoring testimony (*'emuwnah 'al*) are a large shield to keep you cool and collected under fire (*tsinah* – is a substantial and effective covering designed to keep you comfortable in confrontational situations), and His steadfast, consistent, and assured reliability (*wa 'emeth* – His enduring honesty and integrity) is a valuable defense (*sochorah*). Pause now and reflect on this (*selah*). (*Mizmowr* 91:4)**

**You should never be afraid, nor should you respect (*lo' yare'* – you should not be intimidated by) any aspect of (*min*) terrorism or dread this darkness (*pachad laylah*), nor (*min*) a projectile shot (*chets*) flying (*'uwph*) by day (*yowm*), (*Mizmowr* 91:5) nor even the contagious plague (*qeteb* – the infectious pestilence and fatal pandemic) ravaging, robbing, and ransacking (*shadad*) at midday (*tsaharaym*), nor the pestilence, the epidemic of sickening words prompted by the goad (*deber* – the deadly diatribe which prods and stings, the malignant and maligning statements which are a verbal assault) that travels about (*halak*) without light (*ba 'opel*). (*Mizmowr* 91:6)**

**A thousand (*wa 'eleph*) may fall, prostrating themselves, and even die, being cast down (*naphal*), but away from your proximity (*min tsad*), and (*wa*) many thousands more (*'eleph wa rababah*) as a result of (*min*) your right hand and thus what you write (*yamyn*), but**

**this will not prevail against you** (*lo' taqa'* – it will not strike you or blow you away). (*Mizmowr* 91:7)

**You will observe and study** (*nabat raq* – you will look at and evaluate, you will gaze upon and consider, you will think about the proper response) **with your eyes** (*ba 'ayn*), **being shown and actually perceiving** (*ra'ah*) **the consequence and the suffering** (*shilumah* – the retribution and retaliation) **of the religious who are wrong** (*rasha'* – of those who are unscrupulously evil and immoral). (*Mizmowr* 91:8)

**Because You** (*ky*), **Yahowah** (*Yahowah*), **have invoked certainty by making available** (*qara' sym* – You have cited the following action to convince the listener) **the sheltered and protected place** (*sether* – the protective covering) **of the Almighty** (*'elyown*) **as Your home to live together** (*ma'own*). (*Mizmowr* 91:9)

**You will experience** (*ra'ah*) **no harm or distress** (*lo' ra'ah* – no trouble, anxiety, suffering, misfortune, or hardship). **And** (*wa*) **no assault, strike, blow, wound, or trauma** (*lo' nega'* – no physical impact, not even the slightest touch, no bothersome infection or disease, no deadly pestilence or plague, no affliction of any kind) **shall befall you** (*'anah* – shall occur or even be attempted around you) **or actually come near** (*lo' qarab* – appearing in proximity to) **your home or household** (*'ohel*). (*Mizmowr* 91:10)

**This is because** (*ky*) **He will instruct and direct** (*tsawah* – He will order and appoint, even assign) **His spiritual envoys and agents** (*mal'ak* – His heavenly messengers and representatives) **concerning you such that they approach and remain near** (*la*) **to actually keep watch over you and genuinely guard you** (*shamar* – to focus on you to keep you safe) **in all your ways and travels** (*ba kol derek* – with the entirety of your conduct, journeys, and destinations). (*Mizmowr* 91:11)

**Upon the open palms of their hands ('al kaph), I want them to continually lift you up (nasa'), preventing (pen) you from stumbling by being tripped up (nagap ba) in your stance, even your journey of exploration (regel – your footsteps) against that which has been established (ha 'eben – against the stone, against that which is built and constructed, and seemingly impenetrable). (Mizmowr 91:12)**

**Therefore (wa), you will set out to take aim against (darak – you will go out to originate a straightforward and linear case against) the toxic individual who twists and perverts (pethen – the shrewd and crooked serpent in hostile opposition, playing to the naiveté of his audience) and the serpent of the sea (wa tanym – the monstrous beast of the Gentile religious and political establishments), to aggressively stomp upon (ramas – to damage and impair the destructive attempts) the ultimate cover-up, the whitewashing and appeasement, the lucrative schemes (kaphyr) of the shrewd and corrupting opposition (wa pethen – of those who twist and pervert). (Mizmowr 91:13)**

**To Me (ba 'any), he is lovingly attached because we enjoy the same things (chashaq – we are connected through mutual goals). And so (wa), I will keep him safe and ensure he survives (palet – I will protect him, delivering him from harm's way, preventing unfavorable circumstances from troubling him).**

**I will empower him with the capability to successfully accomplish the mission while at the same time protecting him by making him inaccessible (sagab – I will strengthen and enable him, even defend him, and he will do what needs to be done) because (ky) he will come to actually know and accurately reveal (yada') My name (shem). (Mizmowr 91:14)**

**He calls out to Me** (*qara'* – he invites Me into his life, he summons Me and welcomes Me, he reads and recites what I have to say) **so, therefore** (*wa*), **I respond to him and answer him** (*'anah* – I speak to him, vocally communicating as I answer his questions and provide information and insights).

**Moreover, I will be with him** (*huw' im 'any* – I will accompany him) **against the vexing adversary** (*ba tsarah* – against the aggravating and annoying antagonist). **I will equip him and prepare him** (*chalats*) **because** (*wa*) **I value him and will honor him as being especially important, promoting him** (*kabed* – I will abundantly enrich him). (*Mizmowr* 91:15)

**I will provide for him, fully satisfying and completely fulfilling his needs** (*saba'*) **with a long length of days** (*'orek yowmym*). **And** (*wa*) **he will find delight in and be shown** (*ra'ah*) **deliverance and salvation, freedom and liberty** (*ba yashuw'ah*).” (*Mizmowr* / Lyrics / Psalm 91:16)

It is the most inspiring mission in the universe. And it comes highly recommended, with life assurance, considerable perks, and a great retirement package.

Since there is so little time left between now and Yah's return, when we will be put out to pasture, please consider grabbing your staff and sandals now before the flock comes home.

The comparison between myself and Salman Rushdie, between *God Damn Religion* and *Satanic Verses*, between being protected by Yahowah and being an atheist on one's own recognizance, is so extreme it underscores the point Yahowah has been making throughout His Towrah, in Howsha', and specific to the Mizmowr. As a jolt to the system, I was reminded of the special place Yahowah prepared for His witness when, as I was in the midst of presenting Psalm 91 for your consideration, Salman



Rushdie was viciously attacked and nearly killed in New York by a knife-wielding Muslim.

*Satanic Verses* is a novel, one which wasn't even written about Islam. By comparison, *God Damn Religion* remains the best documented, most comprehensive, chronological, and contextual presentation of the Quran ever written. It relies exclusively upon the earliest Hadith to set Allah's rant into the context of Muhammad's putrid life. It is damning and irrefutable evidence that the Quran is the worst book ever written, that Islam is a terrorist manifesto, that Allah is not God, and that Muhammad was among the most horrid people to have ever lived – a sexual pervert, rapist and pedophile, a mass-murdering and sadistic terrorist, a con man and thief, as well as a deranged, demon-possessed megalomaniac. An entire chapter of *God Damn Religion* is devoted to presenting evidence which proves that Muhammad did, indeed, speak for Satan.

Over two decades, Rushdie suffered 20 assassination attempts while under the protection of MI6, Interpol, the CIA, and FBI, as well as private guards. He changed his name multiple times and moved 56 times on three continents to elude his would-be killers. He lived in the shadows, always in hiding, unable to communicate his whereabouts with his family. By comparison, I never hid and never ducked. I never sought the protection of any agency. Rather than changing my name, I plastered it prominently on *Prophet of Doom – Islam's Terrorist Dogma in Muhammad's Own Words*, now presented in five volumes retitled *God Damn Religion*. Then I participated in over 5,000 interviews using my name – many in-studio. I even conducted a national tour, debated imams, and addressed large audiences in person. Similar to Rushdie, I was also subject to a fatwa, mine coming from the lead Islamic cleric in Saudi Arabia. And yet, my home addresses were always in the public domain as was the website I created to share *Prophet of Doom* with the world.

Unlike Salman Rushdie, whom I respect for his courage, albeit not for his liberal politics, I have been under Yahowah's protection. The difference is extraordinary: life and death, confidence and fear, freedom vs. oppression. My story is Yahowah's story. I am as Yisra'el should have been. Rushdie is the better version of who they became.

If you are looking for proof that Yahowah honors His promises and that His prophets can be trusted, indeed, that Dowd and Howsha' spoke for God, consider what He asked me to do and promised in return.



This marvelous prophetic book concludes with Yahowah warning His wayward sons once again...

**“*Ephraym* | *Ashes* (*Ephraym*), **why should I continually endure** (*mah la ‘any ‘owd*) **these religious objects and deified images** (*la ha ‘atsab* – these objects of veneration and worship)?**

**I am the One who responded** (*‘any ‘anah* – I replied by providing the answers with My testimony), **and I am the One who has looked after you, caring about you** (*wa shuwr ‘atah huw*’ – I have held you in high regard).

**I am like an evergreen cypress** (*‘any ka berowsh*), **spreading out so profusely** (*ra‘anan* – large, notable, verdant, and luxuriant).

**From Me** (*min ‘any*) **your ability to be productive** (*pery ‘atah* – your results) **is achieved** (*matsa’* – are obtained). (*Howsha’* 14:8)

**Whoever** (*my*) **is wise, ethical, and judgmental** (*chakam* – is learned, has the ability to comprehend, is discerning and is capable of understanding, intelligent and has accumulated knowledge), **let him make the**

**appropriate connections to understand and then teach** (*byn* – let him closely examine and deduce the relationships to perceive, carefully considering these associations to comprehend) **these things** (*‘el leh*).

**Whoever has the skill to be perceptive and discerning and can turn knowledge into understanding** (*byn* – whoever can deduce the insights needed to comprehend and teach by being observant, thoughtful, and discriminating), **let him know and acknowledge this** (*wa yada’ hem* – let him familiarize himself with this, becoming aware, and make this known).

**Indeed** (*ky*), **the ways** (*derek*) **of Yahowah** (*YaHoWaH* – our *‘elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **are straightforward and upright, correct and on the level** (*yashar* – valid and true, pleasing and fitting).

**And those who are right, upright, and judgmental** (*wa tsadyq* – those who are justified and vindicated, innocent and acquitted) **will walk** (*halak* – will journey through life) **in them** (*ba hem*).

**But** (*wa* – however), **the revolting and rebellious** (*pasha’* – the openly defiant) **are tripped up and stumble** (*kashal* – falter and are staggered) **in them** (*ba hem*).” (*Howsha’* / He Liberates / Hosea 14:9)

It is one thing for the *gowym* to be religious and pursue idols, but another altogether for this to occur with a Yisra’elite. Yahowah has invested in His people, but seldom others. He has responded to Yisra’el while ignoring the rest of the world.

Yahowah would like His people to see Him as a giant cypress, limbs spread wide to protect them. In this, I concur with God. It is the grandest of trees.

Humankind is capable of being productive on its own, but not all of what we produce is beneficial. So, God is suggesting that if we want to accomplish something worthwhile, it is best to have His support.

I may be odd in this regard, and if so, I share my perceptions with God. I cherish understanding and value intelligence. *Yada'* | knowing is good, but *byn* | understanding is more valuable still.

Yahowah is encouraging whoever is *chakam* | rational, ethical, and judgmental to *byn* | make the appropriate connections between the things we have perceived to be relevant to understand and then teach. It may sound like a tall order, one directed to the wisest among us, but not so. By sharing His prophetic testimony, by offering the means to affirm its validity, and then providing us with a *neshamah* | conscience to be discerning and judgmental, we are all capable of answering His call. And to make it easier, He has inspired teachers, like Moseh, Shamuw'el, and Dowd, along the way.

*Chakam*, *byn*, and *yada'* are the tools we have used most prolifically throughout our quest to find Yahowah and reveal what He is offering and expecting in return. We have deployed them to accurately and completely translate God's testimony into the lingua franca of today's world so that it is available to thoughtful seekers around the globe, especially Jews.

*Yada'*, *byn*, and *chakam* have served to provide the ensuing explanations and commentary. The resulting insights and teaching are the result of exercising them as we study Yahowah's testimony. This is not to exclude Yahowah's influence, especially through His Ruwach, but only to say that *chakam*, *byn*, and *yada'* are participatory endeavors – as is everything associated with the Covenant. Those who engage, receive.

As the fruit of our *neshamah* | conscience, Yahowah has made us capable of *chakam*, *byn*, and *yada'* – all for the express purpose of thoughtfully considering His proclamations so that we come to understand His message and then share it correctly. This most certainly includes knowing and acknowledging His name. And that is why these three words were presented as *chakam*, *byn*, *byn*, and *yada'* – in that order.

Typically, we would expect *yada'* | knowing to precede *chakam* | exercising good judgment which leads to *byn* | understanding. But in this case, Yahowah is asking *chakam* | thoughtful individuals, the most discerning and judgmental among us, to *byn* | analyze what He has communicated, bringing it all together such that the correct picture emerges, and then *yada'* | make others aware of what we have come to know, acknowledging Yahowah's name and message accurately.

In this light, let's see how much of Howsha's 14<sup>th</sup> chapter we have correctly assessed and conveyed...

**“Choose to return** (*shuwb* – of your own volition turn around and come back, change direction because I would like to restore you), **Yisra'el** (*Yisra'el* – Individuals Who Are Contentious with God), **eternally to Yahowah, doing so based upon the restoring testimony** (*'ad YaHoWaH*) **of your God** (*'elohym 'atah*).

**This is necessary because** (*ky*) **you have faltered and stumbled** (*kashal* – you have lost control and have fallen, wavering because you have been misled) **by your religious corruptions and political perversions** (*ba 'awon / 'aown 'atah* – by your tendency to twist and pervert the truth, distorting the message while wrongly bowing down). (*Howsha' 14:1*)

**Choose to genuinely grasp hold and accept for your benefit** (*laqach 'im 'atem* – select and receive, obtain and experience for yourselves) **the words comprising this**

**message** (*dabar* – this statement, matter, and account) **so that you can choose to return and be restored** (*wa shuwv* – and then you, of your own freewill, can change and come back) **to** (*‘el*) **Yahowah** (*Yahowah*).

**Ask of Him** (*‘amar ‘el huw’* – choose to convey to Him (qal imperative)), **‘Lift off and carry away** (*nasa’* – accept, take away, and bear) **every religious corruption and political perversion** (*kol ‘awon / ‘aown* – every tendency to twist and pervert the truth).’

**Then you should choose to accept** (*wa laqach* – of your own freewill select, obtain, and grasp hold of (qal imperative)) **what is good, productive, and beneficial** (*towb* – what is pleasing and advantageous).

**As a result, we can be fulfilled and restored, completely reconciled** (*wa shalem* – we can experience total restitution (piel imperfect cohortative)) **for our bullish speech** (*par saphah ‘anachnuw* – for the BS that has been on our lips). (*Howsha’* 14:2)

**‘Ashuwr | the Lord of the Sun** (*‘Ashuwr* – the empire of Assyria was named after the great lord of the sun, Ashur, who shared his name with the goddess, ‘Asherah, who was perceived to be *ha Ba’al’s* | the Lord’s consort and the goddess whose myths became the basis of Christianity’s Easter holiday and veneration of Mary; from *‘asher* – blessings and benefits) **cannot save us** (*lo’ yasha’ ‘anachnuw* – cannot protect or emancipate us). **We will not be mounting and riding upon stallions, swiftly flying birds or in troop transports** (*lo’ rakab ‘al suws*).

**Therefore** (*wa*), **we should no longer say** (*lo’ ‘amar ‘owd*), **‘Our God** (*‘elohym ‘anachnuw*), **to the work of our hands** (*ma’aseh yad ‘anachnuw* – to that which we have fabricated with our hands).

**As a benefit of the relationship** (*‘asher*) **with You** (*ba ‘atah*), **the fatherless child** (*yathowm* – the orphan and

estranged individual) **experiences love, compassion, and mercy** (*racham* – finds kindness, affection, and a familial relationship). (*Howsha*’ 14:3)

**‘I will heal** (*rapha*’ – I will provide restoration because I will be like a physician who repairs, cures, and mends) **their religious rebellion, renunciations, and abandonment** (*mashuwbah hem* – their turning away and backsliding, their apostasy and defection).

**I will love them** (*‘ahab hem* – I will engage in a close, personal, devoted, and affectionate relationship with them), **doing so willingly, freely, and without restraint** (*nadabah* – sacrificially and abundantly as well as on My own initiative, readily and voluntarily).

**Indeed** (*ky* – assuredly), **My disappointment and resentment** (*‘aph ‘any* – My frustration and righteous indignation) **will be turned away from them and changed** (*shuwb min hem* – will be directed elsewhere). (*Howsha*’ 14:4)

**I will be like** (*hayah ka* – I will become comparable to) **the dew** (*ha tal* – a covering) **to Yisra’el** (*la Yisra’el* – Individuals Who Engage and Endure with God).

**He will sprout and bloom, thriving** (*parach* – he will blossom and flourish) **like the joyous lily** (*ka ha shuwshan* – similar to an exuberant lotus flower).

**And he will secure his roots** (*wa nakah shoresh huw’*) **like the Lebanese cedar** (*Labanown*). (*Howsha*’ 14:5)

**His newly formed branches** (*yownegeth huw’* – his shoots, sprouts, and suckers) **will spread out** (*halak* – will travel about).

**Then** (*wa*) **his majesty, authority, strength, and countenance** (*howd huw’* – his splendor and glory, his vigor and presence) **will be like** (*hayah ka*) **the olive tree** (*ha zayth*) **and his fragrance** (*wa ryach la huw’* – his uniquely identifiable aroma) **will be like the Lebanese**

**cedar** (*ka ha Labanown* – will be similar to the wooded mountain range filled with conifers and cedars on Yisra’el’s northern border; from *laban* – to purify by whitening).’ (*Howsha’* 14:6)

**They will return and be restored** (*shuwb* – they will change, come back, and be renewed), **dwelling and abiding** (*yashab* – living and remaining) **within His shadow** (*ba tsel huw’* – with His protection).

**They will live** (*chayah* – they will prosper and succeed, be nurtured, raised, and preserved) **as grain which increases and grows** (*dagan* – as barley which has been harvested; from *dagah* – to grow exponentially, increasing in multiple ways).

**And they will flourish and thrive, blossoming** (*parach* – they will sprout and grow) **similar to the vine** (*ka ha gephén* – akin to the tendril of a grape).

**Their remembrance and renown** (*zeker huw’* – their fame, reputation, and memory) **will be like the wine** (*ka yayn*) **of purification** (*labanown* – of whitening). (*Howsha’* 14:7)

**‘Ephraym | Ashes** (*‘Ephraym*), **why should I continually endure** (*mah la ‘any ‘owd*) **these religious objects and deified images** (*la ha ‘atsab* – these relics of veneration and worship)?

**I am the One who responded** (*‘any ‘anah* – I replied by providing the answers with My testimony) **and who has looked after you, caring about you** (*wa shuwr ‘atah huw’* – I have held you in high regard).

**I am like an evergreen cypress** (*‘any ka berowsh*), **spreading out so profusely** (*ra’anan* – large, notable, verdant, and luxuriant).

**From Me** (*min ‘any*), **your ability to be productive** (*pery ‘atah* – your results) **is achieved** (*matsa’* – are obtained). (*Howsha’* 14:8)



**Whoever (*my*) is wise, ethical, and judgmental** (*chakam* – is learned, has the ability to comprehend, is discerning and is capable of understanding, intelligent and has accumulated knowledge), **let him make the appropriate connections to understand and then teach** (*byn* – let him closely examine and deduce the relationships to perceive, carefully considering these associations to comprehend) **these things** (*'el leh*).

**Whoever has the skill to be perceptive and discerning and can turn knowledge into understanding** (*byn* – whoever can deduce the insights needed to comprehend and teach by being observant, thoughtful, and discriminating), **let him know and acknowledge this** (*wa yada' hem* – let him familiarize himself with this, becoming aware, and make this known).

**Indeed (*ky*), the ways (*derek*) of Yahowah** (*YaHoWaH* – our *'elowah* | God as directed in His *ToWRaH* | teaching regarding His *HaYaH* | existence and our *ShaLoWM* | restoration) **are straightforward and upright, correct and on the level** (*yashar* – valid and true, pleasing and fitting).

**And those who are right, upright, and judgmental** (*wa tsadyq* – those who are justified and vindicated, innocent and acquitted) **will walk** (*halak* – will journey through life) **in them** (*ba hem*).

**But (*wa* – however), the revolting and rebellious** (*pasha'* – the openly defiant) **are tripped up and stumble** (*kashal* – falter and are staggered) **in them** (*ba hem*).” (*Howsha'* / He Liberates / Hosea 14:9)

*Chakam, byn, byn, then yada'* | think, make the proper connections, understand, then acknowledge, enabling us to share the *derek* | way of Yahowah *yashar* | in a

straightforward and correct manner. As a result, many will come to be *tsadyq* | right about God and thus vindicated.



A mission similar to the one Yahowah was promising to support and protect in *Mizmowr* / Psalm 91 is described in *Yasha'yah* / Isaiah 40. There we find Yahowah honoring His promise to provide a teacher, a herald, who will boldly convey His invitation to His people to change so that they can begin to think rationally and come home.

As I sit here before you this uncommonly still August morning, the sea calm and serving as a mirror to reflect the sky, I recognize that there is something I need to share. Yesterday, I sent this chapter off to our publisher and lead editor, saying that the preceding page break would be a good place to conclude this chapter on Howsha' and move on to the incorporation of Chabaquwq into *Yada Yahowah* and complete the volume. I told her that I would reassess the citations from *Yasha'yah* that I had originally included in the first draft of this chapter nearly twenty years ago and make that determination.

I have become accustomed to a phenomenon that is mostly inspiring but sometimes embarrassing when translating Yahowah's testimony and then commenting upon it. Every time I consider and share His witness, I learn something new, something I did not see previously. While this keeps the job interesting and speaks to how we will continue to learn and grow throughout eternity, it can be humbling, because I am left to question how, after having worked at this for over twenty years, I missed a relevant insight.

The reason that I'm sharing this with you is because a number of years ago, while I was completing *Coming*

*Home*, I recognized that Dowd inspired one of the most cited lines found in Yasha'yah. The prophecy in which it is found has been misappropriated by Christians and woven prominently throughout their New Testament. It is errantly cited to suggest that the mythical character known as "John the Baptist" was a voice calling out in the wilderness to prepare for the arrival of "Jesus Christ." But that is not what Yasha'yah wrote. He was not predicting the arrival of a Baptist but, instead, a *Basar* | Herald. This individual would be a witness for Yahowah, not Jesus, and he would be deployed in advance of year 6000 Yah, rather than 2,000 years ago.

To my credit, I correctly ascertained that Dowd and then Yasha'yah were predicting the role Yahowah has equipped me to fulfill on behalf of His people. That wasn't particularly difficult, seeing that there aren't any other candidates. Moreover, the prophecy deploys one of Yahowah's favorite terms pursuant to the witness He has chosen and equipped to call His people home – *basar*. It speaks of an ordinary human who becomes a herald, proclaiming good news.

The secondary meaning of *basar* is either "flesh, humankind, or animal," all of which are related. That is relevant because every English Bible renders *kol basar* as "all flesh" in the prophecy we are poised to reconsider. And yet, that rendering in this context is impossible.

And that's the easy part because then we will have to grapple with the intended meaning of *chatsyr*, whose verbal root means "dwelling place and abode" but is typically rendered as "grass." Also, there is *tsyts*, which depicts a "shining and blossoming flower." It is from the actionable root, *tsuwts*, meaning "to blossom and shine, to sparkle and gleam, to be productive and flourish."

The proper interpretation of these symbolic depictions of a singular masculine individual acting as a *basar* |

human herald in the immediate proximity of Yahowah's return must then be understood in light of why he is being removed for a while. We must determine why he is despised and then ascertain what Yahowah's Ruwach intends to do with him and through him to fully comprehend the purpose of this prophecy. I dare say, this may be the ultimate exercise in *chakam, byn, byn, yada'* leading to *tsadyq*...

**“Choose to change your thinking and relent, and you will be comforted and consoled** (*nacham nacham* – by electing to reconsider, altering your opinions regarding what is true, by exercising freewill, you will find relief from your sorrows and will be encouraged), **My people** (*'am 'any* – My family), **promises your God** (*'amar 'elohym 'atem*). (*Yasha'yah* 40:1)

**Speak** (*dabar* – desire to communicate) **from the heart, exercising good judgment** (*'al leb* – with the proper intent and motivations), **on behalf of Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance regarding Reconciliation Flow).

**Make an announcement, summoning her by reciting to her** (*qara' 'el hy'* – call out an invitation to her, proclaiming the message to welcome her by reading to her), **that indeed (ky) her battles** (*tsaba' hy'* – her time of enduring the presence of deadly foes) **are finished** (*male'* – they are fulfilled and satisfied and thus ended and over).

**The consequence of her missing the way** (*'awon* – her propensity to be wrong by perverting and twisting the truth) **is pardoned through restitution, causing her to be accepted, regaining favor** (*ratsah* – she will be reconciled because this has been resolved by making amends, compensation has been paid for her, leading her toward being in agreement as the relationship is restored at this moment) **because she has obtained** (*laqach* – she has grasped hold) **from the hand** (*min yad*) **of Yahowah**

(Yahowah) **a double portion** (*kephel*) **for all of her** (*ba kol*) **errant and mistaken ways** (*chata'* – offensive and perverted propositions). (*Yasha'yah* 40:2)

**A Voice** (*qowl*) **calls out** (*qara'* – reads and recites, calling out and welcoming to the Miqra'ey, inviting and summoning) **in the wilderness** (*ba ha midbar* – in the desolate and lifeless place where the word is questioned), **'Turn around and choose to change your direction in life such that you are prepared for** (*panah* – walk away from what you have been, electing to reject it, so that you are ready to face) **the Way** (*derek*) **of Yahowah** (*Yahowah*).

**Of your own freewill, choose to become straightforward and correct so that you are prepared for** (*yatsar* – choose to be direct, reliable, and steadfast, standing upright without wandering about, considering the unwavering nature of) **the elevated walkway** (*masilah* – the raised highway and ascending ramp, respecting the well-maintained gateway to proceed) **through the dark and lifeless fabric of commingling and mixing together** (*wa ba ha 'arabah* – through the barren and desolate wasteland of unenlightened and unassociated nocturnal swarms of noxious pests, even through Arabia where the Towrah was revealed) **to approach our God** (*la 'elohy 'anachnuw* – to move toward and draw near the Almighty).' (*Yasha'yah* 40:3)

**Every depression** (*kol gay'*) **will be raised** (*nasa'*) **and each** (*wa kol*) **elevated place of illicit worship** (*har wa giba'ah*) **will be brought down** (*shaphel* – will be leveled). **And it will transpire** (*wa hayah*) **that the insidiously deceitful aspects of that which is not on the level** (*'aqob* – of that which is misappropriated and misconstrued to cause people to fall away and go astray) **will be removed and flattened over** (*la mishowr*) **such that the uneven terrain of obstructionist conspiracies which have made the way impassable** (*ha rekes* – the

binding tethers of enticing collusions which impede progress, these harmful schemes, even the intrigue treacherously blocking the path) **will be ripped apart** (*biqa'ah* – will be torn asunder). (*Yasha'yah* 40:4)

**The overall significance** (*wa kabowd* – the power, splendor and status, the honorable nature) **of Yahowah** (*Yahowah*) **will be revealed, becoming more openly known** (*galah* – will be exposed, disclosed, and recognized).

**And every proclamation of the human herald** (*wa kol basar* – each revelation by the one bringing the good news) **will reveal this** (*ra'ah* – will show this such that it is visible, observable, and perceptible) **all together in its entirety** (*yachdaw* – completely and consistently at the right moment).

**This is reliable because** (*ky*) **the mouth** (*peh*) **of Yahowah** (*Yahowah*) **has spoken it** (*dabar* – has said it, communicating this message).’ (*Yasha'yah* 40:5)

**A voice urges** (*qowl'amar*), **‘Read and recite, choosing to be called out and welcomed** (*qara'* – of your own freewill answer the invitation).’

**So I asked** (*wa'amar'any*), **‘What should I read and recite** (*mah qara'* – who should I invite to be called out, who should I welcome, what should I offer to read aloud and announce)?’

**‘Every proclamation of the Herald** (*kol ha basar* – each message and the overall good news of the messenger in its entirety) **is a place to dwell** (*chatsyr* – an abode) **which is entirely loving, providing all of the benefits of the relationship** (*wa kol chesed huw'* – is a place of unfailing kindness, devotion, and steadfast affection), **akin to a gleaming flower blossoming and shining** (*ka tsyts* – a beautifully adorned, sparkling, productive, and flourishing) **while spreading across an open terrain** (*ha*

*sadeh* – growing within the pasture and overall environs).  
(*Yasha'yah* 40:6)

**This dwelling place** (*chasyr* – the abode), **he will be gone for a while** (*yabesh* – he will temporarily dry up (qal perfect)), **the blossoming and gleaming flower** (*tsyts* – the beautifully adorned and sparkling bud), **he will be treated with contempt at this moment** (*nabel* – he will be temporarily disrespected and disdained (qal perfect)) **because, truly** (*ky*), **the Spirit** (*ruwach*) **of Yahowah** (*Yahowah*), **She blows like the wind, dispersing and driving away forcefully through him** (*nashab ba huw'* – She moves within him and out of him like the wind at this time (qal perfect)).

**Insightfully** (*'aken* – truthfully, as a means to reveal causation), **the abode** (*chatsyr* – the dwelling place) **is of the family** (*ha 'am*), (*Yasha'yah* 40:7) **because the Word** (*wa dabar*) **of our God** (*'elohy 'anachnuw*) **stands** (*quwm* – is established and confirmed) **forever** (*la 'owlam* – eternally and forevermore).” (*Yasha'yah* 40:8)

This profoundly important prophecy begins by encouraging us to change our thinking so that we can be comforted and consoled by Yahowah. This means that the current religious and political approach will continue to estrange the wayward individual from God.

Yahowah has even asked us to get real, to speak from the heart and thus dispense with tweets and posts, rote prayers and platitudes. And at this time, our focus should be on Yaruwshalaim as the Source of Teaching and Guidance on Reconciliation. This is Yahowah's home on Earth and it is where He will soon return.

The pronouncement that her battles are over takes us to Kipurym and Sukah in year 6000 Yah as we stand with Dowd. As a result, this is addressing what we are doing today – not something that occurred 2,000 years ago. The worst of Jerusalem's battles raged throughout the century

following the fulfillment of Chag Matsah – and they are ongoing. It will get worse before it gets better. Moreover, it was 2,000 years ago that restitution was made and accepted so that Yahowah’s Family could be pardoned today.

The Voice calling out in a world where God’s word is questioned is conveying the same message as was stated at the onset of this prophecy by Yahowah. Change! What you have been doing is not working! Reject religion and accept the Covenant relationship so that you are prepared to approach Yahowah His way!

No more lies. This is the end of faith. Stop the politicking. The path to God is straightforward – thorough His Miqra’ey – and we must be as well. No more wandering about aimlessly. The path to Yahowah, this elevated walkway, cuts through and rises above the confounding commingling of religion and politics, through the dark fabric of man’s lies.

During this amazing time between Kipurym and Sukah in year 6000 Yah, from October 2<sup>nd</sup> at sunset in Yaruwshalaim in 2033 through the Shabat of October 7<sup>th</sup>, and perhaps 8 days beyond, the Earth and Land will be transformed. Every trace of religion and the religious, as well as human governance, will be leveled as our world is restored back to the conditions experienced 6,000 years ago in *Gan ‘Eden* | the Garden of Great Joy.

Between now and then, we will do our level best to reveal Yahowah’s overall significance. He is worth knowing. And it is the *Basar*’s greatest joy to proclaim His message, accurately and completely – in its entirety – bringing it all together for your consideration. Yahowah has promised no less and I’m not about to let my Father or His children down. I will read and recite His message until the sheep come home.



Although, for those checking English translations, you will read that “the glorious presence of the LORD will be seen by all flesh.” All flesh would be all animals, and that is neither possible nor desirable. Even if interpreted as all humans, most will be exterminated upon God’s return, so that’s no better. Moreover, by the time when He can be seen, there will be no reason to proclaim His message on how to prepare to approach Him. It will be too late for that.

Therefore, the only rational interpretation is the one that is consistent with the primary meaning of *basar* – a human herald will be proclaiming God’s message. This is also consistent with how Yasha’yah has been using *basar*. And in this case, every proclamation coming from the herald will serve to reveal Yahowah’s overall significance – something he will accomplish in an integrated and amplified manner, conveying God’s message in its entirety, sharing the details that form the larger portrait of God.

Yasha’yah, who had been inspired to write these words, took Yahowah’s request personally – as is appropriate. So, he asked God, “*mah qara*’ | what should I recite, who should I invite to be called out, who should I welcome, what should I offer to read aloud and announce?” Instead, Yahowah told him what to write because it was for another to recite.

It is here that we must search for the intended meanings of *chatsyt* and *tsyts*. Fortunately, this should have been much easier than I have made it in the past. Both are defined by their actionable roots, as is the case with most Hebrew nouns. *Chatsyr* is “to dwell in a home or abode” and *tsuwts* is “to blossom and shine, to flourish and be productive.” This means that the *Basar*’s pronouncements pertain to God’s Home, letting us know that it comes replete with all of the benefits of the relationship. Those invited inside blossom like flowers, shimmering and

flourishing in our Father's light – not unlike the rising sun on the sea this morning.

And since that reads beautifully, the reason that the family home and budding flower will be gone for a while is that he and other Covenant members are being harvested during Shabuw'ah on May 22<sup>nd</sup>, 2026. And since the *Basar's* message on behalf of Yahowah and His people has been so contrary to that preached by the religious, in his absence, they will slander him. However, their disdain will be short-lived and ill-advised.

The *Basar* | Herald will return with 'Elyah on Passover in 2030, six months after his departure. And upon his return, Yahowah's Spirit will blow like a scorching wind, forcibly dispersing those who do not belong, driving them away. Considering the responsibility, I'm glad to hear that the Ruwach will be moving through him, and therefore, he will not be acting alone.

Also comforting, this prophecy seems to suggest that the *Basar* | Herald will be harvested along with the rest of the Covenant Family, which will allow him to spend some quality time with Yah and get his *nepesh* recharged, before re-engaging. It also seems to imply that the final witnesses will be breathing Spiritual fire against Yahowah's antagonists, which is better than having to listen to the brainwashed cite their religious texts ad nauseam.

Yasha'yah's prophetic pronouncement concludes by affirming that our analysis has been correct. The *chatsyr* | dwelling place is for the Family of our God. Filled with His words, we will endure forevermore.

The reason that I did not repeat the statements Yahowah made as they are recorded in Yasha'yah 40:7-8, and went directly to His conclusion, is that the needless and distracting repetition does not exist in the Great Isaiah Scroll – the oldest witness to this prophecy. The message

is so much clearer in the Dead Sea Scroll than in the Masoretic Text that I'm celebrating its discovery.

As promised, this has been an epic journey in *chakam*, *byn*, *byn*, *yada'* leading to *tsadyq*. And now, so that Yahowah's message is reinforced, here it is again for your consideration...

**“Choose to change your thinking and relent, and you will be comforted and consoled (*nacham nacham*), My people (*'am 'any*), promises your God (*'amar 'elohym 'atem*). Speak (*dabar*) from the heart, exercising good judgment (*'al leb*), regarding *Yaruwshalaim* | the Source of Guidance on Reconciliation (*Yaruwshalaim*).**

**Make an announcement, summoning her by reciting to her (*qara' 'el hy'*), that indeed (*ky*) her battles (*tsaba' hy'*) are over (*male'*). The consequence of her missing the way (*'awon*) is pardoned through restitution, causing her to be accepted, regaining favor (*ratsah*) because she has obtained (*laqach*) from the hand (*min yad*) of Yahowah (*Yahowah*) a double portion (*kephel*) for all of her (*ba kol*) errant and mistaken ways (*chata'*).**

**A Voice (*qowl*) calls out (*qara'*) in the wilderness where the word is questioned (*ba ha midbar*), “Turn around and choose to change your direction in life such that you are prepared for (*panah*) the Way (*derek*) of Yahowah (*Yahowah*).**

**Of your own freewill, choose to become straightforward and correct so that you are prepared for (*yatsar*) the elevated walkway (*masilah*) through the dark and lifeless fabric of commingling and mixing together (*wa ba ha 'arabah*) to approach our God (*la 'elohy 'anachnuw*).**

**Every depression (*kol gay'*) will be raised (*nasa'*) and each (*wa kol*) elevated place of illicit worship (*har***

***wa giba'ah* will be brought down (*shaphel*). Then it will transpire (*wa hayah*) that the insidiously deceitful aspects of that which was not on the level, that which was misappropriated and misconstrued (*'aqob*), will be removed and flattened over (*la mishowr*) such that the uneven terrain of obstructionist conspiracies which had made the way impassable (*ha rekes*) will be ripped apart and torn asunder (*biqa'ah*).**

**The overall significance (*wa kabowd*) of Yahowah (*Yahowah*) will be revealed, becoming more openly known (*galah*). And every proclamation of the human herald (*wa kol basar*) will reveal this (*ra'ah*) all together in its entirety (*yachdaw*). This is reliable because (*ky*) the mouth (*peh*) of Yahowah (*Yahowah*) has spoken it (*dabar*).'**

**A voice urges (*qowl 'amar*), 'Read and recite, choosing to be called out and welcomed (*qara*).'**

**So I asked (*wa 'amar 'any*), 'What should I recite, who should I invite to be called out, who should I welcome, what should I offer to read aloud and announce (*mah qara*)?'**

**'Every proclamation of the Herald (*kol ha basar*) is a place to dwell (*chatsyr*) which is entirely loving, providing all of the benefits of the relationship (*wa kol chesed huw*'), akin to a gleaming flower blossoming and shining, productive and flourishing (*ka tsyts*), while spreading across the open terrain (*ha sadeh*).**

**This dwelling place (*chasyr*), he will be gone for a while (*yabesh*), the blossoming and gleaming flower (*tsyts*), he will be treated with contempt at this moment (*nabel*) because, truly (*ky*), the Spirit (*ruwach*) of Yahowah (*Yahowah*), She blows like the wind, dispersing and driving forcefully away through him (*nashab ba huw*).**

**Insightfully** (*'aken*), **the abode and dwelling place** (*chatsyr*) **is for the family** (*ha 'am*), **because the Word** (*wa dabar*) **of our God** (*'elohy 'anachnuw*) **stands** (*quwm*) **forever** (*la 'owlam*).” (*Yasha 'yah* 40:1-8)

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*No One Worse...*

Previously, in the *Sha'owl's She'owl* chapter of this volume of *Yada Yahowah*, we found Howsha' conveying Yahowah's condemnation of *Sha'owl* | Paul. The prophet wrote...

**“A way from the control, power, and influence (*min yad*) of *Sha'owl* (*Sha'owl*), I have chosen to ransom and redeem them, reacquiring them (*padah hem*).**

**So, Plague of Death (*maweth*), where ('*ehy*) is the widespread pandemic you caused with your empty words and the sting of your controlling goads (*deber 'atah*)? Plague of death (*maweth*), where ('*ehy*) is your fatal contagion – your ruinous influence (*qeteb 'atah*)?**

**With *Sha'owl* (*Sha'owl*), the capacity for compassion and contrition, the ability to relent and show remorse, even regret (*nocham*), is nonexistent (*sathar*) from My perspective (*min 'ayn 'any*). (*Howsha'* 13:14)**

**It is true (*ky*), this son of his brothers (*huw' ben 'ach huw'*) will run swiftly, thrive with bull, produce asses, and be licentious (*para'*). Then the foretold confrontational encounter (*qadym*) with the Spirit (*ruwach*) of Yahowah (*YaHoWaH*) will come (*bow'*).**

**As a result of (*min*) questioning the word (*midbar*), his perversions will be esteemed, but he will lack**

**integrity** (*'alah / 'olah*) **and will be denounced when it is shown that what he did was wrong** (*wa bowsh*).

**His destructive source** (*maqowr huw'*) **will eventually be constrained** (*wa charab*). **His perceptions** (*ma'ayn huw'*) **will be exposed and stripped away** (*huw' shasah*), **including his treasury** (*'owtsar huw'*) **of everything** (*kol kaly*) **perceived as worthwhile and desirable** (*chemdah*).” (*Howsha' / Hosea 13:15*)

After sharing this, and then demonstrating that Yahowah was exposing and condemning the Apostle Paul, the principal author of the Christian New Testament, I promised to share what God had to say about the Plague of Death in *Chabaquwq* | Habakkuk. Some 666 years before *Sha'uw* | Paul penned his first letter, sometime around 615 BCE, Yahowah chose a man called “Embrace This” to expose and condemn an individual named “Question Him.”

God’s concern has been that this heinous individual from the tribe of Benyamyn has lured billions of souls back to Babylon. He would do so by devaluing the Towrah, replacing the Covenant, and demeaning the Chosen People.

What follows is among Yahowah’s most important prophetic declarations, and yet, it is seldom considered. We will not make that mistake. God began His assault on the founder of the Christian religion with these words...

**“This is the prophetic pronouncement** (*ha masa'* – the published prophecy) **which, for the benefit of the relationship** (*'asher* – to show the way to get the most enjoyment out of life), **was received as a revelation** (*chazah* – was revealed and witnessed through a prophetic vision (qal perfect)) **by Chabaquwq | Embrace This** (*Chabaquwq* – Accept This, acknowledge, accept, and act upon what is being revealed), **the prophet** (*ha naby'* – the individual who proclaims the message of God regarding past and future events).” (*Chabaquwq / Embrace This / Habakkuk 1:1*)

Yahowah brought *Chabaquwq* / Habakkuk forward in time to around 50 CE, where he was able to witness *Sha'awl* in action, listen to his speeches and then read the initial letter written by the man who would fundamentally change the course of history. What he saw and heard was horrifying – worse than the prophet could fathom.

Indeed, over the ten centuries of prophetic revelation, there have been many disturbing portrayals of future events, but this is the most disturbing. It speaks of a man who would harm more people than any other. It is among the most specific, relevant, and far-reaching predictions ever recorded – and also the most appalling. And yet, we will be among the first to read these words as God intended – as a scathing rebuke against *Sha'awl* | Paul and his creation: Christianity.

In his opening statement, *Chabaquwq* cried before God, pleading for what he was witnessing to end. And while I suspect any open-minded and rational person exposed to *Sha'awl's* | Paul's deplorable rhetoric would be sympathetic, I think Habakkuk was actually trying to get his people's attention.

Having seen the horrendous manner in which Yahowah and Yisra'el would suffer as a result of Paul and Christianity, the prophet was distraught. The realization that *Yahuwdym* would allow this Plague of Death to emerge and spread in their midst, and then haunt the world for nearly 2,000 years, was heartbreaking.

But it wasn't just *Yahuwdym* | Jews who would turn a blind eye to *Sha'awl's* debilitating scheme. Yahowah couldn't bear to listen either. And at first, I found this troubling, that is until I thought it through. There was no reason for God to listen to anything Paul had to say, and He was committed to following His own advice – which was to tune the *gowym* Paul had beguiled out. And since His people were not listening to Him or responding



intelligently to Sha' uwl, there was no merit in hearing what anyone had to say.

Therefore, God remained in character. He deployed and equipped the best possible man for the job. He made it possible for Chabaquwq to witness the impetus of the deadliest and most debilitating crime ever perpetrated and then share the results with us. And while His people paid no attention, we have made the resulting warning the centerpiece of the five volumes of *Twistianity*. Mission accomplished – without further frustrating the Almighty.

**“For how long and to what extent** (*‘ad ‘an* – until when and up to what point), **Yahowah** (𐤏𐤃𐤏𐤃𐤁 – the pronunciation of *YaHoWaH* as guided by His *towrah* – teaching regarding His *hayah* – existence), **should I plead for someone to respond in a beneficial way to this desperate and dangerous situation** (*shawa’* – should I vocalize my request for assistance, for someone to engage in a helpful manner (piel perfect)) **because** (*wa*) **You are not listening** (*lo’ shama’* – You do not want to hear (qal imperfect)) **to my anguished appeal and emotional outcry** (*za’aq* – to my lamentable summons (qal imperfect))?

**Against You** (*‘el ‘atah* – concerning You, God) **there is a devastating plot comprised of cruel lies, ruthlessly plundering the people without moral restraint using injurious language** (*chamas* – there is a destructive force, a lack of ethical parameters, widespread injustice and violence, a despoliation of everyone, grievous wrongdoing leading to death; from *chamas* – that which is wrong rationally and ethically such that people are violently tormented). **As a result** (*wa* – therefore), **You must withhold salvation** (*lo’ yasha’* – You cannot provide deliverance on an ongoing basis (hifil imperfect)).” (*Chabaquwq* / Embrace This / Habakkuk 1:2)

It will have been one thousand nine hundred eighty-three years from Paul's emergence in 50 CE to 2033 CE when his caustic influence will be eliminated. Considering the carnage, that is a horrendously long time for the world to suffer under the despicable stain and stigma of Pauline Christianity. Nothing will ever approach its appalling treatment of God's people – from which there will be no relief prior to Yahowah's return. And then, since the Mashyach Dowd's reputation was plundered by Sha'awl, Christians can expect a hostile reception.

With no reason to endure this religious abomination, Yahowah turned a deaf ear to the schemes of the Gentiles and to the resulting cries of Yahuwdym. He had warned them that this would happen and had explained that they would be responsible. But since they would suffer for not listening, it would have been in poor taste to say, "I told you so."

As is the case with every religious scheme, there is no fixing Christianity or Judaism. They emerged simultaneously in an erroneous attempt to counter Dowd's fulfillment of the first three Miqra'ey in year 4000 Yah. Something transformative had occurred, and so the misguided and vain sought to spin the narrative in ways that reinforced their pursuit of fame and fortune. And while both religions were complicit in a diabolical coverup, the premature removal of either would have served as an unacceptable breach of freewill.

Undeterred, *Sha'awl's* | Paul's religious faith remains humankind's greatest affront to God. It is a devastating plot comprised of exceedingly cruel lies, robbing God of the family He desired, His people of their place in the Covenant, and Gentiles of their souls. Sha'awl's immoral and irrational attack on Yahowah's Towrah, Beryth, and Miqra'ey, along with the ignorant rabbinic response, would result in God not being able to save anyone for nearly two millennia.

Yahowah can do many things, but He will not breach a promise. When He offered ‘Abraham the five benefits of the Covenant based upon his acceptance of its five conditions, Yahowah established the standard He would forever uphold. And since *Sha’uwl* | Paul repudiated each condition, there would be no hope of reconciliation for those he fooled with his faith. Worse, to negate the menacing influence of Paul’s religion, rabbis denied the Messiah’s and Son of God’s role in fulfilling *Pesach* | Passover and *Matsah* | UnYeasted Bread leading to *Bikuwrym* | Firstborn Children. This not only put them in opposition to Christians for the wrong reason; their denial would truncate Jewish lives. With their denials, rather than solving the problem, those who were responsible for the emergence of rabbinic Judaism committed suicide.

It was the best and worst of times. Dowd had performed admirably while mankind responded horribly. Paul’s message was repugnant and vehemently anti-Semitic. He recast Dowd as dead and buried so that he could steal his designations as the Son of God, Messiah, King of Kings, Chosen One, and Savior and then use them to embellish his new god, incorporating heavy doses of Dionysian and Odyssean mythology. Then he alleged that Jews had schemed to kill his alter ego. This naturally repelled Yahuwdym from the Pauline characterization of the Zarowa’.

It was the worst decision ever made, because without the benefit of the Passover Lamb, the door to Heaven would remain closed. And without the transfer of guilt during Dowd’s fulfillment of UnYeasted Bread, there would be no means to remove the stench of religion. In their response to Paul, Jews put themselves in a dreadful position – one so averse to Yahowah, He could do nothing for them.

Then to add insult to self-inflicted injury, rather than acknowledge that ha Mashyach Dowd had come as

promised to fulfill Chag Matsah, rabbi Akiba conjured up a false Messiah of his own. But he was outplayed – which is embarrassing since his antagonist, Paul, died defeated and alone 77 years prior to Judaism’s lame retort.

As the writers of the New Testament and Talmud were staking out their positions and compiling their scriptures, Jews were outwitted by ignorant and irrational, barely literate charlatans. And to increase their embarrassment, Akiba and Company lost the debate against a completely fabricated case on a topic in which they should have been the world’s foremost experts.

And then to realize that after foisting a false Messiah on his people and causing the Diaspora while denying Jews the benefits of Dowd’s sacrifice, Akiba became Judaism’s founding father. Truly embarrassing.

The case against the mythos of the Christian New is so easily and irrefutably fought and won by comparing Peter’s and Paul’s religious jargon to Yahowah’s and Dowd’s testimony there is no excuse for 100 generations of rabbis for failing to have done so. By citing *Chabaquwq* / Embrace This / Habakkuk 1:2, the debate would have been over – just one prophecy to the heart of the newborn creed.

Recognizing their vulnerability, Christian theologians have gone into overdrive trying to deflect adverse attention away from this prophecy. Those who would falsely claim that there was a person named Jesus, that he was the Son of God and the Christ, would protest that Habakkuk’s lament was over the treatment of Yisra’elites in Babylon. But why all the fuss? That experience was short-lived and mild compared to what Yisra’el had already endured under the Assyrians and would suffer as a result of the Romans and Christians. More troubling still, since Yahowah orchestrated the Babylonian “time out” for bad behavior, there was no devastating plot nor cruel lies in its inception.

Furthermore, Yahowah would continue to communicate to His people long after their return from Babylonian exile.

The exile to Babel was imminent and would become a current event in Chabaquwq's lifetime, something he would witness with his own eyes. At this late date, there would have been no reason for him to include this in a "*masa*" – a prophetic pronouncement" as seen in "*chazah* – a vision of the future received as a revelation." He could have been a reporter and not *naby*'.

Yahowah had been clear, revealing through other prophets precisely why Yahuwdym would be taken from the Land. And since it lasted just 70 years, the duration is wholly inconsistent with the prolonged timeline uniquely presented by Chabaquwq in this prophecy. Not only is the Babylonian angle a bad fit, but as we move into the second chapter, Yahowah announces that the *nepesh* | soul, not the *'erets* | land, responsible for the imposition of this "Plague of Death" is *Sha'awl* | Paul rather than *Babel* | Babylon.

If Yahowah had taken Chabaquwq to Babylon to view his immediate future, 18 years hence, he would not have questioned why he was there. Chabaquwq knew that it was coming and that it was both required and deserved.

However, if we move 666 years forward in time to witness the quarrelsome contentiousness of *Sha'awl*, it would be natural for Chabaquwq to ask God this question, and then make these statements, realizing that the people who would benefit from this warning would not be born for another six centuries. And it would be twenty-six centuries before anyone would correctly explain the prophecy – pinning the tail on the proper donkey.

That is not to remove the Babylonian connection. Yahowah is fond of foreshadowing, using contemporaneous events to shine a light on those which are of even greater significance in the future. From this perspective, Babylon represents the "*babel* – confusion of

commingling and intermixing” God’s words with man’s myths so essential to the Christian religion. Paul would set a new standard for comminglers, misconstruers, and misappropriators. He was so skilled at his craft he rivaled his Lord, which is, by his own admission, why Satan sought to keep his ego in check.

This known, a synonym for Babel is used in this prophecy. So, it is germane to this story to recognize that Babylon was the first thing Yahowah asked ‘Abraham to leave before engaging in His Covenant. And it is the last plea Yahowah makes to His people in the waning chapters of *Yirma’yah* / Jeremiah – indicating that not many have returned. This is disturbing because God wants Yisra’elites to avoid the integration and institutionalizing of religion and politics – which means to disassociate from Christianity, Judaism, and Islam.

As stated previously, I think Chabaquwq is wondering if there is any benefit to pleading with Yisra’el to respond and counter Sha’uwl and Christianity. He was obviously aware that it did not happen at the proper time and that nothing had changed over time. Pleading with the deaf is as productive and irritating as screaming into a jet engine. No one would pay any attention to what he had revealed for twenty-seven centuries, and even then, it would be a *gowy*, not a Jew, who would explain it to his people.

At this point in the prophecy, at least for those who have not previously read *Twistianity*, you may think that I’m being presumptive in claiming that Sha’uwl conceived this devastating plot, that he advanced these cruel lies, and that it was his injurious words which plundered the people of Yisra’el. And yet, since I know where the prophet is taking us, and have been down this road previously, I can assure you that Paul, to the exclusion of all others, is the subject of this, the most impeaching of prophecies – and I am not afraid to say it. And even for those who are fully

aware of Paul's rhetoric, I suspect that you will find the next three statements sufficiently incriminating.

Seeking the answer to the questions we have been pondering, Chabaquwq asks...

**“For what reason** (*la mah* – for whom and why) **are You having me witness** (*ra'ah* ‘any – are You showing me, revealing to me, and having me look at and consider (hifil imperfect jussive)) **this grotesque corruption and deliberate fraud** (*'awen* – this vain and morally objectionable behavior, the false testimony of this evil individual, this troubling and irrational religion that is being intentionally perpetrated) **which You consider** (*nabat* – which You regard as (hifil imperfect)) **vexing and troublesome** (*'amal* – wicked and wearisome, disastrous and miserable, perverse and burdensome)?

**A demonic spirit seeking to be worshiped as God who is exceedingly malicious, destructive, oppressive, and confiscatory** (*wa shod / shed* – a malevolent spirit representing Satan, wreaking havoc, with copious bloodshed, anguishing harassment, widespread looting, and horrendous suffering), (*wa*) **a devastating and misleading plot advanced through injurious statements and wanton plundering** (*chamas* – a destructive force devoid of ethical parameters, with widespread injustice and violence, grievous wrongdoing and pervasive carnage) **is conspicuously before me, publicly conveying this contrarian message** (*la neged / nagad* ‘any – is speaking right out in the open in my presence, confessing, avowing, and announcing, proclaiming and publishing that which is contrary to me).

**He is and will continue to be** (*wa hayah*) **argumentative and contentious, quarrelsome and insulting, conveying a conflicting perception regarding the proper standard** (*ryb* – combative and complaining, using words to accuse, dispute, and bicker).

**He brings forth and continuously advocates** (*nasa'* – he consistently promotes and carries forward, advancing and lifting up (qal imperfect third-person masculine singular)) **dissension, discord, and divisiveness** (*wamadown* – contention, disputing and contesting everything, disagreeing with the means to execute good judgment regarding vindication or condemnation; from *mah* – to question *dyn* – the means to judge and acquit).” (*Chabaquwq* / Embrace This / Habakkuk 1:3)

Since the Yisra’elites had been enslaved and were no longer in a position to read anything he was writing, and since Yahudym were not listening, Chabaquwq was wondering why he was being tasked with witnessing something this aggravating. Why experience something this horrific if nothing is going to be done to resolve the problem? It is the question I once posed to Yahowah upon embarking on *God Damn Religion, Twistianity, and then Coming Home*. Why did God want me to expose and condemn Islam, Christianity, and Judaism when so few would benefit? The blending of lies is repulsive, and so investigating them is like analyzing excrement in a swamp. It stinks.

The answer I received is likely the same as what Yahowah told Chabaquwq. Not only is it worthwhile for the few who will benefit, but mostly, God makes revelations like this available because He wants to leave everyone without excuse. If someone is unaware that Judaism, Christianity, and Islam are in opposition to God, then it is their fault because the truth is readily available.

Yahowah had asked His prophet to witness ‘*awen*, the “most grotesque religious corruption” of His testimony the world would ever know – Paul’s “deliberately deceitful” faith. God designated Sha’uwl’s message as “fraudulent,” which means that his “dishonesty and perversion” were “premeditated.” Paul’s ‘*awen* | fraud was not just



“grotesque, unjust, and wicked,” not only “perverted and evil,” it was “intentional.”

Chabaquwq saw what those who have read *Twistianity* have seen – *amal* | the appalling agony Paul inflicted upon the Chosen People. They would be “horrifically abused and persecuted, degraded and demeaned,” as a result of Christianity. Because of Paul, they would endure 2,000 years of hateful anti-Semitism. And all the while, the Devil’s Advocate would be insidiously arrogant, lying as if it were his birthright.

And yet, Habakkuk was only witnessing the beginning, just a snapshot in time, of what would emerge to become the man’s greatest menace. We know so much more today, having seen how the pandemic spread across the globe.

Some 666 years before Sha’uwl would admit to having become Satan’s shrew, Yahowah revealed that Paul would serve a *shod* / *shed* – a demonic spirit seeking to be worshiped as God. We know this because *shed* was used in *Dabarym* / Deuteronomy 32:17 and then in *Mizmowr* / Psalm 106:37 to speak of the Devil and his Satanic influence over religion.

Habakkuk saw what we have seen, and he used the perfect word (borrowing it from Moseh and Dowd) to depict Satan seeking to torch the Towrah and bury Yisra’el, all while composing a religion in which he would be worshiped as the Lord God. Turns out, all the Devil had to do was ask Sha’uwl to promote him.

For those who may think that this is presumptuous, pinning this all on one man, and claiming that it is Paul, the egotistical individual who wrote and inspired most of the Christian New Testament, then you may want to jump ahead to the next chapter where the Devil’s Advocate is named. Further to this point, these prophecies fit no other

and yet provide a detailed portrait of the man who was born as Sha'awl and the world knows as the Apostle Paul.

The resulting diabolical belief system Yahowah considered *'amal* | vexing and troublesome was perverse in its conception and burdensome in its imposition. Chabaquwq described what he saw and heard from Paul as *chamas* | a misleading concoction of injurious statements. Christianity would be devastatingly destructive. The Devil's Advocate would *chamas* | conspire to pillage God's people by robbing them of the promises Yahowah had made, plundering them by transferring everything to his church through a gimmick called Replacement Theology. Sha'awl, and the demonic spirit inspiring him, would pursue God's people without restraint. It was not just that they were wrong, it wasn't only the widespread cruelty they would impose on Jews, Sha'awl and Satan would plunder billions of Christians of their souls as well.

The unheralded catastrophe of Paul's demonic appeal, especially his claims regarding *Christou* and the *Crux*, is that the repugnant stench of these mischaracterizations was so odious to *Yahuwdym* | Jews that they rejected everything to do with Dowd as the Messiah and Son of God, including his fulfillment of Pesach as the Passover Lamb. Their lies corrupted a vital truth – one we need to know to avail ourselves of the Doorway to Heaven and Life.

Since we are told that this prophetic denunciation was regarding a "*neged / nagad* – conspicuous public pronouncement," the individual being excoriated would have to have been "exceedingly presumptuous to avow and announce, publish and proclaim," something this unGodly "right out in the open in everyone's presence." It is yet another indictment of Sha'awl, one made evident to those who have read Luke's Acts of the Apostles.

The most gut-wrenching implication of Chabaquwq 1:3 is the juxtaposition of *shod*, *chamas*, and *neged*. It

reveals something even the most courageous dare not say for fear of repercussions. This is because the conspicuous public presence of Satan's desire to be worshiped as God affirms that he succeeded: **“The demonic spirit seeking to be worshiped as God, who is malevolent, malicious, destructive, oppressive, confiscatory, and deadly, is advancing a devastating and misleading plot through injurious statements and wanton plundering, doing so conspicuously and publicly, conveying this contrarian message openly.”**

When we consider the full implications of *neged*, along with *chamas*, and especially in the proximity of *shod* and following *'amal*, we are left with only two individuals in history who manifest every aspect of each word in the presence of God's people: Paul and Muhammad. They were demon-possessed, and their appalling public proclamations are legendary. So, we should appreciate the prophet's specificity.

The Devil and his Advocate would provide a steady diet of *ryb* | contentious taunts and quarrelsome insults. Their mantra “would be in conflict” with Yahowah's testimony. Their “perceptions regarding the proper standard remain in hostile opposition” to the truth.

By realizing that the *hayah* | existence of Sha'awl's “derisive, insulting, antagonistic arguments” against the Towrah was presented in the third-person masculine singular, we find yet another affirmation that God is identifying a lone individual.

Similarly, *nasa'* | he advocates *madown* | discord and divisiveness was scribed in the third-person masculine singular. And indeed, Paul's *madown* | argumentative objections to the Towrah's approach to exoneration and condemnation are as legendary as they are ludicrous.

This is a problem for Christians because Babylon was a nation of millions and this indictment is masculine

singular. As the only named perpetrator, and the lone qualified candidate, it means that this prophetic denouncement is of Sha'awl. Moreover, no one named Sha'awl reigned over Babylon, not then or ever.

Adding fuel to the fire, Chabaquwq 1:2-4 conveys a fitting summation of Galatians. And yet, this is just the tip of the iceberg gouging an irreparable gash in the hull of Christendom. The repudiation of the Towrah lies at the heart of Paul's faith...

**“Therefore, in this manner** (*'al ken* – deploying this approach and for this reason), **the Towrah | Teaching and Guidance** (*Towrah* – the source from which education, instruction, direction, and leadership flow) **is incapacitated, invalidated, and ineffective** (*puwg* – is nullified and paralyzed, robbed of its power such that it is incapable of performing as intended (qal imperfect)).

**As a result** (*wa* – it follows that), **the truthful and everlasting, eminent and permanent, never-ending and unlimited** (*la netsah* – the brilliant and enduring, the confident and continual) **means to vindicate by justly resolving disputes** (*mishpat* – method of exercising good judgment to make informed and rational decisions regarding the adjudication and resolution of relational issues; from *my* – to inquire about *shaphat* – deciding and judging) **will not be brought forth, publicly or openly disseminated, nor broadly extended** (*wa lo' yatsa'* – it will not come out or be brought forward (qal imperfect)).

**Instead** (*ky* – rather by contrast), **religious corruption will become invasive, and injustice will encompass** (*rasha' kathar* – unrighteousness and evil are pervasive as a result of violating the standard, hemming in and encircling (hifil participle)) **the means to be right and become innocent** (*'eth ha tsadyq* – the way of vindication and acquittal by being correct).

**For this reason, that which** (*'al ken*) **he brings forth and disseminates** (*yatsa'* – he publicizes and carries on about) **perverts, distorts, corrupts, and convolutes** (*'aqal* – he misrepresents and debases, bends and twists) **the way to make informed and rational decisions regarding vindication** (*mishpat* – exercising good judgment; a compound of *mah* – to inquire about and *shaphat* – how to thoughtfully decide and appropriately judge).” (*Chabaquwq* / Embrace This / Habakkuk 1:4)

From his twisted opening statement in Galatians to his perverted salutation, *Sha'uwil* | Paul sought to “*puwg* – incapacitate, invalidate, and paralyze the purpose of” Yahowah’s Towrah. Each tormented phrase was scribed to “nullify” God’s “*netsah* – enlightening and everlasting approach” to “*mishpat* – acquit those who exercise good judgment and make rational decisions.” For believers, faith would supersede being “*tsadaq* – right.” And that is dreadful because being “correct” is part and parcel of *tsadaq* | vindication. It is what makes the righteous right.

Recognizing that *yatsa'* serves to describe the Exodus from *Mitsraym* | the Crucibles of Religious and Political Oppression, the negation of the verb with *lo' yatsa'* indicates that Paul’s intent was to lure the unsuspecting back into religious servitude. And just as the Towrah would act as God’s guide to emancipation, its undoing would subject the faithful to subjugation.

It was all so obvious, so outrageous, that, in light of this warning from Yahowah, it is inexcusable that rabbis failed to capitalize upon this God-given opportunity to destroy Paul’s credibility before Christianity took root and spread. But alas, the rabbis had a bigger fish to fry. They were so intent on entrenching their authority by discrediting Yahowah that they lost sight of the imposter in their midst.

It wasn't as if Sha'awl was actually able to nullify the Towrah, but instead, he robbed Christians of its power. It could not heal those who believed it was invalid, unimportant, and irrelevant.

As Sha'awl's *rasha' kathar* | religious corruption became ever more pervasive, the means to '*eth ha tsadyq* | being vindicated became elusive. It is hard to be *tsadyq* | right about Yahowah everything you read is '*aqal* | misrepresented.

Several chapters previous to this, we contemplated the negative implications of '*aqal* in conjunction with Ya'aqob's name and troubled life. And now, in Habakkuk 1:4, '*aqal*'s | perversions, distortions, and corruptions are being deployed to incapacitate the ability of the faithful to think rationally. And that is the bane of religion. Yahowah's *Towrah* | Teaching prevails with those who understand it.

**“You can witness this** (*ra'ah* – of your own volition you can actually be vigilant and reflect upon what you are seeing (qal imperative)) **among the Gentiles** (*ba ha gowym* – within the people from different races and places) **should you choose to be observant** (*wa nabat* – by electing to pay attention and by being perceptive (hifil imperative)).

**You can avoid being adversely influenced and dumbfounded by remaining free of societal influences and by responding negatively** (*wa tamah* – on your own recognizance, you should independently display an adverse reaction (hitpael imperative – indicates that the observer has managed by personal choice to avoid all religious and political pressure and as a result is opposed to the idiocy he or she is witnessing)), **contemplating how something so stunningly stupid is considered plausible** (*tamah* – flabbergasted, wondering how it could have occurred (qal imperative)).

**Indeed, it is true that** (*ky* – surely) **a considerable undertaking will transpire, a plot will be devised and implemented, which results in controlling a vast accumulation of people and acquiring enormous wealth** (*po'al pa'al* – a schemer will plan, perform, and prevail in an infamous act (qal participle)) **which you should determine inaccurate and invalid** (*lo' aman* – you should consider spurious and untrustworthy (hifil imperfect)) **in your days** (*ba yowmym 'atem* – in your time), **especially when it is properly assessed and a written record is presented in books where he is held accountable** (*ky saphar* – even when he takes a comprehensive census and records what can be known, and he reports and publishes this in a body of literature, relating what actually occurred (pual imperfect third-person masculine singular – this researcher's and writer's written evaluation will be shaped by what he is recording while also influencing the subject he has been studying for an enduring period of time)).” (*Chabaquwq* / Embrace This / Habakkuk 1:5)

When it comes to the ongoing conflict between Yahowah and Paul, the evidence is irrefutable. Christianity is, as the prophet portends, a *gowy* | gentile phenomenon. And while that isn't unusual, in that 99.2% of the world's population claims to be non-Yisra'elite, I am unaware of any other place where Yahowah asks His people to pay attention to them and consider what they are doing. And in this case, it isn't to follow them down the rat hole but, instead, to keep the plague carried by the rats at bay. Chabaquwq is encouraging his people to pay attention because he wants them to avoid being *tamah* | adversely affected.

*Sha'owl's* | Paul's withering and unrelenting assault on Yahowah's Towrah and Prophets, His People and Covenant, remains the single most unGodly and debilitating act ever perpetrated against humankind. It has

negatively affected more people, longer and more adversely, than any other event. And this is the reason he is being excoriated by Yahowah's prophet.

Looking back on what occurred in just 16 years, in 14 poorly written letters, 7 recorded speeches, each easily refuted, and by beguiling just 4 men (Luke, Mark, Matthew, and Timothy), Paul's legacy fundamentally changed the course of human history. Based upon his religious notions, Imperial Rome would become the Roman Catholic Church, Judea would be bludgeoned and recast as Palestine, and Jews would be blamed for everything, including killing Paul's god.

Dowd's legacy would be buried, while his accolades, achievements, and prophetic accounts were confiscated to uphold a pathetic myth. The *Towrah* was demeaned and replaced by the New Testament – nullifying almost everything God said. Then, in an ill-fated attempt to fend off this villain, rabbis crafted Judaism to create an ulterior storyline – an entirely different explanation of the fulfillment of the Miqra'ey in year 4000 Yah | 33 CE. Everyone lost.

It was the worst possible outcome for everyone. So how did it happen, especially when Paul openly admitted the obvious, that he was demon-possessed and controlled by Satan? Why would anyone believe that Paul spoke for "Jesus" when he never quoted him? Paul's position is preposterous. How is it that Yahowah would inspire a man to negate everything He had said and promised? Why pick an egomaniac and psychopath who consistently contradicted himself and the Prophets? Why did anyone believe that God cannot be trusted and that the promises He made to Jews were transferred to Gentiles, particularly with all evidence to the contrary?

Something as easily disproven ought not to have survived the first speech or letter. And yet, here we are,



with neither effectively refuted from God's perspective until quite recently, in our day, in your presence, with the five volumes of *Twistianity*.

At long last, as the prophecy foretells, *Sha'uwI* | Paul has been shown to be untrustworthy. Not only is there a written record invalidating his claims, but also Yahowah's testimony against *Sha'uwI* has been included in the indictment against him. For the first time, Paul's gibberish has been juxtaposed against the citations he misappropriated. We have done as *saphar* foretells.

To be fair, however, to those who realized something was dreadfully wrong with Paul long ago, as this statement attests, it was not until our time that what I did was possible. Once Christianity gained traction in Rome, anyone comparing *Sha'uwI*'s rhetoric to Yahowah's testimony wouldn't find a publisher, much less live long enough to talk about their conclusions.

And that is why Yahowah prefaced the verb *tamah* in the hitpael mood. It reveals that it would require someone with the capacity to avoid religious and political influences to expose and condemn Paul's diabolical plot.

In this regard, *tamah* was repeated, intensifying the action of the verb. The exponential effect of *tamah* is intriguing because it already conveys "an exceptionally negative reaction." And I concur; based upon what is conveyed in *Sha'uwI*'s letters, the most reasonable response is to be stunned that something this stupid managed to dumbfound so many for so long. How is it that something this implausible is preferred by billions when Yahowah's Towrah is only trusted by thousands?

*Po'al* was also repeated, revealing that Paul's considerable undertaking, his preaching throughout the Middle East, Asia Minor, Greece, and Rome, along with his fourteen letters, and influence on Luke, Acts, Mark, and ultimately, Matthew, would have a profound effect on the

world. Christianity would be especially effective at controlling an enormous number of people and enriching itself.

And make no mistake, this was a *po'al* | performance. Paul knew that what he was preaching and writing was preposterous, so he compensated by intimidating the competition.

I am unaware of any other statement in the Prophets where we are being asked to invalidate a prevalent scheme – to determine, in spite of its popularity, that the claims being made are inaccurate. Effectively, God is encouraging us to challenge clerics and kings, undermining the very foundation of human society. That makes this prophecy an anomaly. And the implications regarding our conduct and standing in the community are profound.

Normally, Yahowah reiterates that religion and politics are inappropriate and that we should avoid any association with either of them. But this time, the instruction is for us to investigate the interloper, to challenge the proposition, and to systematically disprove the claims. Even more, when someone ultimately does as the prophecy portends and “*ky saphar* – thoroughly analyzes, methodically scrutinizes, and comprehensively evaluates” *Sha'uwł's* | Paul's positions “in writing, holding him accountable,” those who want to be right with God should read what he has written.

Chabaquwq is chronicling the most egregious attack on the Almighty ever perpetrated. His condemnation is being leveled at the author of the world's most popular religion. And we are being asked to challenge him and it, which, without the promises afforded by the 91<sup>st</sup> Mizmowr, would invite a torturous death at the hands of a conniving church.

Although Habakkuk's prophetic denunciation has been directed at *Sha'uwł* | Paul, the Devil's Advocate

wasn't particularly creative, just devious. He borrowed heavily, intermixing the most intriguing aspects of the Babylonian, Egyptian, Greek, Gnostic, and Roman religions into the concoction that would be known as Christianity. The cradle of his *Babel* | Bible would be *Babel* | Babylon, from which he “*babel* – confused those who believed him by commingling and intermixing” misappropriated Towrah citations with pagan lore. This is what we have come to expect from those who are *Ba Bel* | with the Lord. It is what Satan did in the Garden, and he has not changed his tactics.

Therefore, Yahowah is telling us to be wary of the Gentiles associated with the Chaldeans – a metaphor for the religious myths that grew out of ancient Babylon and were melded into Christianity as well as Judaism's Babylonian Talmud.

Chabaquwq's foreboding prophecy is presented within the scroll now labeled 4Q82 as well as another entitled *Wadi Muraba'at Minor Prophets* discovered near Bethlehem. This is in addition to *8HevXII* – a Greek text with Yahowah's name in Hebrew found in the Judean desert near Nahal Hever. More interesting still, his prophetic message serves as the basis for one of the most extensive *peshet* | commentaries found in the caves above the Qumran community. The Essene who wrote it concluded, based upon what Chabaquwq had written, that the references to Babylon were prophetic of what he was witnessing among the Romans and Pharisees between 50 and 70 CE. He was right.

His interpretation of the prophecy, which was composed contemporaneously with its fulfillment, is especially relevant because *Sha'uwl* | Paul was the son of a Pharisee and a Roman citizen. By his own admission, he received his religious education from Gamaliel, a Pharisee who contributed his religiosity to the Talmud. Paul claimed to be his best student and to be in full agreement with

Pharisaic Rabbinic Judaism. He was also in accord with Rome, writing that its dictatorial and pagan government of anti-Semitic emperors served as the agents of his god and should be obeyed. The Towrah could be tossed away so that Roman Law would prevail.

While it is unlikely that the Essene commentator knew Paul, in that the founder of the Christian religion spent very little time in Judea and was held in very low esteem, I think that he was otherwise correct. Yahowah's impending references to Babylon are deliberately exaggerated to serve as a harbinger of the horrific onslaught that would be brought by Imperial Rome and perpetuated by Roman Catholicism.

The man whose commingling of Babylonian religious and political traditions with misappropriations of prophetic citations served as the catalyst for this transition is none other than *Sha'uwel* | Paul. Without his speeches and letters, it would not have occurred.

I am, therefore, not the first to recognize that Babylon is being used to foretell how its religious, political, and military traditions would influence the Roman conquests and obliteration of *Yahuwdah* | Judea. I am not even the first to subsequently appreciate how this Beast would metastasize into the Roman Catholic Church. It was, after all, the same point *Gabry'el* | God's Most Capable and Courageous Man (a.k.a., Dowd) made to Dany'el, with the Beasts evolving from Babylon to Persia, from Persia to Greece, from Greece to Rome, and from Rome to the Roman Catholic Church.

My contribution has been to use Chabaquwq to explain the final metamorphosis. The larval body of Rome completely degenerated, with hideous maggots evolving within the fecal matter they had digested into the disease-spreading pest of Roman Catholicism. As the institutionalized version of the common fly, they would

vomit and defecate on everything they touched, carrying their vomit with them from city to village around the world. And as a result of Paul's letters, they would rob God's people of their heritage and inheritance for the next two millennia.

In what follows, most Bibles state that God is lifting up the Chaldeans. But that is not how I have translated it because the opening statement, *ky-hineh-‘any*, is an integrated and hyphenated phrase. It means “For this reason, pay attention to Me.” The verb which follows, *quwm* | arise and take a stand, was not written in the first person as “I will lift up” so I did not render it as such.

In our quest to appreciate why Yahowah is making this comparison and connection with *ha Kasdym*, it's best if we reestablish our bearings by considering where we have just been...

**“This is the prophetic pronouncement and published prophecy (*ha masa*) which, for the benefit of the relationship (*‘asher*), was witnessed and received as a revelation (*chazah*) by *Chabaquwq* | Embrace This (*Chabaquwq*), the prophet (*ha naby*)’.** (*Chabaquwq* 1:1)

**For how long and to what extent (*‘ad ‘an*), Yahowah (*YaHoWaH*), should I plead for someone to respond in a beneficial way to this desperate and dangerous situation (*shawa*) because (*wa*) You are not listening (*lo’ shama*) to my anguished appeal and emotional outcry (*za’aq*)?**

**Against You (*‘el ‘atah*) there is a devastating plot comprised of cruel lies, ruthlessly plundering the people without moral restraint using injurious language (*chamas*). As a result (*wa*), You must withhold salvation (*lo’ yasha*)’.** (*Chabaquwq* 1:2)

**For what reason (*la mah*) are You having me witness (*ra’ah ‘any*) this grotesque corruption and**

deliberate fraud, this vain and morally objectionable behavior comprised of false testimony that is being intentionally perpetrated ('*awen*) which You consider (*nabat*) vexing and troublesome ('*amal*)?

A demonic spirit seeking to be worshiped as God who is exceedingly malicious, destructive, oppressive, and confiscatory (*wa shod / shed*), (*wa*) a devastating and misleading plot advanced through injurious statements and wanton plundering (*chamas*), is conspicuously before me, publicly conveying this contrarian message (*la neged / nagad 'any*).

He is and will continue to be (*wa hayah*) argumentative and contentious, quarrelsome and insulting, conveying a conflicting perception regarding the proper standard (*ryb*). He brings forth and continuously advocates (*nasa'*) dissension, discord, and divisiveness (*wa madowan*). (*Chabaquwq* 1:3)

Therefore, in this manner ('*al ken*), the *Towrah* | Teaching and Guidance (*Towrah*) is incapacitated, invalidated, and ineffective, being nullified and paralyzed (*puwg*). As a result (*wa*), the truthful and everlasting, eminent and permanent, never-ending and unlimited (*la netsah*) means to vindicate by justly resolving disputes (*mishpat*) will not be brought forth, publicly or openly disseminated, nor broadly extended (*wa lo' yatsa'*).

Instead (*ky*), religious corruption will become invasive and injustice will encompass (*rasha' katar*) the means to be right and become innocent ('*eth ha tsadyq*).

For this reason, that which ('*al ken*) he brings forth and disseminates (*yatsa'*) perverts, distorts, corrupts, and convolutes, twisting and misrepresenting ('*aqal*) the way to make informed and rational decisions regarding vindication (*mishpat*). (*Chabaquwq* 1:4)

**You can consistently witness this (*ra'ah*) among the Gentiles (*ba ha gowym*) should you choose to be observant (*wa nabat*). And you can avoid being adversely influenced and dumbfounded by remaining free of societal influences and by responding negatively to such idiocy (*wa tamah*), contemplating how something so stunningly stupid is considered plausible (*tamah*).**

**Indeed, it is true that (*ky*) a considerable undertaking will transpire, a plot will be devised and implemented which results in controlling a vast accumulation of people and acquiring enormous wealth (*po'al pa'al*) which you should determine inaccurate and invalidate it (*lo' 'aman*) in your days (*ba yowmym 'atem*), especially when it is properly assessed and a written record is presented in books, whereby he is held accountable (*ky saphar*)." (*Chabaquwq* 1:5)**

This leads to...

**"For this reason, pay attention to Me (*ky hineh 'any* – by contrast, look up to Me and behold), arise and take a firm stand (*quwm* – be resilient and forthright, becoming established, rising up restored (*hifil* participle)) against (*'eth* – regarding) the Chaldeans, a.k.a., the influence of Babylon (*ha Kasdym* – the sages of Babel, those who commingle to confuse, its wise men, kings, fortune-tellers, astrologers, and theologians).**

**This gentile nation (*gowy* – the pagan country comprised of different races who are estranged from Yisra'el) is as impetuous and impulsive as it is pungent and poisonous (*mar wa ha mahar* – it is fearsome and rash, disagreeable and distressing, embittered, anguishing, toxic, and troubling (*nifal* participle masculine singular – it is actively and impetuously poisoning itself while thoughtlessly and quickly intoxicating others, doing so in a demonstrable way)).**

**Walking** (*ha halak* – traveling around (qal participle masculine singular)) **through the breadth of the region** (*la merchab ‘erets*), **there is the seizure and dispossessing** (*la yarash* – to inherit and dispossess) **of the tabernacle and dwelling places that are not his** (*mishkan lo’ la huw’*).” (*Chabaquwq* / Accept This / Habakkuk 1:6)

In contrast to all of the religions born and bred in Babylon, Yahowah wants us to *quwm* | rise up and stand up. It is God’s intent to raise us as His children so that we can ascend to Him. Along the way, He is appreciative when we stand up against those who would tear us apart.

*Kasdym*, which is a synonym for *Babel* | the Confounding Commingling of Babylon, enters our lexicon in Bare’syth when Yahowah fights fire with fire. He confounds man’s ability to ascend to the heavens as if he were a god. We are reintroduced to the birthplace of institutionalized religion and of its integration into government moments before ‘Abraham is asked to walk away from it.

Babylon plays the infamous role as Satan’s home in Yasha’yah 14. It is the place he initiated his quest to rise above the Almighty and be worshiped as the Lord God of religion.

*Babel* | Babylon is the mother of the Beasts which evolved into the Roman Empire and the Roman Catholic Church in Dany’el. And finally, in Yirma’yah, prior to His return, Yahowah pleads with His people to come out of *Babel*. And that is to say that they have returned to it by being religious.

It is then against all things *Babel* | Babylon that our God is asking us to take a firm stand, to be resilient and forthright against its *Kasdym* influence – especially within Judaism and Christianity. Yahowah reveals that the modern manifestations of Babylon are like their mother – principally Gentile, impetuous, pungent, and poisonous.



In Gabry'el's depiction of Babylon's Beastly Brood, Rome was vicious, while the Roman Church would tread upon the entire world. This message is being foretold in advance, because Chabaquwq, the prophet immediately prior to Dany'el, revealed that it would *halak* | walk *la merchab 'erets* | through the breadth of the region to *yarash* | seize control over the *mishkan* | tabernacle and dwelling place of God and His people.

And while Babylon did so briefly and to a limited extent, *Sha'uwl* | Paul, on behalf of the gentile church he established, is best known for his long sojourns throughout the Roman world and, indeed, into the heart of the Beast. He would claim everything of God for himself.

The best way to avoid losing one's soul to *Sha'uwl* | Paul and his Babylonian religion is to listen to Yahowah. We ought to be looking up, not down. This is why we have consistently compared Paul's jargon to Yahowah's testimony. When he contradicts God, he is wrong, regardless of what anyone believes.

It is by being informed, by observing the Word of God, that we can do as He is asking. Yahowah wants us to “*quwm* – to take a firm and unwavering stance” against Babel.

Those whom *Sha'uwl* has beguiled are “*mar* – disagreeable and embittered,” especially regarding Yahowah, Dowd, the Towrah, Miqra'ey, Beryth, and Yahuwdym. Christians recoil like snakes ready to strike when encouraged to consider and embrace God's nature and intent. The religious realize that the God of the Towrah is hostile to their faith. As a result, there is a “*mar* – pungent stench” about them from Yahowah's point of view.

I suspect that the reference to being “*ha mahar* – impetuous and hasty” speaks to the realization that no one thinks his or her way to Paul and thus Christianity. Faith is the product of a rash decision because Paul's propositions

are preposterous. A modicum of thought, a momentary comparison, and a quick fact-check is all it would take to resolve the religious stupor.

While it is seldom discussed in Christian circles, based upon what Paul writes of himself and what Luke reports of him, Sha'uwl prevailed through fear and intimidation – not reason. He viciously attacked anyone and everyone who didn't capitulate, in addition to discrediting and demeaning all *Yahuwdym* | Jews.

**“Invoking fear through intimidation and terrorism** (*'ayom wa yare'* – using fear tactics to be venerated and revered (nifal participle masculine singular)), **he is out for himself** (*huw' min huw'*).

**He has broadly disseminated, spreading far and wide** (*yatsa'* – he has brought forth and extended (qal imperfect third-person masculine singular)) ***mishpat huw'* | his judgment pursuant to drawing conclusions** (*mishpat huw'* – his decisions regarding the resolution of disputes and his approach to making the correct assessment; from *my* – to question the implications of *shaphat* – being judgmental and making rational and informed decisions) **and his self-adulation, particularly his position on the removal of guilt, forgiveness, and acceptance in the relationship** (*wa sa'eth huw'* – his self-esteem and personal exaltation).” (*Chabaquwq* / Embrace This / Habakkuk 1:7)

This could be written of every empire, revolutionary, and religious icon. *'Ayom wa yare'* | invoking fear through intimidation and terrorism is how Rome and the Roman Catholic Church controlled their vast empires. Surely, you don't think that crucifixion and the Inquisition were for the entertainment of emperors and popes? But it is also how Paul rose above the competition to reign as Christianity's lone inspiration.

And the reason that Sha'uwl was so viciously intolerant of rivals is because he was out for himself. It was all “but I, Paul, say” to the exclusion of all others – including Yahowah. Any affront to his ludicrous claims to having been chosen by God and of being the lone authorized apostle to the world was dispatched through threats.

Having written five books exposing and condemning *Sha'uwl's* | Paul's letters and speeches, there are a number of things that stand out and become irrefutable. The first two I've just mentioned. Paul was out for himself, and he was ruthless when challenged. But even more than either of these derogatory attributes, the most prevalent flaw in his writing and speeches was that he was irrational. Everything he had to say about God and His people was deliberately misrepresented and then twisted to convey the opposite of the original intent.

In particular, Paul denounced Yahowah's *mishpat* | the way to exercise good judgment regarding the means to resolve disputes. He not only did so by using a plethora of non sequiturs and Straw Men, errantly citing the evidence to irrationally pronounce the antithesis of what God had conveyed, but his conclusions were also lunacy. One thing never led to or justified the next. He was the conductor of a series of train wrecks without tracks.

Yahowah's way to reconciliation through the Beryth and Miqra'ey was replaced by a sickening soup of self-adulation. Religious guilt would be forgiven by being religious, so long as that religion was based entirely on placing one's faith in Paul's propositions.

As it often is, my translation of *sa'eth* beyond its primary connotation, which is “to seek honor and a high status,” was influenced by Yahowah's first use of the word – which in this case is in Bare'syth 4. Capitalizing upon an opportunity to teach, God addressed *Qayn's* | Cain's

depressing and condescending attitude with some surprising advice – using the secondary connotation of *sa'eth* | to be accepted and forgiven. He did not issue a commandment nor seek to be obeyed. He did not solicit faith nor even tell Qayn what to do. Instead, God offered one of life's greatest lessons. A good attitude is among our most endearing and enabling attributes while an unappealing disposition is our most alienating and crippling.

God said...

**“If (*'im*) you act appropriately and are pleasant to be around, being cheerful and reasonable to deal with (*yatab*), you'll find forgiveness and acceptance (*sa'eth* – your situation will improve and your standing will rise dramatically because you will be lifted up, supported, and sustained, you will be perceived as honorable, experiencing an increase in esteem and illustriousness).**

**But if (*wa 'im*) you act inappropriately and are miserable to be around (*lo' yatab*), then the consequence of being wrong and going astray (*chata'*) is crouching (*rabats*) in the doorway (*la ha petach*).**

**You are too into yourself (*wa 'atah 'el*). These intense desires and impulses, the overwhelming urge for dominance and yearning for salvation, the need to win and demean the competition (*teshuwqah huw'*) are things you must learn to better understand and control (*wa 'atah mashal ba huw'*).” (*Bare'syth* / In the Beginning / Genesis 4:7)**

From this perspective, just as Yahowah is now using Babel to warn us of Sha'uwl, God's advice to Qayn could just as easily have been a warning to Paul – that is if they were on talking terms. Further, it was Sha'uwl, not Babylon, who replaced Yahowah's *mishpat* with his own egotistical variation on forgiveness. And that is why *mishpat* and *sa'eth* were both suffixed with *huw'* | his, and

*yatsa'* | he broadly disseminated was conveyed in the third-person masculine singular.

We have already explained the principal reason Yahowah cross-referenced Paul with Babylon, just as we have discussed Sha'awl's affinity for Gentiles, but there is another potential insight worth considering. Sha'awl died an abject failure, thoroughly rejected, completely miserable, and totally alone. Had it not been for what Rome did with his religion, Paulos would have been of little account.

The inclusion of "*Kasdym* – Chaldeans" puts all of this in perspective for us. As I've shared, immediately before Yahowah asked 'Abraham "to walk away from his country," thereby honoring the Covenant's lone prerequisite, God told us that 'Abraham was living in "Ur of the *Kasdym* | Chaldeans." Therefore, Yahowah is predicting that, by negating the Towrah's presentation of the Covenant, Sha'awl would take believers back to the political and religious milieu He asked His children to leave. And that, along with their veneration of the Babylonian Talmud, is why, in *Yirma'yah* / Jeremiah, Yahowah pleads with His people to come out of Babylon. The empire was long gone but, thanks to Paul and fellow rabbis, not its influence.

To us, today, Yahowah pleads...

**"You should, of your own volition, flee** (*nuws* – you should immediately depart, escaping this very moment, refusing to be influenced by denying and leaving (qal imperative)) **out of the midst of, severing all ties** (*min tawek*) **with Babel | the Lord of Confusing by Commingling in Babylon** (*Babel* – With the Lord, the basis of Bible, Babylon; from *balal* – to confound and confuse by intermixing and commingling). **And thereby** (*wa*) **let every individual soul** (*'iysh nepesh huw'*) **choose**

**to be saved** (*malat* – elect of your own freewill to be spared by escaping, rescued by fleeing (piel imperative)).

**You should not want to be silenced, squander your life, and perish** (*'al damam* – do not be astounded by being dumb, rigid and paralyzed) **in her perverse religious corruptions** (*ba 'awon / 'aown hy* – held accountable because she was depraved and wrong, having twisted and distorted everything, bowing down for no reason).

**Indeed** (*ky*), **this is the time** (*'eth hy*) **of Yahowah's** (*la Yahowah*) **recompense and retribution** (*naqamah* – of payback, of vengeful punishment rendering a deserved penalty for an unjust act). **He will completely fulfill His promise to provide what is deserved, rendering retribution and delivering recompense** (*gamuwl huw' shalem*) **unto her** (*la hy*).” (*Yirma 'yah / Jeremiah 51:6*)

This has been Yahowah's advice to His people since they first met on the road to the Promised Land. Nothing has changed in this regard. This advice and warning are essential to the Covenant and to coming home.

The religion Paul conceived has more in common with the mythos of Babylon than any other. As was the case with the Babylonians, Christians are fixated on their Lord, Trinity, Cross, birth of the son of god on the Winter Solstice, and his death and resurrection on Easter Sunday each spring.

And while there are a handful of nations that could claim to be the most Christian, such as Italy, Greece, Spain, Mexico, Brazil, and America, Babylon was condemned for more than just being religious. Their relentless deployment of their military, one which was overwhelming in its day, and their corrupt mercantilism, where the empowered cheated and controlled the masses, were hallmarks of Babylonian influence. When we bring these elements together, today one nation stands naked and exposed before God – the United States of America. I say this *knowing* that

Yahowah will denounce the nation in *Yasha'yah* / Isaiah 17 and 18 – chapters we have and will continue to dissect throughout *Yada Yahowah*.

This known, in addition to political Babylon, there is religious and geographic Babylon represented by the Roman Catholic Church and Islam in the Middle East. Those who are opposed to God are prolific and widespread.

As we have discussed, Sha'uwl was, indeed, a traveling man. He not only walked throughout Syria, Asia Minor, Greece, the Mediterranean, and Rome, but he spoke and acted as if the world belonged to him. And yet, according to the prophecy, Yahowah disagrees.

By attacking the Towrah, its Miqra'ey and Beryth, Sha'uwl neutered the effectiveness of the “*mishpat* – way to exercise good judgment regarding the means to resolve disputes.” And having discarded Yahowah's method to reconcile our relationship, Paul created his own. Unfortunately for Christians, God views faith-based salvation and replacement theology as exceedingly distressing and repugnant. Then speaking of the monstrous man behind this dreadful plan, Yahowah said he “*'ayom wa yare'* – invoked fear through intimidation, using fear tactics to demand respect, frightening while seeking veneration.” And it would be so.

While this conclusion has been obvious from the beginning, by using *sa'eth* in the midst of this stinging rebuke, God is revealing that among His issues with Sha'uwl is his contrarian means to be accepted into the Covenant relationship and to be saved. Therefore, had Paul not claimed to have been inspired by God, had he not misappropriated and misquoted God's testimony, he would not have earned a dressing down of this magnitude.

As we move on to Chabaquwq 1:8, the verbs transition from “he” to “they,” at least for a moment. Yahowah is temporarily broadening the scope of His warning from the

man we know as *Sha'uwl* | Paul to the warmongering nations and lethal institutions he borrowed from and inspired. God is taking us through our past to our present and future, to the time the “*namer* – scummy remainder of the leopard” will finally fade into oblivion. So, what does this leopard represent, especially when used in conjunction with a predatory wolf?

The *namer* | leopard appears exclusively in prophetic passages preceding Yahowah’s return. It is used in connection with God’s frustration with the rebellious religiosity of His people. We initially encountered *namer* in Yasha’yah 11:6, after the prophet introduced his people to the Choter. There it speaks of a return to the Garden. The *namer* is paired with a lion and wolf who are no longer preying upon the lamb.

*Namer* reappears symbolically in Yirma’yah 5:6, again with the lion and wolf. This is after Yahowah announced that there wasn’t a single Jew in Jerusalem who was truthful and correct. With every man a liar, and with each unwilling to listen, with no one interested in changing, God tells religious Jews that the ‘*ary min ya’ar* | lion of the forest and the *za’eb ‘arabah* | wolf of desolation and darkness will strike and afflict them with a devastating blow. Then the *namer saqad ‘al ‘iyrahem* | leopard will lie in wait over their cities ready to *taraph* | tear them to pieces because *rabab pesha’ hem* | their rebellious and revolting rabbis have ‘*tsam mashuwbah hem* | become numerous and influential in their renunciations and abandonment of the relationship.

In Yirma’yah 13:23, Yahowah announces that the *rab ‘awon* | religious perversity, the twisting and distorting of the rabbis, is the reason so many atrocities have befallen Yahuwdym. He then identifies this condition with the *namer* | leopard which cannot change its spots.



The previous reference to the *namer* was in Howsha' 13. There we find a similar situation, with God denouncing Judaism in connection with the leopard. Listen...

**“I Am (wa ‘anky) Yahowah (YaHoWaH), your God (‘elohym ‘atah). From the realm (min ‘erets) of the religious and political oppressors (Mitsraym), you have not known (lo’ yada’) a God (wa ‘elohym) besides Me (zulah ‘any). There is no (wa ‘ayn) salvation, liberation, or restoration (mowshya’) without Me (bilthy ‘any). (Howsha’ 13:4)**

**I acknowledged you and became familiar with you (‘any yada’ ‘atah) in the wilderness (ba ha midbar), in the land of barren and uncomfortable conditions with high temperatures and a lack of water (ba ‘erets tal’ubowt). (Howsha’ 13:5)**

**By comparison (ka), when they grazed in lush pastures (mar’iyth hem), they had their fill and became satisfied and complacent (wa saba’ saba’), thinking too much of themselves (wa ruwm leb hem). And as a result (‘al ken), they forgot about Me (shakach ‘any). (Howsha’ 13:6)**

**So, I exist (wa hayah) to them (la hem) as if I were like (kamow) a fierce and roaring lion, a predator killing its prey (shachal), like (ka) a leopard, keen-eyed and camouflaged (namer) along the way (‘al derek – on the path). I am observant and perceptive (shuwr), (Howsha’ 13:7) so I will come upon them (pagash hem – I will approach them) like a bear (ka dob) robbed of her cubs (shakuwl).**

**I will open (qara’) their narrow thinking and infinitesimally small enclosure of their heart (sagowr leb hem). I will consume them (‘akal hem) then and there (sham) like one whitening and purifying the heart to increase understanding (ka laby’), renewing and invigorating life (chayah), breaking them open and**

separating them throughout the region (*ha sadeh baqa' hem*). (*Howsha' 13:8*)

**He will corrupt and destroy you** (*shachath 'atah*), **Yisra'el | Individuals Who Are Combative With God** (*Yisra'el*), **and that is because you are opposed to Me** (*ky ba 'any*), **against the One who would strengthen and assist you** (*ba 'ezer 'atah*). (*Howsha' 13:9*)

**Where ('ehy) is your leadership** (*melek 'atah*) **now** (*'ephow'*)? **Who is going to protect and save you** (*wa yasha' 'atah*) **in all of your towns and cities** (*ba kol 'iyr 'atah*) – **those who decide for you** (*shaphat 'atah*)? **Wasn't it you who requested** (*'asher 'amar*), **“I want You to appoint for me** (*nathan la 'any*) **a leader** (*melek*), **along with other authorized officials** (*wa sar*)?”” (*Howsha' / He Saves / Howsha' 13:10*)

Based upon Yahowah's consistent use of *namer* in conjunction with His rebuke of rabbis and Judaism, the leopard is symbolic of Rabbinic Judaism. The *za'eb* | wolf is Rome and the Roman Catholic Church. And the *'ary* | lion is Babylon, the ancient kingdom and its modern religious, political, and geographic manifestations as Christianity, America, and the Middle East.

**“The dregs from the scummy remainder of the leopard** (*min namer* – the excess scum and transparent stain from a limpid filtrate associated with the leopard) **will be despised and held in contempt, humbled and diminished, at this time** (*wa qalal* – they will be disdained and slighted because they are despicable and vile, a curse having no value such that they will be abated at this moment, becoming insignificant (qal perfect third-person masculine plural)).” (*Chabaquwq / Embrace This / Habakkuk 1:8* in part)

Based upon our review of the prophetic statements containing a reference to the *namer*, this seems to predict the demise of Rabbinic Judaism. If so, those who have

chosen to *rab* | exalt themselves over G-d will be humbled. Those who chose to eliminate His name and speak vociferously under their own will be held in contempt.

Transitioning now from “their” to “his,” and based upon what we have just uncovered, this next reference to a *za’ed* | menacing wolf is addressing Sha’uwl as the *Benyamite* | Benjamite wolf in sheep’s clothing that devoured Yahuwdym, his nation, Rome, his creation, the Roman Catholic Church, and the modern religious, political, and geographic manifestations of Babylon from which these Beasts evolved.

**“His swift airborne weaponry** (*suws huw’* – his fast flying machines and airborne cavalry, the horsepower of his military equipment and chariots) **will be as fierce and menacing as a wolf** (*wa chadad min za’ed* – they will be harmful, destructive, violent, and slashing, acting as a wolf and predator (qal perfect)) **as the sun sets** (*‘ereb* – in the gloomy dusk at the approach of night by commingling and intermixing light and darkness into an interwoven fabric, blending things together while exchanging one thing for another, bartering with the darkness to replace and obscure in league with foreigners).

**Their randomly dispersed and widely scattered** (*puwsh* – their spread out and fast-moving source of pride (qal perfect third-person masculine plural)) **mobile war machines and his accompanying soldiers** (*parash huw’ wa parash huw’* – his mechanized weapons of war which pierce and sting along with the announcement of his military personnel riding battle chariots, all appearing like fecal matter) **will come from afar in the future** (*min rachowq bow’* – they will arrive from a great distance away, pursuing after a duration of time by (qal imperfect third-person masculine plural)) **flying through the air, even hovering** (*‘uwph* – with wings and airborne, darting about and moving quickly (qal imperfect)), **like** (*ka* – similar to) **birds of prey** (*nesher* – hawks, eagles, and

raptors), **quickly swooping down and ready** (*chuwsh* – moving very rapidly, equipped and hastening (qal participle)) **to consume and destroy** (*la 'akal*).” (*Chabaquwq* / Embrace This / Habakkuk 1:8)

*Suws* can be translated as either “horses and war chariots,” “fast flying birds,” or “swift airborne weaponry.” This range is important in identifying the timing of the attack and the culprit. However, the choices are limited to “flying through the air” and “hovering and darting about” with *'uwph*. When these *neshar* | birds of prey *chuwsh* | rapidly swoop down upon and *'akal* | destroy portions of Israel *min rachowq* | from afar and in the future – all within the same sentence – the prophet is speaking of a battle not yet waged. Even during Yisra’el’s 1948 War of Independence, 1967 Six-Day War, and 1973 Yom Kippur War, God’s people managed to keep enemy aircraft at bay.

Therefore, considering the weapons and the nature of the attack, these hawks, eagles, and raptors are likely American weapons deployed by a host of nations with a bone to pick with Israel. The overall context of the Chaldeans suggests Middle Eastern Muslims while the wolf points us toward nations previously under either Roman control or the influence of Roman Catholicism.

And with the rabbis fading into oblivion, Yahuwdym will be waging a battle on two fronts, internally and externally, both near and far.

Recognizing that this warning has focused on the most vicious weapons of war, and especially on fighters, bombers, helicopters, and drones, it is perhaps too easy to see America’s immense war machine, particularly its menacing birds of prey, in these words. The nation has been in a continual state of war, dispatching its military horsepower far and wide to swoop down, destroying nations around the world, most recently in Ukraine, the birthplace of Hasidic Judaism. But the nation has also been

deploying weapons such as these throughout the Muslim fiefdoms of the Middle East, including Afghanistan, Iraq, Syria, Somalia, and Libya, and selling them to Saudi Arabia, Egypt, and Turkey, all while engendering shock and awe. And sadly, no nation on Earth is more Babylonian, more influenced by the vicious wolf known as Paul. No other country has engaged in thirty wars in sixty years. None other has a military so enormous it exceeds the cost of all others combined.

Facing east toward perceived trouble, America has fought on behalf of and then supplied twenty-five times more weaponry to Israel's Islamic foes than to the Chosen People. And that is why the final attack on Yisra'el will come from fighters who are "*puwsh* – dispersed and widely scattered."

This known, Iran, her proxy, Hezbollah, and her allies, Russia and China, pack a powerful punch. Hezbollah alone claims to have over 100,000 rockets at the ready to pummel Israel. And both Iran and Turkey are leading manufacturers of drones. So, this could be the Islamic Federation using Russian, Chinese, and Iranian weapons. There is even the possibility, and perhaps likelihood, that, with the United States and Europe siding with the Sunnis, led by Saudi Arabia and the Russians and Chinese in league with the Iranian Shia, we could see all hell break loose in the skies above Israel.

The evidence suggests the number of combatants that will flood into Israel by land will be over 100 million. And they will arrive as *'ereb* | the sun sets as Yahuwdym face the long night of Ya'aqob's Troubles.

Describing the inception of the madness, the prophet reveals...

**“He will come** (*bow*’ – he will arrive (qal imperfect third-person masculine singular)) **and be totally wrong as well as completely without restraint** (*kol huw’ la chamas*

– his every word injurious, his tone hateful, his approach rude, his voice shrill, his lies cruel, his plots devastating, his followers terrorists, the result oppressive, his treatment harsh, his demeanor cruel, his rhetoric malicious, and his reputation violent).

**Simultaneously, everyone’s attention will be directed eastward as their appearance will be from the east** (*magamah paneh hem qadym*). **And he will gather** (*‘asaph* – he will take, remove, and withdraw (qal imperfect third-person masculine singular)) **captives** (*sheby* – prisoners, controlling the population) **like the sand** (*ka ha chowl* – in vast numbers).” (*Chabaquwq / Embrace This / Habakkuk 1:9*)

This is now the third time Yahowah has used *chamas* | devastating plots comprised of cruel lies in association with the dressing down of Sha’uwl. It speaks of Paul’s lack of moral restraint, the plundering of Yisra’el of God’s promises, and his consistent pursuit of Towrahlessness.

Every malevolent and malignant thing associated with him will be *kol huw’ la chamas* – which means that his every word will be injurious, his tone will be hateful, his approach will be rude, his voice will be shrill, and his lies will be cruel. From his arrival, his plots will be devastating, his followers will be terrorists, and the result of what he perpetrates will lead to oppression because his treatment of others will be harsh, and his rhetoric will tend to be malicious. And as was the case with Paul, he had a reputation for violence. This is a very bad man with a devastating approach to God.

*Magamah* is only used this one time in the prophets. It appears to be a compound of *mah* – to question the implications of *gam* – something additional which occurs simultaneously, and *ah* – which makes this a reference to something feminine. *Paneh* and *qadym*, however, are both

masculine as is *shaby*, and both verbs, *bow*' and *'asaph*, were scribed in the third-person masculine singular.

And while it may be a stretch, since *magamah* is used exclusively in this prophecy, I'm drawn to the possibility that it was used in reference to Gamaliel, Sha'owl's religious instructor. The word and his name share the *gam* root, with *magamah* asking us to question the claimed aggrandizement while eliminating Gamaliel's association with *'el* | God.

Since Sha'owl is being presented as all bad all of the time, he is going to be directing everyone's attention eastward, which is toward Babylon. Then since *'asaph* was written as "he will gather, take control of, and remove" *sheby* | captives *ka ha chowl* | like the sand, this is predicting Sha'owl taking souls with him into She'owl. Beyond this, the religion Paul inspired would control their Jewish populations, forcing them to live in ghettos and shtetls and die in religious prisons and concentration camps for many centuries.

Consistent with Paul's egregious tome to the Romans, religion and politics would be in lockstep. Christianity would empower clerics and kings to disparage their subjects for nearly two millennia.

**“And he, along with the rulers** (*wa huw' ba ha melek* – he with the political and religious leaders), **will mock and ridicule those they disdain, making fun of those they enjoy disparaging** (*qalas* – they deride and treat with contempt).

**Those who govern and are empowered** (*rozen* – the elitists and dignitaries, judges and commanders) **are haughty and egocentric** (*mischaq* – strut around arrogantly and proudly as if they were dignified) **because of him** (*la huw'* – concerning him).

**He, toward everything** (*huw' la kol*) **which defends and fortifies and should have remained off limits** (*mibtsar* – which protects, gathers, and encloses; from *my* – to question and *batsar* – to gather together and withhold, to fortify and restrain, to remain impenetrable and inaccessible), **laughs in amusement and is entertained** (*tsachaq* – he shows no concern for Yitschaq, whose name means Laughter, happily pitting one opponent against another (qal imperfect third-person masculine singular)).

**He piles up a massive amount** (*wa tsabar* – he gathers and accumulates, heaping up (qal imperfect third-person masculine singular)) **of dust and debris from which there is a proliferation of materialistic progeny** (*'aphar* – of offspring and their descendants as if coarsely crumbled sand), **and he seizes and controls them** (*walakad hy'* – he rules over them and constrains them as they choose to cling together (qal imperfect third-person masculine singular)).” (*Chabaquwq* / Embrace This / Habakkuk 1:10)

Paul’s Satanically inspired endorsement of Rome’s horribly abusive, resolutely pagan, particularly anti-Semitic, and unabashedly dictatorial government in the 13<sup>th</sup> chapter of Romans made this possible. At the time he wrote it, Imperial Rome was the most diabolically abusive, murderously militant, and parasitical civilization on Earth. They survived by forcing everyone under the yoke of their Legions to bow to their will and supply food, money, and soldiers. They were the embodiment of everything Yahowah spoke against and warned His people about when they became enamored with the other Sha’uwl.

Rome was not only in control of Yahuwdah at the time, even robbing the Temple treasury, within a handful of years from the time Sha’uwl endorsed the Beast, they would completely ransack and raze Yahowah’s House. Worse, the wealth they confiscated in the process was used as seed money to fund the construction of the Colosseum



in Rome. Built by Jewish slaves, it showcased the worst of man, from his false gods to preoccupation with torture and death.

The juxtaposition of Paul's dictate that Christians were ordered by his god to obey the Romans because his god had appointed them and was using them for good, scribed as it was in his most important letter and written just prior to Rome's diabolical attack, should have eliminated Paul from consideration as a source of advice on anything – much less God. And yet, his religion flourished among those under Rome's yoke, even as Rome came back sixty years later to destroy Yahuwdah and Yahuwdym.

Roman Emperors began changing their tune regarding Paul's ploy beginning with Constantine. While he remained a pagan, he discovered that Christians, thanks in large part to what Sha'awl had written in his letter to the Romans, were easier to control than the feisty pagans. And while conquering under the sign of the burning cross superimposed on the sun was a myth, as was the voice from the sky, Eusebius, Constantine's publicist and Roman Catholic polemicist, turned Paul's pathetic rantings into a formidable religion.

General Constantine, who was a ruthless egomaniac, even when killing rival Romans, knew it was a farce and simply used the religion to advance his reign and burnish his reputation. But such would not be the case with Theodosius. He was the one who imposed Paul's Christianity as the lone acceptable Roman religion and, with it, the system of serfdom that would enslave Europeans for centuries.

This prophecy is inferring something I have personally verified. Those who profit by promoting Christian myths know that the religion is a sham. With regard to Roman Catholic popes, I provide proof of this in volume four of *Twistianity*. And as for Protestants, in discussions with

televangelists and megachurch pastors, when I confronted them with the truth, they all readily admitted that almost everything they preached was untrue. But they went ahead anyway because Paul's ploy has remained a lucrative undertaking.

All the while, the Towrah should have "*mibtsar* – remained off limits" because it alone "defends, protects, and fortifies." By tearing it down, Paul rendered salvation "inaccessible."

Affirming what becomes obvious when analyzing Galatians, Corinthians, Thessalonians, and Romans, Yahowah warned that Sha'awl would promote the wrong spirit in his attempt to elevate Babylon's god. What follows is exceedingly indicting, especially for the rabbinical scholar who admitted to being out of control and demon-possessed at the conclusion of his second epistle to the Corinthians...

**"Then at that time** (*'az* – meanwhile therefore), **he will hasten to change, actually going with a new and completely different** (*chalaph* – he will discard, sweeping aside the original, actually exchanging the existing for a totally dissimilar, overstepping by substituting and passing along a substitute and renegade (qal perfect third-person masculine singular)) **spirit** (*ruwach*).

**And he will arrogantly travel about intoxicating and alienating** (*wa 'abar* – based upon an unjustified and improper opinion of himself, he will give away an inheritance, pass over the sacrifice, and take away the prospect of forgiveness, repealing Passover, doing so in anger (qal imperfect third-person masculine singular)).

**He will be wrong, incur guilt, and will suffer the punishment he deserves** (*wa 'asham* – he will be culpable and liable for his deliberate corruptions and will endure recompense for his acknowledged offenses (qal perfect third-person masculine singular)) **which is for** (*zuw* –

because of) **his claim to have been authorized by his god, along with his vigorous support of and his justification for his deity** (*koach huw' la 'elowah huw'* – his performance on behalf of his religious idol while shouting for his source of power).” (*Chabaquwq* / Embrace This / Habakkuk 1:11)

This chronicles the biggest disconnect between Paul’s letters and those who foolishly believe him. Paul’s spirit was not the *Ruwach Qodesh* | Set-Apart Spirit of Yahowah but, instead, the *ruwach ha satan*. And while Paul admits this, it should have been obvious. If Paul had been authorized by God, he would have cited Yahowah’s name, affirmed His Towrah, explained the Beryth, and invited Yahuwdym to the Miqra’ey. He would have included prophecy to validate the assertion that he was speaking for Yahowah and he would never have written, “But I, Paul, say....”

In addition to predicting that Sha’uwl would *chalaph ruwach* | promote a completely different spirit, sweeping the Set-Apart Spirit aside, *chalaph* speaks of altering one’s appearance by changing what they are wearing. That is telling because Sha’uwl is the Wolf in Sheep’s Clothing. It is yet another thing this shyster admitted, saying that he would pretend to be whatever served his interests.

As is always the case, God is correct. Sha’uwl substituted his Lord’s demonic influence for Yahowah’s Set-Apart Spirit. Christianity would have an entirely different spirituality, personality, and god than the Towrah. Catholics would call this beast – the Holy Ghost.

Incidentally, “holy” is based upon the Hebrew word, “*choly*,” which is translated as “diseased.” It speaks of “sickness, malady, anxiety, calamity, and grief.”

*Sha’uwl* | Paul would embody every negative nuance of *‘abar* in that he was arrogant and intoxicating. His improper opinions of himself were disseminated

throughout the Roman world as he traveled as a vagabond alienating all who would listen from Yahowah. He never stayed in one place long enough for the people to determine that he was a con man and run his sorry soul out of town.

Although Paul's crimes against God, His people, and humanity are the most egregious ever committed, one of his most debilitating misadventures was to renounce Dowd's fulfillment of Pesach and Matsah, never once referring to him as the Passover Lamb or Savior. As such, the purpose of Chag Matsah was *'abar* | passed up and repealed, leaving Christians without any hope of life after death – in Heaven, anyway.

Clearly, *Sha'owl* | Paul was *'asham* | wrong. And while he will suffer eternal separation in *She'owl* | Hell for what he has done, that penalty is not sufficient. It does nothing to restore the souls his words destroyed nor compensate Jews for what his anti-Semitic religion stole from them. Therefore, the realization that he will be judged and will suffer the penalty he deserves makes my heart sing. Even when put up against ruthless rubbish like Muhammad, *Sha'owl* | Paul stands alone as the single most counterproductive and condemnable person in human history. It would be a privilege to provide testimony against both, judge and sentence them. I might even volunteer to administer God's retribution.

And let's be clear since Yahowah has been – *Sha'owl* is guilty of falsely claiming that he was authorized by God and that he spoke for God. His god is Satan – who is now Christianity's Lord. Even the "Lord Jesus Christ" of Christianity is a religious idol – a false god conceived by the most reprehensible of men.

At this point, we find Chabaquwq wondering why anyone would oppose Yahowah, especially by proposing a religion based upon God's supposed death, as is the case with Pauline Christianity. And yet, while the death of the



God and who is an imposter. Neither Paul nor Muhammad, Akiba nor Maimonides, used it.

Those who know Yahowah treasure the realization that He is *Qodesh* | Set Apart. He is unique and uncommon, unlike the plethora of gods men have fabricated. And since religion is the most universal thing humankind has promulgated, Yahowah is the furthest from it.

There are three reasons that Chabaquwq wrote, “we will not die.” First, Dowd was very much alive and would soon be fulfilling the Miqra’ey. This is counter to the Christian propensity to bury and replace him.

Second, salvation has long been the result of the Beryth and Miqra’ey and, therefore, assured long before the Christian alternative. Moreover, reconciliation and redemption were derived through the Towrah, thereby negating Paul’s claims otherwise.

Third, the death and resurrection of the son of god was central to almost every pagan religion. This story began with Nimrod and Astarte in Babylon and became part of Greek religion with Dionysus, upon whom the Christian Jesus was modeled. Knowing that the myth is absurd, that neither God nor His children die, Chabaquwq has challenged the foundation of Paul’s faith. When it comes to the only real God, He was not born, and He will never die.

But without the pagan reenactment of the birth, death, and resurrection of god, Christians would be left trying to explain how what actually occurred on Passover and UnYeasted Bread could sufficiently differ from the Towrah’s presentation to justify an upstart religion. Further, if Jews cannot be blamed for scheming to kill the Christian god, there would be no justification for the actual God to condemn His people and transfer everything over to the Gentiles promoting the resurrection myth. So,

Christians advanced their lies because the truth was inconvenient.

Hypothetically, however, if Jews had the ability to kill the Christian god as Paul protests, then his followers ought to be worshipping Jews. But alas, it was the Romans who tortured and then assassinated the Passover Lamb, and they evolved to become the Roman Catholic Church.

The Rocky Crag who was appointed by Yahowah to accuse, rebuke, and chastise Sha'uwl and Christianity per His instructions is the author of *Yada Yahowah*. His given name translates to Crag. And based upon this assessment and that further developed in *Twistianity*, the Chosen People are finally equipped to make an informed and rational decision regarding Christianity.

I am the only *tsuwr* | crag that has been specifically appointed by Yahowah to *yakach* | indict and censure, argue against and judge Sha'uwl, so that Yahuwdym might *la mishpat* | render a verdict regarding his guilt. Yahowah laid the foundation for this systematic denunciation of Sha'uwl here in Chabaquwq. It was Yahowah's instructions throughout the Towrah and Prophets that were used to condemn Paul's letters and to prove that he was the Plague of Death. There is nothing even remotely similar.

And should you be bothered that I'm acknowledging that these books fit the promise, then please provide an alternative systematic refutation of Sha'uwl by comparing his claims to Yahowah's Towrah and Prophets. But until and unless there is another review as thorough as *Twistianity*, and grounded upon the foundation laid in Chabaquwq, let's not run from reality in an attempt to disqualify one of Yahowah's more important prophetic promises.

Although to be fair, I am not Sha'uwl's most formidable foe. It is in *Dowd's* | David's *Mizmowr* | Psalms that provide the most detailed and cogent arguments

against Sha'awl. Therein, Paul is called the "Father of Lies" and the "Son of Evil." Dowd despises him, and he looks forward to eradicating the stench and stigma of his religion upon his return.

Chabaquwq is now saying something I have long realized: God deserves better. He should not have been subjected to the taunts of such a mindless scumbag, nor the chorus of billions singing his praises. I do not much like him either.

**"Too flawless** (*tahowr* – too pure and clean, too unmixed) **are eyes to witness** (*'ayn min ra'ah* – is the observant to see (qal infinitive)) **the miserable, malignant, and malevolent wickedness of religion** (*ra'* – such saddening and troubling evil, such distressful impropriety, that which is displeasing and harmful).

**You cannot endure nor prevail when** (*lo' yakol* – since You can neither succeed nor overcome, there is no point (qal imperfect)) **looking upon or responding to** (*wa nabat* – observing or evaluating because there is no solution to (hifil infinitive)) **such a perverse and grievous undertaking** (*'el 'amal* – oppression of this magnitude, travail this painful, or labor this full of iniquity).

**For what reason would** (*la mah* – why would) **You look at or consider** (*nabat* – why would You pay attention to, attend to, or show any regard for (hifil imperfect)) **the treacherous betrayal of an offensive and deceitful trickster and traitor** (*bagad* – the conspirator, the one who is disingenuous and disrespectful, especially prone to chicanery and who clothes himself in a deliberately deceptive manner (qal participle))?" (*Chabaquwq / Embrace This / Habakkuk 1:13 in part*)

I did what I was asked to do, not once but four times, investigating and invalidating Islam, Christianity, and Judaism – which was followed by a systematic denunciation of the demonic nature of Ezekiel. Each was a



miserable undertaking in that the Quran, New Testament, Talmud, and Babylonian text of Ezekiel are malignant and malevolent tomes that besmirch my Father. But if the choice is God doing it, me doing it, or no one bothering to point out why they should not be trusted – better me than the other options. It is well beneath Yahowah’s dignity for Him to analyze such human excrement, and yet, with so many thinking that its stench is Divinely appointed perfume, someone needs to hold their nose and dive in.

Fortunately, after having survived exposing and condemning Islam and then Christianity, I was equipped to do the same for Judaism and the false prophet Ezekiel. And soon, the repositioning of *Yada Yahowah* such that it more effectively targets the intended audience will be complete and I will have corrected each volume such that they accurately portray Dowd’s fulfillment of the Miqra’ey, which will allow me to live out my days exploring more pleasant themes.

But let’s deal with a stark reality. This statement says that the founder of the Christian religion was so vile, so “*ra*’ – malignant and wicked,” that Yahowah was repulsed by his presence and could not bear to look at him. So much for *Sha’uwl’s* | Paul’s claim to have met with God on the road to Damascus and then to have spent three years in Arabia being inspired.

Paul’s poison would be so debilitating and deadly, God could neither endure it nor prevail against it. And while that may sound extreme, it is an accurate assessment of the means to reconcile our relationship with Him because Yahowah cannot and will not save the religious. As long as someone remains beguiled by Paul’s faith, there is no antidote for his toxin. The lone prerequisite for becoming part of the Covenant is that we disassociate from the confusion and intermixing of religion and politics.

Addressing the poison that would flow from Paul's pen, God called it "'amal – grievous and perverse, exceedingly oppressive, heinously unjust and hideously immoral." He said that Sha'uwl was a "*bagad* – traitor, both offensive and deceitful, especially prone to chicanery." That is a far cry from "I cannot lie." And once again, with *bagad*, we find hints of the Beast that would come because it reveals that the Wolf in Sheep's Clothing would be treacherously attired.

Arriving at these conclusions took some time. I was once fooled by this monster. In my youth, I taught Bible Studies based on Paul's letters. As I look back on this time as an Ordained Ruling Elder and Evangelist, I am disappointed in myself, but at least, I have a better appreciation for the reasons religion is so contagious and beguiling. Told repeatedly by Paul that the "Old Testament" and its "Law" had been replaced by the "New Testament" and its "salvation through faith in the Gospel of Grace," I believed him. I seldom read the front of the book, and without that knowledge, I was unaware of Paul's contradictions of it. And since Paul's claims were published in my Bible, and since I was told that it was the "inerrant Word of God," I did not question it. I was wrong.

The people with whom I discussed these things were of the same belief. The books I chose to read reinforced these opinions. And with my standing in this faith-based community predicated upon me telling everyone what they wanted to hear, there was no incentive for an independent investigation – in fact just the opposite.

Even if I had wanted to question the faith that I thought served as the basis of my salvation, where was I to turn? The Dead Sea Scrolls had not been published, there were no accurate translations, and no one had written and published anything even remotely comparable to *Yada Yahowah*, *Twistianity*, *God Damn Religion*, or *Babel*. The

only counters to my faith were other faiths – including atheism and communism. But they made even less sense.

It wasn't until my life, my family, my business, and other growing interests took me away from the religious community that I began to ask questions that could not be answered. And along the way, I inadvertently tangled with some very unsavory characters, lots of wolves in sheep's clothing, most of whom were devoutly religious. So, while I didn't have the answers, I slowly began to realize that there were far too many questions that could not be answered so I became an agnostic. That is where Yahowah found me, looking out over the sea on Taruw'ah in 2001 – 32 years prior to His return.

If there had been books available like the five volumes of *Twistianity*, a few similar to *God Damn Religion* or akin to *An Introduction to God*, *Yada Yahowah*, and *Observations*, even *Coming Home*, or *Babel*, I would have reached the point that I was sufficiently free of the mind-warping aspects of religion rather than wondering if they were of any benefit. But alas, nothing like them existed, which is why, I suppose, Yahowah asked me – enabled me – to write them. It was hardly a surprise because He revealed His plan twenty-six centuries prior to enabling it.

This does not mean that the job is done – far from it. Most Jews are either too religious, too political, too preoccupied, or too stubborn to approach Yahowah or consider what the Messiah Dowd has done for them. And time is running out for this to change in a meaningful way. So please, take advantage of Yahowah's gift. Read...

**“Therefore, You will enable an implement to write against the plot, while remaining otherwise silent and unresponsive, taking no other action for a prolonged period (*charash* – after remaining quiet for a long while, You will facilitate an engraved response with ongoing implications by composing an inscribed work (hifil**

imperfect – Yahowah is enabling an implement as an understudy to write against this plot, doing so in a way that will have unfolding implications over time)) **in opposition to the contradictory and thoroughly confusing religion, the incomprehensible and deceptive wickedness, this confounding and befuddling communication which will have been spread, embraced, accepted, and swallowed** (*ba bala' rasha'* – against that which will have led many astray, engulfing and confounding, then overwhelming and devouring the unrighteous (piel infinitive – the misled will suffer the effect of having swallowed the corruption in a demonstrable and ongoing manner)) **who is far more accurate and righteous than him** (*tsadyq min huw'* – who is correct and thus considered right instead of him).” (*Chabaquwq* / Embrace This / Habakkuk 1:13)

This is what has occurred. After having exposed and condemned *Sha'awl* | Paul through *Chabaquwq* 666 years in advance of him perpetrating this deadly attack on His people, Yahowah remained silent about it until recently. Then at long last, He enabled His chosen implement to write against the cult of personality that became Christianity.

Working together, we have effectively disproven the *bala rasha'* | confounding and deceptive scheme presented throughout Paul's letters and the other books of the Christian New Testament the Devil's Advocate shaped and inspired. The toxin that has spread and swallowed by those befuddled by his faith, finally has an antidote.

Sadly, since Jews stopped listening to Yahowah, there was nothing else that could have been done in the intervening period to stop the ensuing carnage. The most Yahowah could do was wait until He found a willing reporter and then help him get this job done before it was too late.

Beyond this, Yahowah would do as He has always done – leave His people without excuse. Not only would He have Chabaquwq convey this prophecy well in advance of Sha’uwl fulfilling it, God would deploy and enable a *charash* | implement to *charash* | chronicle this prophetic spectacle for modern readers, combining it with an excoriating analysis of Sha’uwl’s letters. Those who have read what Yahowah had His *charash* | instrument inscribe for His people’s edification on the cusp of His return in the five volumes of *Twistianity* have irrefutable proof that Paul and his New Testament are fraudulent. And this is important to Jews because the resulting religion has been defaming, depopulating, and dehumanizing.

There are many who have been wrong about Yahowah, such as Akiba and Muhammad, but even they were less wicked and twisted than Paul. When it comes to evil, Sha’uwl is the most unGodly of all.

While I suppose that it is better to be less condemnable than *Sha’uwl* | Paul, what’s the point? One has to be right to benefit from what Yahowah is offering and He does not grade on a curve.

Regarding this subject, let’s clear up another myth. God’s long silence toward Paul, the New Testament, and Christianity is not without implication. It means that God did not inspire anything written therein. If He had, He would have said so – as opposed to affirming the opposite.

Further, had God inspired the New Testament, we would find testimony such as this throughout it. Yahowah is resolutely consistent, telling the same story through every prophet. The very fact that the Towrah and New Testament are incompatible rather than complementary is proof that the God who inspired Chabaquwq is disgusted that Sha’uwl claimed His authorization.

Liars don’t like being exposed. And so, they will undercut and denounce any potential rival. And no one had

more lies than Paul. Moreover, his most prevalent trait was conceit. Sha'uwI was fixated on validating his bogus credentials, imposing his alleged authority, and claiming the entire world for himself. If compared, his ego exceeded Satan's.

“But I, Paul, say...” would be the law in the land of the Greeks and Romans. His putrid propositions would take precedence over anything Yahowah had to say, even through Moseh and Dowd. Based upon his claims, Paul's testimony overrode everyone else. He ordered the faithful to follow him and to obey him.

This is the antithesis of God's approach. Other than Dowd, He typically disdains kings and clerics. There are no strata in the Covenant Family. The two most important people in God's story were shepherds who walked with God's sheep.

Even here, the books refuting Paul were to be scribed by a *charash* | enabled implement – a useful tool. The *Choter* is a sucker growing out of the existing rootstock. The *Basar* is a human herald. The *Nakry* is an informed and responsive foreigner. A *Mal'ak* is a messenger. The *Tsuwr* | Crag is a rock. The *Qowl* is a voice. *Yada* is aware. These are not hierarchical titles. The power is in the words, not the person or office.

Therefore, Yahowah had His prophet write...

**“Therefore, You engage with** (*wa 'asah* – You work on behalf of and act in conjunction with (qal imperfect consecutive)) **humankind** (*'adam* – men and women who have a *neshamah* / conscience similar to *'Adam*) **in a manner which could be compared to** (*ka* – similar to) **the fish** (*dag*) **of the sea** (*ha yam* – in the water), **similar to** (*ka* – like) **creatures which move freely about** (*remes* – the multitude of highly mobile animals) **without rules to govern them or anyone seeking to control them** (*lo' masha' ba huw'* – without anyone claiming dominion or

authorization to rule (qal participle)).” (*Chabaquwq / Embrace This / Habakkuk 1:14*)

This is the opposite of what Paul claimed for himself and what his religion subsequently imposed. Rome was not this way nor is the Roman Catholic Church.

What’s particularly egregious about the Christian quest for supremacy is that Sha’uwl’s excuse for proposing the religion was that he wanted everyone to kowtow to him rather than learn from Yahowah and His Towrah. To create the false impression that his way was free and easy rather than legalistic and hard, he misrepresented the Towrah as a set of laws to be obeyed. But here, Yahowah squashes that notion, affirming that He engages with humankind in the manner of fish who have no rules and are free to move about the sea.

They can swim wherever they like, even at different levels, some in the darkness and others in the light. They even swim in schools, which symbolically suggests that they, unlike the religious, are receptive to proper instruction.

And if obedience to *Sha’uwl* | Paul was not enough, as we know, in Romans 13, the Devil’s Advocate ordered Christians to submit to governmental authorities – all of them. He would have the faithful obeying the despots who claimed that they were either gods themselves or authorized by God. Writing to the Romans, a hideously oppressive and destructive empire, Sha’uwl claimed that even that government was instituted by his god.

His diatribe is so disconcerting, so contradictory to Yahowah’s preceding statement and so wrong when scribed on behalf of Imperial Rome, let’s drive another Roman nail into Paul’s coffin. As you read this, remember that, just 20 years before he wrote it, these very same Romans had tortured and killed the Passover Lamb in the most gruesome manner possible, and within 15 years, these

Romans would destroy Yahowah's Home, only to return 60 years later to bludgeon Jews. When it comes to evil leadership, only the Nazis would be considered worse, and even they would be perceived as God's servants according to Paul.

The *King James Version* was delighted to print: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. (2) Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. (3) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: (4) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. (5) Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. (6) For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. (7) Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." To believe Paul was inspired by the God who spoke through Chabaquwq is to be a dimwit.

The *New American Standard Bible* published: "Every person is to be subject to the governing authorities. For there is no authority except from God, and those which exist are established by God. (2) Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. (3) For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; (4) for it is a servant of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing;



for it is a servant of God, an avenger who brings wrath on the one who practices evil. (5) Therefore it is necessary to be in subjection, not only because of wrath, but also for the sake of conscience. (6) For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. (7) Pay to all what is due them: tax to whom tax is due; custom to whom custom; respect to whom respect; honor to whom honor.” These are the words of a mentally deranged man who has lost all contact with reality.

From the *New International Version*: “Let everyone be subject to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. (2) Consequently, whoever rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. (3) For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and you will be commended. (4) For the one in authority is God’s servant for your good. But if you do wrong, be afraid, for rulers do not bear the sword for no reason. They are God’s servants, agents of wrath to bring punishment on the wrongdoer. (5) Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also as a matter of conscience. (6) This is also why you pay taxes, for the authorities are God’s servants, who give their full time to governing. (7) Give to everyone what you owe them: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.” The problem isn’t the translation but, instead, the traitor.

Since I cannot provide you with a JPS version of Paul’s ode to the Evil Empire, the NLT will have to suffice... “Everyone must submit to governing authorities. For all authority comes from God, and those in positions of

authority have been placed there by God. (2) So anyone who rebels against authority is rebelling against what God has instituted, and they will be punished. (3) For the authorities do not strike fear in people who are doing right, but in those who are doing wrong. Would you like to live without fear of the authorities? Do what is right, and they will honor you. (4) The authorities are God's servants, sent for your good. But if you are doing wrong, of course you should be afraid, for they have the power to punish you. They are God's servants, sent for the very purpose of punishing those who do what is wrong. (5) So you must submit to them, not only to avoid punishment, but also to keep a clear conscience. (6) Pay your taxes, too, for these same reasons. For government workers need to be paid. They are serving God in what they do. (7) Give to everyone what you owe them: Pay your taxes and government fees to those who collect them, and give respect and honor to those who are in authority." In the debate between Yahowah and Sha'awl, one is sane and the other is deranged.

It would be appropriate to point out that the prophet is just beginning his rebuke. Not only does each criticism reported by Chabaquwq fit Sha'awl, in the 2<sup>nd</sup> chapter, he is going to get more specific – even naming him.

When we recognize that this was written to indict Paul, we realize that as goes Paul, so goes the New Testament and the Christian religion. Without the Plague of Death, we are back to Yahowah being God, prophets being trustworthy, the Towrah being valid, one Beryth, seven Miqra'ey, Dowd being the Son of God and Messiah, and Yahuwdym being God's people.

Baiting and hooking his audience, and netting vast numbers of souls, Sha'awl has killed everyone who took his bait. Worse, he was so depraved that he rejoiced in what was nothing short of mass murder.

**“In everything associated with him (*kol huw’ ba*), he dangles a lure and hook to entice the unsuspecting (*chakah ‘alah*). When (*wa* – and also [found in the DSS but not MT]) he catches them, he drags them away (*garar huw’* – he grasps hold and pulls them away, then he tears them apart, chewing them up (qal imperfect third-person masculine singular)) in his dedicated trap (*ba cherem huw’* – with the snare of his devotion and in his destructive net).**

**And he gathers them together and removes them (*wa ‘asaph hem* – so he assembles and collects, eradicating them (qal imperfect)) in his dragnets by kindling his victims’ yearnings, while himself, mentally and emotionally dysregulated (*ba mikmereth huw’* – in his fishing nets designed to trap and snare while he is emotionally agitated; from *kamar* – to be mentally and emotionally unstable).**

**Therefore, concerning this (*‘al ken* – so therefore in this way), he acts as if he is elated, intoxicated as he is with himself (*samach* – he delights and is pleased, full of himself (qal imperfect third-person masculine singular)), glad and gay, shrieking and shouting over this outcome (*wa gyl* – he screams in uproarious fashion as if this were a favorable outcome and beneficial circumstance (qal imperfect)).” (*Chabaquwq* / Embrace This / Habakkuk 1:15)**

Considering the hundreds of millions of people Islam has slaughtered in religious rage, it is sad to report that Sha’uwl was more murderous still when one considers the number of souls he lured to their demise. Not only does religion constrain the people’s freedom, similar to a net with fish, controlling them, Paul drew believers away from God.

The reference to “ensnaring fish” is indicative of Christianity, where the faithful used the image of a fish to

identify themselves with their religion. This symbol remains prevalent today in the Christian Ichthus, Greek for “fish,” where the letters IXΘΥΣ were formed inside the “sign of the fish.” It purports to be an acronym for “Iesous Christos, Theou Yios, Soter – Jesus Christ, God’s Son, Savior.” In this regard, it is telling that this symbol not only preceded Christianity, but it was also originally associated with Astarte, the Babylonian Queen of Heaven and Mother of God. As a fertility symbol, it was a vagina. Such is the genesis and evolution of Christianity. And let’s be clear, there was no Iesous, no one was afforded the title of Christos, the Theou Yios, or Soter. But to their credit, they were correctly identifying themselves as the fish Paul baited and caught.

The realization that Sha’uwl was elated at the demise of his victims demonstrates that he was sadistic – the trait we appropriately associate with his mentor: Satan. Christianity is premeditated murder perpetrated by a psychopath.

As an interesting aside, while dark and dour, your stereotypical psychotic schizophrenic narcissist and psychopath has to fake his or her displays of discordant emotions because they lack empathy. Therefore, the wild range of feelings we find in Paul’s letters and speeches was yet another act, a deliberate hoax to keep his devotees off balance and under his spell.

Throughout this extraordinary prophecy, the perpetrator remains one while his victims are many...

**“So, therefore, in this way** (*‘al ken* – so concerning this), **he slaughters and sacrifices** (*zabach* – he butchers, killing as part of his penitence, mollification, and worship (piel imperfect third-person masculine singular)) **his devotees as they approach his net and are ensnared in his trap** (*la cherem huw’* – mutilating, disfiguring, and destroying in his ruse on behalf of his deity).

**He blows smoke to make illicit worship seem pleasant, using perfume to cover the stench** (*qatar* – he kindles aromatic incense in a religious setting and encourages offerings which trap by joining things together in dubious fashion; from *qatar* – to bind and shut in, fumigating a living space to drive out the occupants and to blend together in an unconvincing way (piel imperfect third-person masculine singular)), **ensnaring his victims while remaining emotionally agitated and unstable** (*la mikmereth huw'* – capturing his victims in his dragnet; from *kamar* – to be mentally and emotionally dysregulated).

**For indeed** (*ky*), **by them** (*ba hem*) **he is enriched and productive** (*shaman* – he grows fat, becoming unhealthy, unresponsive, and calloused) **through seductive words while he claims his share of the funds confiscated and apportioned in his persuasive plot** (*cheleq huw'* – he takes his allotment and leads an easy life as a reward for his influential scheme comprised of seductive, deceitful, and divisive rhetoric).

**And so, what he devours** (*wa ma'akal huw'* – then his fruit and fodder; from *mah* – to question and '*akal* – what one consumes) **is contrived, newly fashioned, and artificial** (*barya'ah* – is recently created and synthesized, fabricated and novel, comprised of circumstances and conditions which have been amalgamated).” (*Chabaquwq* / Embrace This / Habakkuk 1:16)

*Sha'uwl's* | Paul's portrait is getting darker by the minute. He is the *Zabach Benyamyn* | Butcher of Benjamin – the most murderous of the wolves. And it is all deliberate. A trap is set, and victims are ensnared on purpose.

Blowing smoke is not condoned by Yah because it is not conducive to honest reporting or being observant. Smoke obscures and perfume masks, neither of which are conducive to understanding.

When we combine the dual presentations of *chamas* | being ruthless with the twin depiction of *mikmereth* | being emotionally dysregulated, we find a psychopath. While a bit frightening for Christians, I find it reassuring. The demeanor of Paul’s speeches and letters, and the reckless vindictiveness with which he attacks those who don’t capitulate, as well as his depiction of himself as a murderer and sexual pervert convinced me to write this of him in *Twistianity*. Normally, I’m reserved when out of my element, but there is no reason to equivocate when Yahowah agrees with the diagnosis.

Among the Dead Sea Scrolls, the 8HevXII rendering of Habakkuk 1:16 suggests that Sha’uwl’s “consumption grew large.” And if that is what the prophet was inspired to write, it means that his bread was filled with yeast and, thus, is rife with the fungus of religious and political corruption. This could well be a rebuke to Paul’s “Little yeast, whole of the batch it yeasts.”

I have not sought to assess the quantity of souls Paul has extinguished nor the scope of those who have been tormented by his faith, but they number in the billions and millions. It would require the most irritating and opaque smokescreens to hide his complicity.

The enduring legacy of Pauline Christianity is a tribute to faith over reason. Its founder, as a psychopath, fished for souls, wanting to kill them, not save them.

**“So why is it then (*ha ‘al ken*) that he continues to be delusional and vain, brandishing fantasies, and then emptying (*ryq* – disgorging his victims, leaving everyone unfed, pursuing such a worthless scheme, only to pour out (hifil imperfect third-person masculine singular – making his victims act similarly with ongoing implications)) those devoted to him disfigured from his trap (*cherem huw’* – the faithful from his net destroying his followers in his ruse on behalf of his deity), only to (*wa*) eternally and**

**intentionally end the lives** (*tamyd la harag* – continually and with premeditation, kill, murdering with everlasting implications) **of Gentiles** (*Gowym* – of people from different races and places, those prone to religious beliefs who are dead men walking estranged from Yisra’el), **showing no concern or mercy** (*lo’ chamal* – sparing none while incapable of pity, kindness, or compassion)?” (*Chabaquwq* / Embrace This / Habakkuk 1:17)

It is what we would expect of an egomaniac and psychopath. According to Yahowah, *Sha’uwl* | Paul was delusional and vain. Rather than present the truth as inspired by God, his letters were filled with myths and fantasies. Instead of saving those foolish enough to believe him, Paul emptied out his net, allowing the fish he had trapped to flounder on the ground and die. It was all a farce, a murderous and merciless scheme, to destroy Gentiles while annihilating Jews.

Once again, we are confronted by a discrepancy between the Masoretic Text, first compiled in the 11<sup>th</sup> century CE, and the Qumran Scrolls, dating to the 2<sup>nd</sup> century BCE. According to the DSS, *Chabaquwq* queried: **“So how is it that he continues in vain to advocate meaningless fantasies from such a long distance away, promoting that which is unreal and has never existed, doing so without any benefit, only to disgorge into nonexistence with ‘his sword which severs and slays (*chereb* / *charab*),’ thereby continually and eternally killing the Gentiles without concern or compassion?”**

*Chereb* / *charab* can be something that “cuts, severs, and destroys.” It is “an implement which lays waste, making life meaningless” as well as “a tool used to attack, smite, and slay.” Pronounced, *choreb*, it depicts a “dry, hot, and desolate place.”

Should *chereb* / *charab* have been intended, then *Chabaquwq* was likely contrasting *Sha’uwl*’s lifeless

rhetoric to the revelation of the Towrah on Mount Choreb. This possibility is intriguing considering Paul's false allegation that the Towrah's Covenant enslaved because it was established through Hagar in this place.

Either way, it remains a provocative question. How is it that Sha'uwl continues to seduce so many with such worthless delusions? His letters are so readily disproven, it is a wonder that anyone believes such ridiculous fantasies.

Nonetheless, we are reminded that Paul's schemes were intentionally deadly, which means that he committed premeditated murder. This makes him history's most deranged serial killer as the souls of believers are disgorged into oblivion.

Especially relevant, God predicted that *Sha'uwl* | Paul would have no empathy. Paul was unable to feel compassion or concern over the disfigurement and death of his victims. This confirms that Paul was a psychopath. As a result, he may not be the best option for spiritual advice on living a fulfilling life. Just saying...

Christianity's only hope for survival in lieu of this blistering attack on the 'New' Testament's most prolific writer is to dissuade believers from considering Yahowah's prophetic pronouncement. All of these personal criticisms against a single individual must be errantly rendered such that they condemn an ancient nation. And yet, by closely examining and carefully considering the preamble to the most damning prediction found anywhere in the prophets, we have proven that God had Paul's number – a wrong and disconnected number out of touch with the truth.

With this in mind, let's reconsider the specificity of God's prediction as He lowers His sights and takes direct aim at the world's single most hideous person. Even the prophet's name, *Chabaquwq* | Embrace This, is telling when considered next to *Sha'uwl* | Question Him.



Recognizing that it was in Howsha' that we were directed to Chabaquwq to consider what is said of Sha'uwl, let's begin where God began...

**“Away from the control, power, and influence (*min yad*) of Sha'uwl (*Sha'uwl*), I have chosen to ransom and redeem them, reacquiring them (*padah hem*).**

**So, Plague of Death (*maweth*), where ('*ehy*) is the widespread pandemic you caused with your empty words and the sting of your controlling goads (*deber 'atah*)? Plague of death (*maweth*), where ('*ehy*) is your fatal contagion – your ruinous influence (*qeteb 'atah*)?**

**With Sha'uwl (*Sha'uwl*), the capacity for compassion and contrition, the ability to relent and show remorse, even regret (*nocham*), is nonexistent (*sathar*) from My perspective (*min 'ayn 'any*). (*Howsha'* 13:14)**

**It is true (*ky*), this son of his brothers (*huw' ben 'ach huw'*) will run swiftly, thrive with bull, produce asses, and be licentious (*para'*). Then the foretold confrontational encounter (*qadym*) with the Spirit (*ruwach*) of Yahowah (*YaHoWaH*) will come (*bow'*).**

**As a result of (*min*) questioning the word (*midbar*), his perversions will be esteemed, but he will lack integrity ('*alah / 'olah*) and will be denounced when it is shown that what he did was wrong (*wa bowsh*).**

**His destructive source (*maqowr huw'*) will eventually be constrained (*wa charab*). His perceptions (*ma 'ayn huw'*) will be exposed and stripped away (*huw' shasah*), including his treasury ('*owtsar huw'*) of everything (*kol kaly*) perceived as worthwhile and desirable (*chemdah*).” (*Howsha' / Hosea* 13:15)**

This was designed to lead us to...

**“This is the prophetic pronouncement and published prophecy (*ha masa'*) which, for the benefit of**

**the relationship ('asher), was witnessed and received as a revelation (chazah) by Chabaquwq | Embrace This (Chabaquwq), the prophet (ha naby'). (Chabaquwq 1:1)**

**For how long and to what extent ('ad 'an), Yahowah (YaHoWaH), should I plead for someone to respond in a beneficial way to this desperate and dangerous situation (shawa') because (wa) You are not listening (lo' shama') to my anguished appeal and emotional outcry (za'aq)?**

**Against You ('el 'atah) there is a devastating plot comprised of cruel lies, ruthlessly plundering the people without moral restraint using injurious language (chamas). As a result (wa), You must withhold salvation (lo' yasha'). (Chabaquwq 1:2)**

**For what reason (la mah) are You having me witness (ra'ah 'any) this grotesque corruption and deliberate fraud, this vain and morally objectionable behavior comprised of false testimony that is being intentionally perpetrated ('awen) which You consider (nabat) vexing and troublesome ('amal)?**

**A demonic spirit seeking to be worshiped as God who is exceedingly malicious, destructive, oppressive, and confiscatory (wa shod / shed), (wa) a devastating and misleading plot advanced through injurious statements and wanton plundering (chamas), is conspicuously before me, publicly conveying this contrarian message (la neged / nagad 'any).**

**He is and will continue to be (wa hayah) argumentative and contentious, quarrelsome and insulting, conveying a conflicting perception regarding the proper standard (ryb). He brings forth and continuously advocates (nasa') dissension, discord, and divisiveness (wa madownd). (Chabaquwq 1:3)**

Therefore, in this manner (*'al ken*), the *Towrah* | Teaching and Guidance (*Towrah*) is incapacitated. Its instructions are invalidated and ineffective, being nullified and paralyzed (*puwg*). As a result (*wa*), the truthful and everlasting, eminent and permanent (*la netsah*) means to vindicate by justly resolving disputes (*mishpat*) will not be brought forth, publicly or openly disseminated, nor broadly extended (*wa lo' yatsa'*).

Instead (*ky*), religious corruption will become invasive and injustice will encompass (*rasha' kathar*) the means to be right and become innocent (*'eth ha tsadyq*).

For this reason, that which (*'al ken*) he brings forth and disseminates (*yatsa'*) perverts, distorts, corrupts, and convolutes, twisting and misrepresenting (*'aqal*) the way to make informed and rational decisions regarding vindication (*mishpat*). (*Chabaquwq* 1:4)

You can consistently witness this (*ra'ah*) among the Gentiles (*ba ha gowym*) should you choose to be observant (*wa nabat*). And you can avoid being adversely influenced and dumbfounded by remaining free of societal influences and by responding negatively to such idiocy (*wa tamah*), contemplating how something so stunningly stupid is considered plausible (*tamah*).

Indeed, it is true that (*ky*) a considerable undertaking will transpire, a plot will be devised and implemented which results in controlling a vast accumulation of people and acquiring enormous wealth (*po'al pa'al*). You should determine this to be inaccurate and invalid (*lo' aman*) in your days (*ba yowmym 'atem*), especially when it is properly assessed and a written record is presented in books, whereby he is held accountable (*ky saphar*). (*Chabaquwq* 1:5)

For this reason, pay attention to Me (*ky hineh 'any*), arise and take a firm stand (*quwm*) against (*'eth*) the

**Chaldeans, a.k.a., the influence of Babylon (*ha Kasdym*). This gentle nation (*gowy*) is as impetuous and impulsive as it is pungent and poisonous (*mar wa ha mahar*).**

**Walking (*ha halak*) through the breadth of the region (*la merchab 'erets*), there is the seizure and dispossessing (*la yarash*) of the tabernacle and dwelling places that are not his (*mishkan lo' la huw'*). (*Chabaquwq* 1:6)**

**Invoking fear through intimidation and terrorism (*'ayom wa yare'*), he is out for himself (*huw' min huw'*). He has broadly disseminated, spreading far and wide (*yatsa'*) *mishpat huw'* | his judgment and thinking, his approach and assessments (*mishpat huw'*), along with his self-adulation, particularly his position on the removal of guilt, forgiveness, and acceptance in the relationship (*wa sa'eth huw'*). (*Chabaquwq* 1:7)**

**The dregs from the scummy remainder of the leopard (*min namer*) will be despised and held in contempt, humbled and diminished at this time (*wa qalal*). His swift airborne weaponry (*suws huw'*) will be as fierce and menacing as a wolf (*wa chadad min za'ed*) as the sun sets (*'ereb*).**

**Their randomly dispersed and widely scattered (*puwsh*) mobile war machines and his accompanying soldiers (*parash huw' wa parash huw'*) will come from afar in the future (*min rachowq bow'*) flying through the air, even hovering (*'uwph*), like (*ka*) birds of prey (*neshar*), quickly swooping down and ready (*chuwsh*) to consume and destroy (*la 'akal*). (*Chabaquwq* 1:8)**

**He will come (*bow'*) and be totally wrong as well as completely without restraint, harsh in demeanor, malicious in rhetoric, and especially cruel (*kol huw' la chamas*).**

Simultaneously, everyone's attention will be directed eastward as their appearance will be from the sunrise (*magamah paneh hem qadym*). And he will gather ('*asaph*) captives (*sheby*) like the sand (*ka ha chowl*). (*Chabaquwq* 1:9)

And he, along with the rulers (*wa huw' ba ha melek*) will mock and ridicule those they disdain, making fun of those they enjoy disparaging (*qalas*). Those who govern and are empowered (*rozen*) are haughty and egocentric (*mischaq*) because of him (*la huw'*). He, at everything (*huw' la kol*) which defends and fortifies, and should have remained off limits (*mibtsar*), laughs in amusement and is entertained (*tsachaq*).

He piles up a massive amount (*wa tsabar*) of dust and debris from which there is a proliferation of materialistic progeny ('*aphar*), and he seizes and controls them (*wa lakad hy'*). (*Chabaquwq* 1:10)

Then at that time ('*az*), he will hasten to change, actually going with a completely different (*chalaph*) spirit (*ruwach*). And he will arrogantly travel throughout, intoxicating and alienating (*wa 'abar*). He will be wrong, incur guilt, and will suffer the punishment he deserves (*wa 'asham*) for (*zuw*) his claim to have been authorized by his god, along with his vigorous support of and his justification for his deity (*koach huw' la 'elowah huw'*). (*Chabaquwq* 1:11)

Yahowah (*YaHoWaH*), my God ('*elohym 'any*), my Set-Apart One (*qodesh 'any*), are You not eternal, and thus everlasting and unlimited throughout time (*ha lo' 'atah min qedem*)? We will not die (*lo' muwth*).

Yahowah (*Yahowah*), as a way to make an informed and rational decision regarding guilt or innocence (*la mishpat*), You have appointed regarding this (*sym huw'*), a Crag (*wa tsuwr*) to accuse, rebuke, and chastise (*yakach*) with You, after having laid the foundation,

assigned this to him and then You instructed him (*yasad huw'*). (*Chabaquwq* 1:12)

Too flawless, uncluttered, and pure (*tahowr*) are eyes to witness (*'ayn min ra'ah*) the miserable, malignant, and malevolent wickedness of religion (*ra'*). You cannot endure nor prevail when (*lo' yakol*) looking upon or responding to (*wa nabat*) such a perverse and grievous undertaking (*'el 'amal*).

For what reason would (*la mah*) You look at or consider (*nabat*) the treacherous betrayal of an offensive and deceitful trickster and traitor (*bagad*)?

Therefore, You will enable an implement to write against the plot, while remaining otherwise silent and unresponsive, taking no other action for a prolonged period (*charash*) in opposition to the contradictory and thoroughly confusing religion, the incomprehensible and deceptive wickedness, this confounding and befuddling rant which will have been spread, accepted, and swallowed (*ba bala' rasha'*), who is far more accurate and righteous than him, who is correct instead of him (*tsadyq min huw'*). (*Chabaquwq* 1:13)

Therefore, You engage with (*wa 'asah*) humankind (*'adam*) in a manner which could be compared to (*ka*) the fish (*dag*) of the sea (*ha yam*), similar to (*ka*) creatures which move freely about (*remes*) without rules to govern them or anyone seeking to control them (*lo' mashal ba huw'*). (*Chabaquwq* 1:14)

In everything associated with him (*kol huw' ba*), he dangles a lure and hook to entice the unsuspecting (*chakah 'alah*). When (*wa*) he catches them, he drags them away (*garar huw'*) in his dedicated trap (*ba cherem huw'*). And he gathers them together and removes them (*wa 'asaph hem*) in his dragnets by kindling his victims' yearnings, while himself, mentally and emotionally dysregulated (*ba mikmereth huw'*). Therefore,

concerning this (*'al ken*), he acts as if he is elated, intoxicated as he is with himself (*samach*), glad and gay, shrieking and shouting over this outcome (*wa gyl*). (*Chabaquwq* 1:15)

So, therefore, in this way (*'al ken*), he slaughters and sacrifices (*zabach*) his devotees as they approach his net and are ensnared in his trap, mutilating and disfiguring them in his ruse on behalf of his deity (*la cherem huw'*).

He blows smoke to make illicit worship seem pleasant, using perfume to cover the stench (*qatar*), ensnaring his victims while remaining emotionally agitated and unstable (*la mikmereth huw'*). For indeed (*ky*), by them (*ba hem*) he is enriched and productive (*shaman*) through seductive words while he claims his share of the funds confiscated and apportioned in his persuasive plot (*cheleq huw'*). And so, what he devours (*wa ma'akal huw'*) is contrived, newly fashioned, and artificial (*barya'ah*). (*Chabaquwq* 1:16)

So why is it then (*ha 'al ken*) that he continues to be delusional and vain, brandishing fantasies, and then disgorging (*ryq*) those devoted to him disfigured from his trap (*cherem huw'*), only to (*wa*) eternally and intentionally end the lives (*tamyd la harag*) of Gentiles (*Gowym*), showing no concern or mercy (*lo' chamal*)?" (*Chabaquwq* / Embrace This / Habakkuk 1:17)

It is the most condemning of all indictments. Even *ha Satan* isn't as harshly rebuked by God. And God is just setting the stage. The worst is yet to come.

✠

*A Disapproving Rebuke...*

By the conclusion of the first chapter, Chabaquwq's haunting predictions regarding *Sha'uwl* | Paul were sufficient to demonstrate that Yahowah despises Christianity. And now, the prophet continues by telling us that God is not about to alter any of the requirements to participate in His Covenant or change His approach to our reconciliation – no matter what Paul has led billions to believe. And to think, Christians include this prophecy in their Bibles, oblivious to God's overt condemnation of them.

**“Upon** (*'al* – on this) **My requirements and responsibilities** (*mishmereth* *'any* – My verbalized expressions of the terms and conditions which have been conveyed to observe regarding My service in safeguarding your preservation; from *my* – to ponder the implications of *shamar* – to explore, closely examining and carefully considering), **I have decided of My own initiative that I will literally and continually stand** (*'amad* – I will always choose to be present and accountable to sustain others, enabling them to stand (qal imperfect cohortative)).

**And** (*wa*) **I will choose to always remain firm and present** (*yatsab* – I will consistently appear and serve, providing assistance by prominently appearing and presenting Myself (hitpael imperfect cohortative – God, acting alone, has chosen to take this stand, and He will never be influenced by anyone when it comes to consistently, genuinely, and continually being ready and



able to serve)) **upon** (‘*al* – on the Almighty’s) **that which strengthens, protects, and fortifies** (*matsowr* – the defensive stronghold which safeguards, preventing a successful attack by the adversary).

**Therefore** (*wa*), **I will be on the lookout** (*tsapah* – I will continually keep watch and be on guard, surveying the situation (piel imperfect)) **in order to see** (*la ra’ah* – so as to observe, consider, and perceive) **what he will say about Me** (*mah dabar ba’any* – posing a question concerning what he will communicate regarding Me and what message he will convey in association with Me).

**So then** (*wa*) **how can I be expected to change My attitude, thinking, or response** (*mah shuwv* – why should I reverse course and mislead (hifil imperfect)) **concerning** (‘*al* – during and upon) **My disapproving rebuke** (*towkechath* ‘*any* – My complaint, desire to correct the record, necessary refutation, and strong disapproval, My rational arguments in response and subsequent chastisement and punishment; from *yakach* – to adjudicate and correct)?” (*Chabaquwq* / Embrace This / Habakkuk 2:1)

The *Beryth* | Covenant is a contract. There are specified conditions and requirements that each party to the relationship must accept for it to work as intended. For us, there is one prerequisite and four requirements. When we act upon them, Yahowah is then required to respond as promised and deliver each of the five stated benefits.

This said, it is a sweet deal for both parties. Yahowah gets to share His universe with His Family, and we get to live forever in His presence, inheriting all He has to offer. Equally wonderful, the conditions of the Covenant are for our benefit. They are not the least bit burdensome.

These conditions were established with ‘Abraham and delineated in *Bare’syth* / Genesis. We can rely upon them because God isn’t about to change them. And while that is

good news for those who have placed their trust in Him and His Towrah, it is devastating for Christianity and Judaism, both of which require God's relationship with humankind to change in innumerable ways. And God is having none of it. He has established His plan and He's committed to it.

In support of the Covenant, Yahowah has established a seven-step path from our world to His home through the *Miqra'ey* | Invitations to be Called Out and Meet. And while all that is required of us is to respond to His Invitations, Dowd's responsibilities in fulfilling and enabling them are so extraordinary that they define his character and calibrate the extent of his devotion to our wellbeing. To gloss over them, or worse, negate them as Paul has done, and as rabbis are doing, is hurtful and disrespectful in the extreme.

Clearly, there is no reason for Yahowah to change anything. His plan is generous and fair. His beloved Son has already paid the price, having made the sacrifices, to provide the promised benefits. The *Miqra'ey* achieve their purpose. To alter the process would be to suggest that we are smarter than God, and it would discredit the Messiah's sacrifices.

Even if people think otherwise – if they were to vote on it – God has made His position clear. He isn't going to alter His requirements nor opt out of His responsibilities for anyone or any reason.

Good fathers – and Yahowah is the best – work on behalf of their children. They strive to strengthen and protect them, never wavering when it comes to their love and support. So, when someone like *Sha'uwl* | Paul comes around and claims otherwise, God is none too pleased. And for the sake of His Family members, He is quick to rebuff the threat to the wellbeing of His children.

Judaism, Christianity, and Islam all require God to change everything, from His name to His Covenant, from

His Towrah to His promises, even his people. This impoverished exchange is from an enlightening, uplifting, and emancipating family relationship to stupefying, controlling, and homogenizing religions.

With millions and billions preferring to be pigs rolling in human excrement, Chabaquwq's recording of Yahowah's pronouncement affirms that God has not developed an appetite for their stench. Pigs are pigs and He loves sheep.

Since Yahowah is steadfast and dependable, consistent and reliable, His approach toward and response to the religious who mislead by misappropriating and perverting His testimony is going to be identical to all that we have read throughout the Towrah and Prophets. He is disgusted by the likes of rabbis. He despises them. He will condemn them. And He has no sympathy for those who became their prey in light of all He has done and said to dissuade them from forfeiting their inheritance.

Yes, I know that this disapproving rebuke is directed at a most peculiar rabbi, one who claimed to be the best student of an acclaimed religious teacher, and not toward those who crafted the two Talmuds. But the difference is only in semantics. One grew out of the failures of the others. Their methods were disgustingly similar. And just because this prophet was asked to focus God's criticism on this one man, it does nothing to diminish the blistering attack Yahowah has waged against Judaism throughout all of His other prophets. Therefore, God's disapproving rebuke of this Sha'uwl will be similar to the previous Sha'uwl, with one foreshadowing the other.

By using two different words for stand, *'amad* and *yatsab*, we can be assured that Yahowah has chosen to take a stand and remain firm on His and our behalf. He will be accountable, present when needed, right where He said He would be, ready to lift us up so that we can stand with Him.

With this pronouncement that God would be on the lookout for the likes of Sha'awl, ready in advance to rebuke him for falsely testifying that He had changed His plans, it should have stopped a sane individual dead in his tracks. Not only is Sha'awl explicitly named and meticulously described in the prophecy, but he also reveled in the attention. Like a moth to the flame, Paul thrice cited statements from Chabaquwq to advance his agenda. It is similar to an obscure politician capitalizing on bad news to garner the notoriety needed to catapult himself out of the shadows.

*Sha'awl's* | Paul's house of cards has been toppled centuries before its foundation was even laid. There is no possibility that Yahowah sanctioned the dissolution of His Towrah or its replacement with a New Testament. The Chosen People have not been replaced nor has the Covenant. There is but one man God considers His Son, Messiah, and King – the prophet, Dowd.

Yahowah is on record saying His response will be to provide cogent arguments that demonstrate His disapproval of Sha'awl. We are considering them in this prophecy, while many others are systematically chronicled throughout *Twistianity*. Should you have been squeamish over the unrelenting and derogatory approach I have taken toward *Sha'awl* | Paul, you now know that it was God's desire that I do so.

Since there has never been another book that systematically rebukes Paul by contrasting his words against Yahowah's, and, since Yahowah has promised to provide His disapproving rebuke through rational arguments – you are reading the fulfillment of God's promise – at least up to the point punishing Paul.

And while I'm certain that Yahowah will delegate that responsibly as is His custom, the verdict is already known.

And our first clue is that *Sha'owl* | Paul and *She'owl* | Hell are homonyms in the Hebrew text: *Sh-A-W-L*.

We have now reached the first of several passages within Chabaquwq that Sha'owl deceitfully cited to press his case against the Towrah. He used this one to suggest that he had not run in vain while attempting to discredit the word of God he was now misappropriating to prove his point. In a rational world, his argument was nonsensical. But he was peddling his religion to those who prized faith above reason so it didn't matter.

**“Then** (*wa*) **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) **answered me** (*'anah* *'any* – He responded to me, testifying by replying with useful information (qal imperfect)).

**He said** (*wa* *'amar*), **‘Of your own volition, write down** (*kathab* – use the alphabet to inscribe, choosing to describe in writing (qal imperative)) **this revelation** (*chazown* – this communication from God regarding the agreement).

**Then** (*wa*) **you can choose to expound upon it using those letters** (*ba'ar* – you can explain its significance by plainly and clearly reiterating it using large and distinct alphabetic characters) **upon** (*'al*) **writing tablets** (*haluwach* – inscribing it on a panel or screen such that it is enduring and memorable) **so that** (*la ma'an* – for the express purpose and intent that), **by summoning, welcoming, and reading this** (*qara' by huw'* – by calling upon this, proclaiming it, and making it known by reciting and announcing it), **he will run as he is chased away** (*ruwts* – he will flee (qal imperfect third-person masculine singular)).” (*Chabaquwq* / Embrace This / Habakkuk 2:2)

Yahowah responds to those who listen to Him. Anyone else is a waste of breath. Chabaquwq was clearly

agitated by what he had witnessed and wanted some reassurance that Yahowah was aware of the significance of the problem.

Yah was ready with His response which was to ask His prophet to chronicle what he was witnessing in his future, but now our past. He wanted it all written down and documented in advance of it occurring. But even in this, God encouraged His prophet to express himself and to add his own reactions to the revelation. As a result, we are not just hearing from Yahowah, but also getting the reaction of His prophet, enriching the testimony with the human perspective.

Having translated Yahowah's prophetic witness over the past 22 years, I have grown to appreciate His preference for using human conduits. Each prophet can draw from his own unique life experiences to present the revelations in ways that make it easier for us to relate to what they are seeing. Each conveys God's message using their own vocabulary and reacts to it individually, such that we are able to consider the same message from many viewpoints.

There are two ways to interpret the final comment. The first is to expect Paul to read this and go away. Personally, I hope that he is compelled to read *Twistianity* during his trial. And since he died miserable and alone in Rome, he was chased out of the Promised Land.

Alternatively, Yahowah could be addressing His children, anticipating that they will eventually read this, and as a result, He is expecting that they will become so aggressively hostile to Sha'awl's rhetoric that they will chase even his legacy away. If done early enough, it would limit the ensuing carnage. And even now, these more accurate translations and expansive explanations enhance the credibility and appeal of *Yada Yahowah* such that the series becomes more effective in drawing God's people away from the toxicity of religion.

There is another insight here worth reinforcing. Yahowah has an overwhelming preference for the written word. It is more enduring in that it reads the same to us today as it would have the day it was written – never-changing. It is more readily validated and thus proven reliable. And with a written text, we have all the time we need to make the proper associations to better understand the implications and appreciate the insights. Also, by using prophecy to affirm Divine inspiration, the fact that the written word survives the test of time, unaltered becomes an essential part of the equation.

The key to understanding is to make reasoned connections to what is said elsewhere in the prophets so that we can more credibly develop and present God’s panoramic landscape of our relationship with Him over time. But that should not define the limits of our understanding because it is by associating Yahowah’s prophetic testimony with the world apart from Him that we expand our horizons. For example, in the first two volumes of *Yada Yahowah*, we compared what we could deduce from science and history to validate the explanations of creation and the flood.

And now, it is by turning to the words of the Devil’s Advocate that we come to more fully appreciate the specificity of this prophecy. The very reason that I turned my attention to *Chabaquwq* | Habakkuk in the first place, discovering Yahowah’s rebuke of *Sha’uwl* | Paul, is that the Father of Lies misappropriates this pronouncement in three of his letters.

Speaking of “running,” Paul claimed not to have “run in vain” in response to the dressing down he received during the Jerusalem Council. He would misrepresent this prophecy condemning him, such that it would be interpreted by the faithful as validating his preposterous propositions. We were initially drawn to it based upon what

Sha'uwl wrote in Galatians 2:2 and then reiterated in Philippians 2:16 and 1 Corinthians 9:26.

Had the Devil's Advocate not flirted with his own indictment, I may have missed one of the most compelling prophecies ever written. But this is Satan's style. He is convinced that humankind is so stupid that he can flaunt the absurdity of his religious misappropriations in people's faces and they'll not recognize that he is behind them, using them to be worshiped as the Lord of these religions. He's taunting God, degrading His creation while undermining the merit of the Covenant. After all, who in their right mind would want to spend an eternity with people so stupid they would disavow a thousand years of prophets and all of the benefits of the Covenant only to replace it with Paul's pathetic drive? It is akin to Sha'uwl admitting that he was demon-possessed and that the Roman government was a force for good.

The lines of demarcation between good and evil have been established, and the consequence of being deceived is severe, so Yahowah left no doubt regarding this man, naming him, as we shall soon see, in this prophecy. This entire prediction has been positioned against one solitary individual, with "he" deployed throughout using the third-person masculine singular, because no one would be more harmful to God's people or lead more souls away from Him than *Sha'uwl* | Paul.

While there are a handful of individuals who will earn a rebuke of a somewhat similar magnitude, only one man meets all the criteria that has been provided – and he is a perfect fit, right down to his propensities, peculiarities, and proper name. Sha'uwl deceived billions regarding the "*mow'ed* – meeting times." He was in Yaruwshalaim, studying to be a rabbi, when Dowd was fulfilling the "*Mow'ed Miqra'ey* – Invitations to be Called Out and Meet." And as the first to refer to himself as a rabbi, he did an about-face to attack God from an entirely new direction.



Sha' uwl even admitted to being conceited, to being demon-possessed, to being preoccupied with Gentiles, and to being opposed to circumcision – things which will loom large in a moment.

Since it would be six centuries before Sha' uwl would question God's Word earning His disapproval, Yahowah encouraged those who first read these words to be patient. This warning was for another day...

**“Still indeed, the subsequent realization** (*ky 'owd* – so therefore and nonetheless, the expectation regarding the witness) **of this revelation from God** (*chazown* – of this divine communication) **is for *ha Mow'ed* | the Eternal Witness to the Appointed Meetings** (*la ha Mow'ed* – the continuing testimony regarding the meeting times to gather together and celebrate the agreement; from *mow* – this pertains to the *'ed* – eternal witness, everlasting testimony, and enduring evidence).

**It provides a witness to and speaks, pouring out evidence to malign and insult** (*puwach* – it reveals facts which condemn and censure the puffery from the blowhard (hifil imperfect)) **at the very end** (*la ha qets* – toward the conclusion of time, specifically in the last days at the limit of the ordinary flow of time; from *qatsats* – to tear asunder and cut off, casting away).

**Even though it may seem slow to develop, the extended period of time required for this question to be resolved** (*'im mahah* – if hesitant, question him, because no matter how long it takes; from *mah* – to ponder the who, what, why, when and how of this question (hitpalpel imperfect hitpaal jussive – he will continually and consistently do what is said of him and not allow anyone or anything to deter or dissuade him from perpetrating what he has chosen solely on his own initiative)) **will not invalidate it** (*lo' kazab* – will not be disproven or shown to be untrue (piel imperfect)).

**Expect him in this regard** (*chakah la huw'* – be certain concerning this and regarding his allure, hook, and trap) **because indeed** (*ky*), **he will absolutely come and pursue this** (*bow' bow'* – he will certainly arrive upon the scene and make his appearance (qal infinitive imperfect)). **He will not be delayed nor will he remain** (*lo' 'achar* – he will not take longer than expected, live for a protracted duration of time, nor pursue a different agenda (piel imperfect)).” (*Chabaquwq* / Embrace This / Habakkuk 2:3)

The spring *Mow'edym* | Witnesses to the Appointed Meeting Times of *Pesach*, *Matsah*, and *Bikuwrym* were fulfilled by Dowd, Yahowah's beloved Son, in year 4000 Yah, more commonly known as 33 CE. In this way and at this moment, God enabled the Covenant's promises. As the prophecy predicts, this was the time Sha'uwl was in Yaruwshalaim training to be a rabbi. Not long thereafter, he began undermining the *Mow'edym*, beginning with his letter to the Galatians around 52 CE.

Also consistent with the prophecy, it would not be until recently, during the last days, as we approach the fulfillment of the final three *Mow'edym* that we are finally studying this prophecy and identifying it with Sha'uwl. Better late than never.

This known, Yahowah's pronouncement regarding the *Mow'ed* isn't just about providing us with a historical frame of reference. God's revelation, and even our explanation of it, serves to defend the *Mow'ed* from Paul's criticisms of them. Yahowah is censuring Paul's rhetoric suggesting that they are passé. The witness God is offering maligns Sha'uwl instead.

When Yahowah told *Chabaquwq* that this revelation provides a witness for the end of time and that the extended period required for this question to be resolved would not prove it false, it became utterly absurd to project any of this on Babylon. Clearly, God was not addressing what was

going to occur in six years (from 615 to 609 BCE) but, instead, in 666 years (in 52 CE).

Yahowah seems to enjoy providing hints which facilitate understanding among those who are observant and which also make the process of learning more rewarding. In this case, the “*mahah* – question to be resolved” was to “*sha’uwl* – question him.” When we think about it, we can appreciate why God has to be a bit reserved. He does not want superficial readers who are not genuinely interested in getting to know Him and becoming part of His Family to ascertain something that they might exploit to their and others’ detriment when considered out of context. Celebrating Pesach without Matsah, without being part of the Covenant, would be catastrophic.

Many of the insights we have derived along the way are the result of the breadth and depth of our study. We are rewarded when we consider everything in context, maintain the proper perspective, and yet still dig deep, turning over and examining every facet of each word we encounter along the way. In this regard, we should be cognizant that Yahowah’s message had to resonate with everyone willing to diligently listen, from the beginning to the end.

Dating events is a similar exercise. The calendar we use today had its genesis with the Romans nearly 600 years after this prophecy was written. And while they stole it from the Greeks who borrowed it from the Babylonians and Persians, that system did not exist when Chabaquwq provided this witness. Thankfully, however, dating the timing of events is straightforward. Yahowah provided us with His timeline from *Bare’syth* | In the Beginning to the conclusion of *Sukah* | Camping Out, with major fulfillments and minor occurrences documented along the way.

That said, His timeline is His own. It plays out over 40 Yowbel or 2,000-year increments, beginning with the expulsion from Eden in year 0. The *Beryth* | Covenant was established in year 2000 Yah to facilitate our return. Then to provide the benefits of the Covenant, the initial *Miqra'ey* | Invitations to Meet were fulfilled by the Messiah Dowd in year 4000 Yah. The return to the Garden occurs 2,000 years later in 6000 Yah with the Son's return to honor the promises of the final two Mow'edym. Superimposed on the resolutely religious and political apparatus in use today, these dates would be marked as 3968 BCE, 1968 BCE, 33 CE, and 2033 CE.

God never writes something like “one hundred years before the Classical Hellenistic Period began.” He would not date an event by paying homage to murderous pagans either. So, we do not find references to the Julian Calendar established in 46 BCE by Julius Caesar or to Pope Gregory XIII's calendar composed in 1582 CE. Therefore, you will not read that, in 2022, Chabaquwq's revelation will be explained for your benefit.

However, with this malevolence coinciding with the fulfillment of the Mow'ed, corrupting the intent to suggest that God would die, we can reasonably deduce that these events would have played out to the detriment of God's people in relatively close proximity to 33 CE, and that the principal actors would be Gentiles and, thus, Romans. And so, all indicators are pointed at the most egotistical and manipulative man of this day, the irrational and ruthless individual who claimed to speak for God while contradicting Him.

*Sha'uw!* | Paul was, by any standard, an audacious and arrogant pain in the ass. He deliberately corrupted this particular prophetic pronouncement indicting him, twisting and convoluting it to posture the opposite of its intent. And since Babylon doesn't have a soul and the object of Chabaquwq's denouncement had one that was decidedly

off-kilter, we can dispense with the pretense that God was condemning an ancient kingdom rather than the principal author of the Christian New Testament.

**“Pay attention** (*hineh* – behold, look up and consider the details because), **he will be audacious, presumptuous, and oblivious, puffed up with false pride, a foolhardy pain in the ass** (*‘aphal* – his head will swell and he will be daring, becoming an oozing sore and pain in the butt, haughty and arrogant, heedless of the truth, reckless and riddled with venereal disease and hemorrhoidal abscesses (pual perfect – the object, Sha’uwl, suffers the effects of these undesirable things, although, not for long)).

**His soul and, thus, his way of looking at the world and responding to it** (*nepesh huw’* – his attitude and personality, his consciousness and character), **is neither right nor straightforward** (*lo’ yashar* – is inappropriate and counterproductive, unpleasant and inaccurate, is circuitous, prone to twisting and convoluting the teaching so as not to be on the level, dishonest and immoral, lacking integrity) **in him** (*ba huw’*).

**And therefore** (*wa* – as a result, it follows, and that is why), **those who are correct and vindicated** (*tsadyq* – those who are right, in accord with the truth, and upright, therefore innocent), **through trusting and relying upon Him** (*ba ‘emuwnah huw’* – by being firmly established and upheld by Him, in that He is dependable, trustworthy, and honest, by verifying the evidence He has provided; from *‘aman* – to be supported and confirmed by upholding the truth), **will live** (*chayah* – he will be restored to life and be kept alive, nurtured and growing, even flourishing (qal imperfect)).” (*Chabaquwq* / Embrace This / Habakkuk 2:4)

There is no comparison between the intelligence, character, and attitude of prophets like Chabaquwq, and especially Moseh and Dowd, but also Yasha’yah, Yirma’yah, Zakaryah, ‘Elyah, and Howsha’, as opposed to

the blithering idiot who wrote and inspired most of the Christian New Testament. He was as presumptuous as he was oblivious, an audacious pustule impersonating a person. Reckless with the truth, full of himself, in foolhardy fashion, *Sha'owl* | Paul tried to impersonate God and came off looking like Satan. If ever a man could rightly be called an '*aphal* | pain in the ass, it is this one.

As to whether '*aphal* | being riddled with the oozing abscesses associated with venereal disease and suffering from hemorrhoids was intended metaphorically or was a medical diagnosis, or both, you can be the judge. But in either case, since Yahowah is about to reveal Paul's overt fascination with male genitalia, as a homosexual, it had to make his life miserable. And in this regard, *Sha'owl* was a hypocrite and, thus, anything but straightforward in his condemnation of homosexuality.

Babylon did not have a *nepesh* | soul, nor does *She'owl* | Hell. *Sha'owl* did although, to be fair, it is currently vacationing in *She'owl*. Therefore, this dire warning has not been about a miserable empire or a more miserable place but, instead, the most miserable of people.

A *nepesh* | soul provides animals, including humans, with the capacity to observe the world and respond to it. This consciousness animates life while conveying the unique perspective, attitude, character, and attributes of each individual. No two are exactly alike, with some being better than others.

As an animal or, more correctly, a beast, *Sha'owl* had a soul. His *nepesh* | consciousness, however, was dysfunctional – a problem aggravated by an inoperative *neshamah* | conscience. This horrendous pairing became uniquely delusional when influenced by Satan. This led to Yahowah's testimony being twisted and convoluted in an inappropriate and counterproductive manner – similar to what Satan had done to mislead Chawah in the Garden. The

result this time was Christianity with Paul as its prophet and Satan starring in the role of God.

While this religious concoction would serve as a death sentence for those Sha'awl beguiled into believing his nonsense, and became a living hell for those they tormented, life could still be worth living. Therefore, God is reminding those who are willing to listen to Him that being correct matters. Those who are right about Yahowah, trust Him. And by relying upon God, they live.

When we know what Yahowah said, men like Paul cannot fool us by misappropriating it. This is and always has been the antidote for religion, especially Paul's Faith.

In Galatians 3:11, in the midst of his initial assault against the Towrah, Sha'awl misquoted this prophecy, the very one which expressly condemns him. Removing it from its context and truncating it, he used his perverted variation to promote his Faith, writing... **“But because with regard to the *Nomos* | Towrah absolutely no one is vindicated or justified by God becomes evident because: ‘Those who are vindicated and righteous out of faith will live.’”**

Paul was guilty of misquoting the evidence and with a non sequitur – in that, even if his errant citation were true, his conclusion cannot be derived from it. It was like saying, “By drinking water, no one is satisfied with the substance because those who climb mountains are barefoot.” No, they're not and what does one have to do with the other?

It is similar to Satan misleading Chawah, who at the time was unaware of anything troubling, that if you eat something bad, you'll be like God. But all she became was a worse version of herself.

As is often the tendency of a daredevil when challenging the specter of death, Sha'awl was so transfixed by this damning and deadly prophecy regarding him that

he cited it once more, this time at the beginning of his most famous letter: “**For in it the righteousness of God is revealed from belief to belief, as it has been written, “But the righteous shall live by belief.”**” (Romans 1:17) Sha’uwl and Satan were taunting God. In this way, their collective arrogance is unmatched.

Let’s be clear: Yahowah provided two prerequisites for living – and belief and faith were not among them. To be *tsadyq* is to be right. *Tsadyq* speaks of being correct and thus vindicated. And the only way to be right is to know the truth. But when we know, we have no use for faith.

In God’s two-step plan, being right is essential but not necessarily sufficient. For example, I can know that the airplane off of the island departs at noon every day, but if I don’t get on it, that knowledge isn’t going to get me anywhere. So Yahowah is not only asking us to correctly assess who He is, what He is offering, and what He expects in return, He wants us to ‘*emuwnah huw*’ | trust Him. This is so important, it is one of the conditions for participating in the Covenant. It is by relying upon a correct assessment of what Yahowah has conveyed to us that our lives are restored.

God said, “**Therefore (*wa*), those who are correct and vindicated (*tsadyq*), through trusting and relying upon Him (*ba ‘emuwnah huw’*), live (*chayah*).**”

He did not say: ‘Those who are vindicated and righteous out of faith will live.’ Nor did He write: ‘But the righteous shall live by belief.’ If He had, He would have contradicted Himself and, thereby, invalidated any possibility of salvation – Towrah or faith.

For those who are informed and rational, Paul has demonstrated that he is dishonest and irrational and cannot be trusted. And yet, Yahowah had more to share through Chabaquwq. In particular, there are six specific details in this next prophetic statement that implicate Sha’uwl long



before he incriminated himself. But one clue, in particular, removes any doubt about who God is warning us because Yahowah identifies His foe by his given name. If you are a Christian, you may want to pay attention to this and be forewarned: Yahowah is addressing a “mortal man” with a “soul,” not a place, and as such, God is condemning Sha’uwl, not She’owl.

**“However, on the other hand, this is frustrating** (*wa’aph* – but by contrast and as a tremendous disappointment), **because** (*ky* – for the reason that) **the intoxicating and inebriating spirit** (*yayn* – the consequence of the fermented alcohol in the wine and resulting intemperance and drunkenness) **of the mortal man** (*geber* – the individual human being) **of deceptive infidelity and treacherous betrayal** (*bagad* – who is untrustworthy, unprincipled, and unreliable, of traitorous abandonment without justification through chicanery, trickery, and deceit, and who alters his outward appearance, pretending to be other than what he is by wearing covert clothing) **is an overbearing moral failure of unwarranted self-importance** (*yahyr* – is an arrogant, meritless, and presumptive, high-minded and conceited individual aggrandizing himself).

**Therefore** (*wa*), **he will not achieve a desirable result, come home, or find peace** (*lo’ nawah* – he will not succeed, achieve his aim, or reach his goal, nor will he enjoy the company of the shepherd and sheep, nor ever be beautifully adorned so as to abide and dwell forevermore (qal imperfect)), **whoever is open to the broad and popular path** (*’asher rachab* – when one is receptive to the wide open and expansive, public and common, contrived, opportunistic, and improper, way) **associated with** (*ka* – according to) **Sha’uwl** (*Sha’uwl* – Question that which is Catastrophically Devastating the personal name of the individual in question, but also the name of the place of separation, the realm of the dead, the dominion of

questioning: She'owl [*she'owl* and *sha'uwl* are written identically in the Hebrew text (consider *Strong's* H7585 and H7586)]; from *sha'al* – to question and *sha'own* – hysterical and boisterous uproar which is catastrophically devastating).

**He and his soul** (*nepesh huw' wa huw'* – his essential essence, his consciousness, character, attitude, inner nature, and personality) **are like** (*ka* – can be compared to) **the Plague of Death** (*ha maweth* – the pandemic disease that kills a large population of people, a debilitating pestilence).

**And so** (*wa*), **those who are drawn in by him, accepting him** (*'asaph 'el huw'* – those who are taken in by him and join him, those who are removed and withdrawn by assembling with him, victimized by him) **will never be satisfied** (*lo' saba'* – he will not find contentment nor fulfillment [based upon *8HevXII* among the Dead Sea Scrolls ('he will not be satisfied' versus 'and will not be satisfied')]).

**Every ethnicity and, thus, all of the gentiles** (*kol ha gowym* – every race and place) **he will claim as his own** (*qabats 'el huw'* – he will designate, grasp hold of, obtain, assemble, and collect for himself), **with followers from every nation** (*kol ha 'am* – with people from everywhere).” (*Chabaquwq* / Embrace This / Habakkuk 2:5)

No doubt, this had to be frustrating for God. The religious gibberish of a mortal man – an awful one at that – would be venerated as “Scripture,” even when overtly besmirching His own testimony. Perhaps Satan was right – humans were too stupid to be worth the effort.

How is it that the unprincipled and unreliable are so intoxicating? Why do so many find deception alluring and betrayal captivating? Is there a reason that the overbearing and unprincipled prevail in national elections?

Is it any wonder that we humans continue to make the same mistakes and never seem to achieve anything worthy and enduring? Should we be surprised that so few Jews know the way home? Is it a surprise that the world remains engulfed in so many useless wars?

And specifically, with *Sha'awl* | Paul called out by name and described as the Plague of Death, are we to assume that the 2.5 billion Christians are stupid? Does anyone listen to God?

Religion generally and Christianity specifically is *rachab* | popular and thus common, broad in its appeal and open in its interpretations. It is contrived and opportunistic, adversely affecting more people than governments and their militaries.

One of the most arrogant things *Sha'awl* would claim is every ethnicity – every Gentile for himself. And over time, they were drawn to him, accepting him over Yahowah. And so, of the billions of souls that Paul took away from God, not one was satisfied. There are no Christians in Heaven. Turns out, Paul lied. And as it turns out, there is no correlation between popularity and validity.

Should a Christian be allowed to peek through a window into heaven, they would find it unfulfilling. There would be no worship services, no prayers, no praise, no Bible studies, no crosses or churches, no believers or trinity, no pastors or priests, no Lord, Jesus Christ, or Holy Ghost, no Queen of Heaven or Mother of God, no baptism or communion, no Christmas or Easter – and a lot more Jews than Gentiles. They would see Yahowah, Moseh, and Dowd, the Towrah, Beryth, and Miqra'ey, and hear Hebrew – individuals and concepts unfamiliar to them.

Proving Yahowah's point, in 1 Corinthians 11:20-21, *Sha'awl* | Paul tells those who have joined his assembly not to participate in Passover, resulting in the ultimate plague of death. It is a treacherous betrayal of Yahowah's

instructions regarding the narrow path He and His Son provided to salvation.

While the Sermon on the Mount was falsely attributed to “Jesus,” should it have been conveyed, it would have been Dowd who warned his people about the Wolf in Sheep’s Clothing who would seek to invalidate the Towrah. He would label Paul’s approach “*‘asher rachab* – the broad and popular way” to death. Turns out, he was quoting from Chabaquwq 2:5.

When the root words that comprise a name reveal that we should *Sha’uwl* | Question that which is Catastrophically Devastating, one would think that it would raise more eyebrows than hearts, encouraging more doubts than donations. And when that name is also equivalent to Hell, especially when the individual in question claimed to be demon-possessed, one would have expected more rejection than acceptance. Then when this is coupled with the most scathing denunciation of any person found anywhere in the prophets, it is hard to imagine that the resulting religion would appeal to so many.

So, while the following continues to identify the culprit, Christians remain oblivious to Yahowah’s prophecy regarding them or him...

**“Why don’t any of them ask these questions about him (*ha lo’ ‘eleh kol hem ‘al huw’* – why are so few of them against him)? Terse references to the Word they lift up as taunts to ridicule (*mashal nasa’* – simplistic and contrived equivalencies, often easy to remember aphorisms (clichés, dictates, and adages) become bywords with implied associations with that which is well-known to mock and to exercise dominion through comparison and counterfeit are raised), along with (*wa*) allusive sayings and undecipherable interpretations which misappropriate the intended meaning (*malytsah* –**

derisive words wrapped in enigmas arrogantly spoken, even that which is unfathomable).

**There are hard and perplexing questions which need to be asked of him** (*chydah la huw'* – there are difficult enigmas to be solved, dark and hidden secrets, and double-dealings, to be known regarding him).

**And** (*wa* – moreover) **they should say** (*'amar* – they should declare), **'Woe** (*howy* – alas, expressing a dire warning) **to the one who claims to be great so as to increase his offspring, acting like a rabbi** (*rabah* – to the one who thrives on numbers and who considers himself exceedingly important, constantly exalting himself (the basis of *rabbi*, something Sha'uwl claimed to be)), **'neither of which apply to him** (*lo' la huw'* – which is not his).

**In the meantime, for how long** (*'ad mathay* – until when) **will they make pledges** (*'abtyt* – will they be in debt) **based upon his significance** (*kabed 'al huw'* – pursuant to the weight and burden of his testimony and the grievous honor afforded him)?” (*Chabaquwq* / Embrace This / Habakkuk 2:6)

The Qumran witness does not include the phrase “*ad mathay* – for how long” before the last sentence, turning a rhetorical question into a simple statement of fact. It then becomes: **“They continue to make pledges based upon his significance.”**

Sha'uwl's *modus operandi* was to justify his “allusive sayings” through “terse references to the word.” His “mocking interpretations” were all “arrogantly spoken.” His arguments were “simplistic and contrived,” resulting in the most popular “counterfeit” ever foisted against humanity, one bolstered by his always-present “clichés.” He even claimed to bear “offspring,” experiencing birth pangs to deliver the descendants of his belief system. And as is the case with most deceivers, Paulos made “pledges”

and demanded that believers hold them and him in the “highest esteem.” He even claimed that he was the savior, completing the sacrifice and message.

As expected, the faithful would follow their Pied Piper and imitate his mind-numbing approach to warding off informed and rational criticisms. The religious are professional quote-miners, cherry-pickers, and word-salad tossers. Armed with adages, equipped with equivalencies, and clichés contrived for the occasion, believers are prepared to fend off the word of God to protect their faith. When it comes to indecipherable interpretations and misappropriations of the intended meaning, no one is more allusive or derisive than Christian apologists.

Doing Paul proud, Twistians are an enigma wrapped in a riddle. Channeling his inner ‘EiYah, your guide slashing his way through the jungle of religious rhetoric would have you know that the religious are incapable of questioning their faith. They could no more hold Paul accountable for lying to them than they could solve the mystery of the thorn in his side.

Woe to the one pretending to be a rabbi as well as to the many claiming the title. It is akin to putting a sign on one’s head saying “Do Not Trust Me.”

Beyond God’s overt hatred of all religious proponents, and particularly rabbis, actual or pretend, He is unimpressed with numbers and disdains that which is popular. Given the choice between going on a voyage of discovery with a million Jews or just His Son, Dowd, God’s preference is as obvious as the many are oblivious.

Sha’uwl dismissed and demeaned all those who would dare question him. He claimed that, by challenging him, a person was actually demonstrating their animosity toward God, and that by implication, such a person was serving Satan. Although the opposite is true, most Christians fall for this ad hominem ploy, rejecting evidenced arguments

against their religion and its author by claiming that the critic is hell-bent.

Believers routinely commit the logical fallacies of ad hominem, non sequitur, red herring, and straw man. Using the ad hominem fallacy, they readily discard a valid proposition by demeaning the messenger. For example, Muslims were never able to refute anything in *God Damn Religion* so they critiqued the best documented, most comprehensive, contextual, and chronological presentation of Muhammad's words and deeds by profane attacks on my character. A thousand pages of evidence were discarded with a flippant: "The author is a bastard, a money-grubbing and satanically inspired Jew."

With the non sequitur approach, the faithful make general statements that are widely accepted, but such statements, regardless of their veracity, do not support their premise. It is this disassociation that makes the argument fallacious. As an example: "Since God's Word is eternal that proves that my Bible is inerrant."

With the red herring fallacy, rather than deal with the evidence brought against their religion, believers try to distract people's attention from it. For instance, rather than deal with Paul's admission that he was insane, a person deploying this fallacy will say something like: "You can't tell me that I don't have a relationship with Jesus or that Christ isn't my savior."

And finally, as the straw man fallacy implies, rather than attempt to refute the case that has been presented, the apologist will errantly convey their opponent's argument and then attack the fabricated construct. Someone deploying this fallacy would "disprove" the creation account by criticizing religious interpretations of it rather than addressing the actual Hebrew text Yahowah inspired.

Before we press on, here is a summary of where we have just been. Of Sha'uwl, Yahowah revealed...

**“Upon (‘al) My requirements and responsibilities (mishmereth ‘any), I have decided of My own initiative that I will literally and continually stand (‘amad). And (wa) I will choose to always remain firm and present, continually being ready and able to serve (yatsab), upon (‘al) that which strengthens, protects, and fortifies (matsowr).**

**Therefore (wa), I will be on the lookout (tsapah) in order to see (la ra’ah) what he will say about Me (mah dabar ba ‘any). So then (wa) how can I be expected to change My attitude, thinking, or response (mah shuwb) concerning (‘al) My disapproving rebuke and desire to correct the record (towkechath ‘any)? (Chabaquwq 2:1)**

**Then (wa) Yahowah (Yahowah) answered me (‘anah ‘any). He said (wa ‘amar), ‘Of your own volition, write down (kathab) this revelation (chazown).**

**Then (wa) you can choose to expound upon it using those letters (ba’ar) upon (‘al) writing tablets (ha luwach) so that (la ma’an), by summoning, welcoming, and reading this (qara’ by huw’), he will run, quickly departing and chased away (ruwts).’ (Chabaquwq 2:2)**

**Still indeed, the subsequent realization (ky ‘owd) of this revelation from God (chazown) is for *ha Mow’ed* | the Eternal Witness to the Appointed Meetings (*la ha Mow’ed*). It provides a witness to and speaks, pouring out evidence to censure and malign (*puwach*) at the very end (*la ha qets*).**

**Even though it may seem slow to develop, the extended period of time required for this question to be resolved (‘im mahah) will not invalidate it (lo’ kazab). Expect him in this regard (*chakah la huw’*) because indeed (ky), he will absolutely come and pursue this (*bow’ bow’*). He will not be delayed nor will he remain (lo’ ‘achar). (Chabaquwq 2:3)**



Pay attention (*hineh*), he will be audacious, presumptuous, and oblivious, puffed up with false pride, a foolhardy pain in the ass riddled with venereal disease and hemorrhoidal abscesses for being reckless (*'aphal*).

His soul, his way of looking at the world and responding to it (*nepesh huw'*), is not right or straightforward, as it is inappropriate and counterproductive (*lo' yashar*) in him (*ba huw'*).

And therefore (*wa*), those who are correct and vindicated (*tsadyq*), through trusting and relying upon Him (*ba 'emuwnah huw'*), will live (*chayah*). (*Chabaquwq* 2:4)

However, on the other hand, this is frustrating (*wa 'aph*), because (*ky*) the intoxicating and inebriating spirit (*yayn*) of the mortal man (*geber*) of deceptive infidelity and treacherous betrayal (*bagad*) is an overbearing moral failure of unwarranted self-importance (*yahyr*).

Therefore (*wa*), he will not achieve a desirable result, come home, or find peace (*lo' nawah*), whoever is open to the broad and popular path (*'asher rachab*) associated with (*ka*) *Sha'uwl* | Questioning the Hysterical and Boisterous Uproar which is Catastrophically Devastating (*Sha'uwl*).

He and his soul (*nepesh huw' wa huw'*) are like (*ka*) the Plague of Death (*ha maweth*). And so (*wa*), those who are drawn in by him, accepting him (*'asaph 'el huw'*) will never be satisfied (*lo' saba'*).

Every ethnicity of the gentiles from every race and place (*kol ha gowym*) he will claim as his own and for himself (*qabats 'el huw'*), with followers from every nation (*kol ha 'am*). (*Chabaquwq* 2:5)

**Why don't any of them ask these questions about him (*ha lo' 'eleh kol hem 'al huw*)? Terse references to the Word they lift up as taunts to ridicule (*mashal nasa*), along with (*wa*) allusive sayings and undecipherable interpretations which misappropriate the intended meaning (*malytsah*). There are hard and perplexing questions which need to be asked of him (*chydah la huw*).**

**And (*wa*) they should say (*'amar*), 'Woe (*howy*) to the one who claims to be great so as to increase his offspring, acting like a rabbi (*rabah*),' neither of which apply to him (*lo' la huw*). In the meantime, for how long (*'ad mathay*) will they make pledges (*'abtyt*) based upon his significance (*kabed 'al huw*)?' (Chabaquwq / Embrace This / Habakkuk 2:6)**



This next statement is associated with the previous prediction. It is rendered from the Dead Sea Scrolls because the Qumran text differs considerably from the Masoretic Text:

**“Why not immediately, right now, even if only for a short period of time (*ha lo' peta* – why not at this moment and spontaneously, even unexpectedly), rise up and take a stand (*quwm* – accomplish something worthwhile and enduring) because (*wa*) he is loading himself down (*ta'an* – he burdens himself) with (*'eth*) dark and wicked (*'aphelah* – thick and obscuring) mud (*tyt* – dirt and dust to be swept away [from *8HevXII* because the Masoretic Text has *'abtyt 'atah* – ‘your heavy debt’ and the *LXX Septuagint* reads ‘loads his yoke’])?”**

**Your oppressors (*nashak 'atah* – those controlling you financially and who are collecting money from you)**

**will be alerted** (*wa yaqats* – they will wake up and be aroused) **such that they will be afraid of you** (*zuwa' 'atah* – with you causing them to be concerned and react).

**Otherwise** (*wa*) **you will be** (*hayah*) **victimized by them** (*la mashisah la hem* – spoiled and robbed by them).” (*Chabaquwq* / Embrace This / Habakkuk 2:7)

What are God’s people afraid of? Why not join us and take a stand against Paul and Christianity? The religion has buried itself and is stuck in the mud, so what is their recourse? When you are with Yah, what does it matter who is against you?

The truth is a powerful weapon. Nothing is more effective than words wisely wielded.

We are fast approaching a time of economic collapse, of the empowered seeking to control everyone and everything through debt – which is what fiat currencies represent. Having destroyed their value with mounting national debt and gross overspending, they will even forgive personal debt to compel the unwitting to accept their new electronic currency during the great reset. So, God is hoping that there will be a counter to their contrivance – someone who isn’t afraid to speak against them. And if not, if the voices are muted and few, then the worst of men will victimize the many, spoiling and robbing them.

I’m often asked what we should do to prepare for global economic collapse. My answer is always the same. Listen to Yahowah. Trust Him. Accept the conditions of the Covenant and attend the Miqra’ey. Even better, after doing so, stand up for Yahowah and join us in calling His people home.

Yahowah likes courageous and compassionate souls who are willing to stand up against all forms of corruption:

political, religious, military, conspiratorial, and economic. We are to confront lies and liars.

Throughout his letters, we find Paul routinely soliciting money from believers. It is one of many reasons Christian clerics embrace him. Following his example, Christian institutions have made merchandise of men. Therefore, Yah is trying to rouse his victims before it is too late.

**“Then (ky), you (‘atah) will be plundered, impoverished, and preyed upon (shalal – you will be looted and wronged, seized and victimized) by an enormous number of (rab – a great many in the fashion of the rabbis) Gentiles (gowym – people from different races and places).**

**And (wa – therefore (from the DSS)) they will seize, harass, and disparage you (shalal ‘atah – they will impoverish and victimize you), entirely confiscating the wealth of the remaining (yether – taking everything of value from the remnant of the surviving) people (‘am – of those who are related by kinship), as a result of (min – from and because of) the bloodlust (dam) of humankind (‘adam – of mankind), with (wa) the violent and cruel destructive forces terrorizing (chamas – the immoral maiming and murdering which oppress) the Land (‘erets – the Promised Land, singular, and thus Yisra’el), Yah’s city (qiryah – to Encounter Yah, Yaruwshalaim – the source of teaching regarding reconciliation, also singular; from qarah – to encounter and meet Yah – an abbreviation of Yahowah), and all (wa kol) who dwell in her (yashab ba hy’ – who inhabit and live in Yaruwshalaim). (Chabaquwq 2:8)**

**This is a warning (howy – woe) to one who covets ill-gotten gain and would do anything to take advantage, promoting that which is dishonest while performing (batsa’ batsa’ – to one who is manipulative**

and divisive, an unjust profiteer, greedy and deadly) **evil, advancing that which is undesirable and counterproductive in cahoots with his unprincipled colleagues** (*ra'* – that which is harmful and immoral, maligning and malignant, improper and injurious) **on behalf of his clan and his covenant** (*la beyth huw'* – concerning the establishment of his familial order), **to position** (*la sym* – to arrange and set) **his construct** (*qen huw'* – of his dwelling place, nest, and chamber, this abode of his jealousy) **in the heights of heaven** (*ba ha marowm* – elevating and associating the exalted position above everything else), **snatching it away from** (*la natsal min* – to take it by plundering) **the reach** (*kaph* – the hands, palms, grasp, and control) **of the unfortunate adversarial brethren** (*ra'* – of the afflicted residing in close proximity).” (*Chabaquwq* / Embrace This / Habakkuk 2:9)

This is exactly what occurred, not only as a result of the two particularly vicious Roman invasions but, also, speaks of the prolonged assault of the world’s largest organization – the Roman Catholic Church – impoverishing and victimizing Jews for nearly a score of centuries. Muslim atrocities were also barbarous and prolonged, and they were followed by inhumane treatment perpetrated by Nazis and Communists. Estranged from the Almighty, during this interminably long time out for being religious, Jews would be harassed, disparaged, and victimized by *gowym* of every ilk.

Their land would be confiscated, their possessions taken, and their freedoms deprived. And yet, battered and bruised, a remnant would survive – and read these words. They – You – will overcome the worst *chamas* | terror humankind can muster. Then one day, you will be prepared to meet your Maker, to be welcomed home, to be greeted by Yahowah, to receive the ultimate reward.

The warning which follows was directed at *Sha'awl* | Paul, but it was not for him, nor even for his partner in

crime. God would not speak to him on this day or any day – that is until He demands recompense and then sends his sorry soul to She’owl.

Therefore, this *howy* is for Yahuwdym. Do not allow yourself to be another of his casualties. The carnage of Christianity has been egregious but to the Devil his due. He sought to be seen above the Most High, to be worshiped as if he were God. He would say his covenant was heavenly, positioning it to snatch the one and only *Beryth* away from the Chosen People, with his *Gowym* replacing Yahuwdym and Satan rising above Yahowah.

That was the plan, but God will not allow it, nor will I – nor should you. It is time we condemn the Devil and take his apostle and religion down with him. It is time for Yahuwdym to live up to their calling – to be as Yahowah intended.

Paul mercilessly attacks “Jews” throughout his letters, making them the enemy of his new religion, thereby, creating the anti-Semitism that ultimately took root in the Christian church. Paul, a Roman citizen, seeded the hatred of God’s Chosen People that boiled over seventy years later with the destruction of Yisra’el and Yaruwshalaim by the Empire’s legions. It happened just as Yahowah predicted it would. Six hundred and eighty-four years from the time this prophecy was committed to writing, Yaruwshalaim was besieged and the House of Yahowah was destroyed. Sixty-three years later, all of Yahuwdah was ransacked and those not murdered by Rome were hauled off into slavery.

But the bloodbath is not over. There will be a final assault against the Promised Land and Yah’s city, Yaruwshalaim. Christians, backing and arming Muslims, and then Communists, will seek to destroy Jerusalem and decimate Jews in the waning hours of the Time of

Ya'aqob's Troubles. There will be "*chamas* – violent cruelty and terrorism."

We have read how Paul pretended to be whatever was deemed expeditious to gain an advantage over others. Such is the implication of "*batsa' batsa'* – taking advantage in the process of soliciting ill-gotten gain." But its considerable wealth won't do him much good in She'owl. I don't suspect a billion dollars will buy a cold brew or pack of smokes.

One of the problems of instituting a cult following, and inspiring them to plunder others on one's behalf, is that, in the end, the bribed help is never reputable. Swords swing both ways and thieves are prone to steal from the most convenient source. Sha'uwl's feeble attempts to keep the grubby paws of his "*ra'* – unfortunate and adversarial brethren" at bay will ultimately fail.

Oblivious to their rendezvous with destiny, the Roman Catholic Church, which was founded on Pauline Doctrine, not only constructs gold-laden cathedrals and has storehouses filled with tens of billions of dollars of stolen plunder. They have positioned themselves as having sole possession of the keys to Paul's heaven. It is interesting, however, that recently they have had to return billions of dollars to the families of children their priests have molested, priests following the Pauline mandate not to marry – bankrupting dioceses.

Yahowah's next line is a succinct, unambiguous, and damning summation of Sha'uwl and Satan leaguering together to conceive Christianity. It is what we read in Galatians, Corinthians, and Romans. And as such, there is no reason to speculate on the fate of his soul or of those who have joined him.

**“You have deliberately decided upon and conspired at the advice of another to devise and promote an ignominious plot to confuse by substituting**

(*ya'ats bosheth* – you (masculine singular), after consultation, have come to an informed conclusion through deliberation to conceive and perpetrate a lowly plan with the intended purpose to confound while displaying an adversarial attitude to replace; *bosheth* – shameful, lowly, and confusing is from *buwsh* – to shamefully confound and disappoint) **those who approach your house** (*la beyth 'atah* – those who are associated with your clan and covenant) **by scraping away, cutting off, and destroying** (*qatsah* – severely injuring, maiming, decreasing, and devastating, ending the existence of) **the preponderance of the family along with many other people** (*'am rab* – the rabbis and their followers, most of the nation of related kin).

**And so** (*wa*), **you have forfeited** (*chata'* – you bear the loss by impugning guilt through missing the way, surrendering) **your soul** (*nepesh 'atah* – your (masculine singular) consciousness).” (*Chabaquwq* / Embrace This / Habakkuk 2:10)

Paul deliberately, and with malice, perpetrated the most debilitating crime in human history. He fraudulently misled billions of Gentiles, telling them that, as part of his church, they had replaced Jews as the chosen people. As a result, they were encouraged, through his ignominious plot, to rob and harass those of the ‘old’ covenant. With the greedy hands of the Jews scraped away from any connection with his god, he would inspire their eradication. This hideous plot, however, required slandering the ‘old’ God, making him unethical and vindictive. But no matter, because confused by the plot Sha’uwl contrived in partnership with Satan, even the sins of persecuting, enslaving, robbing, and murdering Yahuwdaym were forgiven. The Graces, now dancing to the Pied Piper of Christianity, would be the most accommodating goddesses. ‘Hail Mary, full of grace, the Lord is with you!’



Paul's "*beyth* – clan and covenant" was an invalid replacement for Yahowah's eternal *Beryth* | Family-Oriented Covenant Relationship with Yisra'el. Sha'uw'l's *beyth* | household would become known as the "New Covenant" as proclaimed in his "New Testament." But it would be nothing but a pile of lies, a means to substitute Paul for Moseh, Jesus for Dowd, the Lord for Yahowah, and Christians for Yisra'el, replacing the Towrah and Prophets with the Gospel of Saint Sha'uw'l. And in the process, Twistians would substitute life for death and *Shamaym* for *She'owl*. It was a Faustian bargain with a couple of disingenuous devils.

Explaining His response using word pictures, we read...

**"Indeed** (*ky* – truly as a result), **the building stone** (*'eben* – the building block of the home, the cornerstone, and the tablet of stone; from *banah* – to build and restore the family name and home for the children) **from** (*min*) **the wall supporting the house** (*qyr* – the protective divide for the family) **will cry out, issuing a proclamation** (*za'aq* – will project a summons for an assembly meeting as a call to arms (qal imperfect)). **And** (*wa*) **the infrastructure of connecting rafters and beams** (*kaphys* – the integrated girders comprising the finished structure of a home) **of** (*min*) **timber** (*'ets* – the carpenter's work with the wooden planks of the tree) **will answer and respond to this** (*'anah hy'* – will choose to make a public declaration, providing a contextual reply to it (qal imperfect energetic nun jussive)). (*Chabaquwq* 2:11)

**Woe to** (*howy* – a strong warning to) **the one who establishes** (*banah* – the one who builds and constructs (qal participle)) **a population of anguishing individuals and a shrine to agitation and incitement** (*'yir* – a haunt for asses, and a temple complex in a city; *'uwr* – to provoke, inflame, goad, and terrorize, stirring up trouble)

**in blood** (*ba dam* – through death; from *damam* – to destroy by making deaf and dumb).

**He fashions and forms** (*wa kuwn* – he proposes, prepares, promotes, establishes, and supports (polel perfect)) **a populated institution for meeting and preaching** (*qiryah* – a place to assemble for sermons; from *qarah* and *qary'ah* – to assemble, encounter, and meet to listen to the message, a building and its furnishings as part of an institution where people congregate for preaching) **based upon that which is perverted and incorrect, invalid and unjust** (*ba 'awlah* – in wickedness with evil intent, inappropriately damaging and corrupting through deviant means).” (*Chabaquwq* / Embrace This / Habakkuk 2:12)

Yahowah built something special for us, a Covenant Home here on Earth and in Heaven. It is perfect and everlasting. So, its stones and timbers are crying out in response to the one tearing all of this down, denouncing this pathetic attempt to replace restoration and reconciliation with agitation and incitement.

The resulting institutionalized religion became as popular as it remains disingenuous – a place to meet and preach a perverted reverie in opposition to God. Ironically, that which believers are told is the inerrant word of their god is actually *'awlash* | incorrect, invalid, and inappropriate. *Sha'awl's* | Paul's edifice, which has become known as the “Church,” would deviate massively from Yahowah's intent.

It wasn't until reading Paul's speeches, and considering his influence on the inflammatory content of Matthew, Mark, Luke, and Acts, that I came to appreciate how inciting and agitating his approach was toward Jews. Christianity's anti-Yahowah, anti-Yahuwdym, anti-Towrah, anti-Beryth, and anti-Mow'edym composition is appalling.

This known, in most English Bibles you will find both *'iyr* and *qiryah* rendered as “city” as if they were translating a repetition of the same word. But considering Yahowah’s prowess for effective communication, when we find different words being deployed to convey unique ideas, it is in our interest to examine the etymology to distinguish between them.

In that *'iyr* is from *'uwr*, we discover that it addresses the problem of religion, “blinding believers such that they are unable to perceive the failures of their faith even when clearly exposed.” This root reveals how Christians have been “incited to perpetrate terrorist acts” upon Jews, “anguishing them.”

Also, in that *qiryah* is a derivative of *qarah* and related to *qary'ah*, in this word’s history, we “encounter the foundation and furnishings of a popular institution where many people congregate to listen to preaching.” These are loaded terms with Pauline implications.

There is a much better choice...

**“Why not pay attention** (*ha lo' hineh* – why not look up and consider this) **to that which is from** (*min 'eth* – by means of approaching and in accompaniment with) **Yahowah** (𐤆𐤏𐤅𐤄 – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **of the spiritual implements** (*tsaba'* – of the vast array of heavenly envoys who serve as effective messengers)?

**But instead** (*wa*), **the people** (*'am* – the family) **expend their energy and grow weary** (*yaga'* – they toil and labor, growing tired and becoming exhausted (qal imperfect)) **amidst a profuse conglomeration** (*ba day* – amongst a great excess and abundance) **of worthless trifling** (*'esh* – of that which is combustible and consuming, yet trivial and has no value).

**Those united under an antiquated system** (*wa la 'om* – a community congregating under common leadership), **exhaust and destroy themselves** (*ya 'eph* – are worn out, fatigued and weakened) **into excessive emptiness and extravagant delusions** (*ba day ryq* – into endless fantasies and an overabundance of vain misrepresentations).” (*Chabaquwq* 2:13)

I appreciate Chabaquwq. After witnessing Sha'awl's blasphemy and resulting carnage, he interrupts the flow of his nauseating presentation of human malfeasance with a simple question: “Why not pay attention to that which comes from Yahowah?” It's better than Paul, Matthew, Mark, and Luke, in addition to any conglomeration of rabbis, by a factor of the entire universe to a speck of sand – and that's being generous.

Here, *'am* can mean “people, family, or nation,” although it typically speaks of Yisra'el. Therefore, due to the rules Paul has imposed on Christians, and those rabbis have sanctioned against Jews in their Talmud, the people toil for nothing.

*La'om* addresses “large populations which gather or congregate together under an antiquated system following a religious or political leader.” It is often used in conjunction with Rome. This addresses the origins of Pauline Christianity, where Babylonian myths were interwoven alongside misappropriated citations from the Towrah and Prophets to create the illusion that its claims were credible. But no matter how fervently one believes in fantasies, it is all for naught.

As an interesting aside, *'esh*, the word translated as “worthless trifling,” also speaks of that which is “trivial yet combustible.” This addresses religious drudgery, in particular the long list of laborious rules that have been established by rabbis to burden Jews.

And once again, there is a better, more satisfying and fulfilling, choice...

**“Indeed** (*ky* – this is reliable and true), **She will edify and completely satisfy** (*male’* – She will impart an abundance of that which is healthy, valuable, empowering, and satisfying, filling (niphah imperfect)) **the Land** (*ha’erets* – the realm, region, and Earth) **with the knowledge** (*la yada’* – with the revelation and appreciation, the familiarity and awareness (qal infinitive)) **of Yahowah’s** (*Yahowah* – written as directed by His *towrah* – teaching regarding His *hayah* – existence) **significance, glorious presence, and abundant value** (*’eth kabowd* – splendor, honor, power, status, and reward) – **similar to the way water** (*ka ha maym*) **is a cover** (*kasah*) **upon the sea** (*’al yam*).” (*Chabaquwq* / Embrace This / Habakkuk 2:14)

“She” refers to the maternal manifestation of God’s nature, the *Ruwach Qodesh* | Set-Apart Spirit. Our Spiritual Mother makes us appear perfect before God by adorning us in Her Garment of Light. She not only helped Dowd fulfill the Miqra’ey, She also enriches and empowers the Covenant’s children, enlightening us with an abundance of valuable information. She equips us to better know Yah and She makes it possible for us to enter His presence.

It’s reassuring to hear that the *Ruwach Qodesh* recognizes *Yada’ Yahowah* as significant, even meaningful, because it serves to reveal Yahowah’s glorious presence.

Water is inseparable from the sea. They are one and the same. This is how our relationship with Yahowah ought to be. It should transform our lives so that we reflect His nature, attitude, and light.

The upcoming statement contains our third woe, and woes are never good. This time, however, *Sha’uwl’s* | Paul’s hypocrisy regarding his sexual orientation is found to be particularly appalling. The Plague of Death

condemned homosexuality, but he was himself a homosexual. And while a person's sexual preferences, up to but excluding the abuse of others, are irrelevant to God (both contrived condemnations of homosexuality are mistranslated), Paul was being disingenuous, intoxicating and drugging his victims.

The sexual orientation of the Devil's Advocate became apparent when, after railing against circumcision in Yaruwshalaim, on the way out of town (in Acts 16:1-3), Paul personally circumcised Timothy – his life partner and lover. It was a stunning admission considering his incessant rants against this condition of the Covenant and, thus, insanely hypocritical. And that is likely why Yahowah affirmed what I had perceived, not to out Paul for being a homosexual but, instead, to reveal the fact that the father of Christianity was a sexual predator, pervert, drunkard, and manipulative phony.

In the midst of Yahowah's scathing reprimand of *Sha'uwl* | Paul, this gets very personal for Chabaquwq. He goes from condemning the Plague of Death in third person, "he," to second person, "you," as if judging *Sha'uwl* directly.

**“Woe to (*howy* – this is a warning to) the one who pours out evil, causing his miserable companions and disagreeable fellow citizens to drink that which is toxic (*shaqah ra' huw'* – the one who supplies an intoxicating brew to his malignant coconspirators (*hifil* participle – in an explicit and demonstrable manner he causes his victims to consume that which intoxicates and hinders them)), gathering and joining them together in a religious and political association (*saphach* – apportioning a share while exposing them (*piel* participle – the object suffers the effect in dramatic fashion)) of your debilitating antagonism, paralyzing perversions, and crippling venom (*chemah 'atah* – your injurious rage and deadly**

rancor, your serpentine toxin while being all worked up emotionally with your life in turmoil).

**And much more than this** (*wa 'aph* – if your resentment and animosity were not enough), **providing intoxicants to the point of incapacitation** (*shakar* – inebriating to influence, weakening the mind to impair judgment) **for the express purpose of** (*la ma'an* – for no other reason than) **gazing upon while demonstrating a preference for** (*nabat 'al* – looking at while considering the desire for (hifil infinitive – to continually influence them such that they share his highly demonstrative and ongoing affinity for)) **their genitals** (*ma'aowr hem* – their male genitalia, the private parts of a man's or boy's body, specifically being naked and exposed, embarrassed for sexual activity; from *mah* – to question and *'uwr* – being exposed, bared, and made to be naked)." (*Chabaquwq / Embrace This / Habakkuk 2:15*)

The Christian New Testament, not unlike the Babylonian Talmud, is toxic, poisoning the mind and crippling the soul of those who place their faith in it. The message being poured out is inebriating, as disagreeable and corrupt as those who promote it.

This is one of the many places where the full implications of *ra'* matter. It isn't just that the concoction *Sha'awl* | Paul is dishing out is toxic, but so are his miserable and malignant assemblage of coconspirators and companions.

The problem with religion, when perverted purveyors of poison like Paul falsely claim to speak for God, is that words the sane would normally challenge and reject become stupefying and paralyzing. Religion is a neurotoxin that renders its victims incapable of reason. Paul's rancorous rage has crippled much of the world. It is truly amazing that someone so obviously wrong, clearly psychotic, egotistical and hypocritical, could fool so many

for so long, with mega churches and soaring cathedrals serving as the tombstones of the resulting pandemic.

As stated previously, God is opposed to abusing the vulnerable sexually and to that which is destructive to the family unit. So, He speaks out against incest, rape, pedophilia, and bestiality. He also addresses a rather disgusting tendency of warriors during those days, whereupon the defeated army was sodomized by the victors. This is the act mistaken as an admonition against homosexuality.

I'm certain that Yahowah designed the human anatomy for men and women to enjoy being intimate and to make the process of conceiving children pleasurable. Therefore, even though He does not condemn homosexuality between consenting adults, it is clearly in conflict with the original design and associated Covenant symbolism.

I share this because there is no getting around the fact that this prophecy is condemning *Sha'awl* | Paul and that he is being depicted as a homosexual. So based on all we have learned, the reasons are fivefold. First, Paul admitted to being a sexual deviant in Romans 7, so by predicting this of him, the prophecy becomes more specific and credible.

Second, Paul is manipulating the situation, taking advantage of the young men he is ravishing. By intoxicating them, he does not have their consent. And this makes Paul a rapist. We should not be so foolish that we accept the testimony of a sexual predator.

Third, *Sha'awl* condemned homosexuality as surely as he condemned the Towrah. The realization that he was what he denounced makes him a hypocrite – and they are never to be trusted.

Fourth, the fulcrum of Paul's argument against Yahowah's Towrah and His Beryth was circumcision



because it was something his Greek and Roman audience naturally opposed. So, he referred to Yahowah's Covenant as being of the flesh, which to fellow Gnostics meant that it was flawed and inferior. Therefore, by conveying Sha'awl's preoccupation with penises, God is not only equipping us to recognize Sha'awl when we see him but, also, preparing us to combat his arguments against the sign of the Covenant.

And fifth, since the Beryth is the reason we were created and central to the message of the Towrah, by corrupting the model Yahowah intended, Sha'awl is leading the faithful away from God. Men and women were designed to become fathers and mothers to conceive and raise children within a loving and protected home in order to provide a tangible metaphor for life within the Beryth. Paul's replacement covenant is, thereby, being shown as something only the intoxicated, those lacking good judgment, would pursue.

The realization that God called *Sha'awl* | Paul a homosexual, a drunkard and drug dealer, a sexual pervert and predator, will likely make Christians apoplectic. And while four of these five behaviors are decidedly bad, it's Paul's duplicitous and manipulative hypocrisy, his lack of character and morals, and his inability to show empathy for others, that are the bigger issues.

In this way, Paul reminds us of Muhammad, another self-admitted victim of demon possession, who said one thing and did another. Muhammad was a pedophile and rapist, a sexual pervert and bisexual. They are the two least qualified and most inappropriate individuals to be considered spokesmen for God. Their perverted and immoral messages were as twisted and corrupted as the men who issued them and claimed them to be Divine.

Anyone who deliberately intoxicates others, incapacitating them to have sex with them, is scum. And

while such despicable behavior is individually criminal, the problem with *Sha'awl* | Paul is infinitely more egregious. He not only convinced billions to denounce and disregard the *Towrah* | Guidance of Yahowah, but he also turned Gentiles against Jews, fanning the flames of anti-Semitism.

Calling *Sha'awl* | Paul the deadliest and most damning, deceitful and despicable man who ever lived is appropriate since God holds the same view...

**“You will get your fill of (*saba'* – you will be met with an abundance of (qal perfect second-person masculine singular)) **shame and infamy, insults befitting such a lowly individual** (*qalown* – dishonor and disgrace, scorn and contempt, along with a humbling, degraded and discredited reputation; from *qalah* – being discredited and disavowed), **instead of (*min*) honor and glory** (*kabowd* – the manifestation of the power and presence of God which rewards and empowers).**

**You choose to be inebriated in addition to intoxicating others** (*shathah gam 'atah* – you have decided to consume and experience large quantities of alcohol yourself and to become a drunkard while also inebriating others (qal imperative – of your own freewill, actually desiring intoxication)).

**What's more (*wa*), you want them to be unacceptable, even to expose themselves, because of your disdain for circumcision** (*'arel* – you choose to see them naked, assuring that they are uncircumcised and thus unacceptable and unredeemable (nifal imperative – the subject of the verb both carries out and suffers from the action based upon his choices and desires)), **encompassing them from all angles with circular reasoning** (*sabab* – going round about in circles, on and on, *ad infinitum*, with this alternative direction (qal imperfect – literally with ongoing implications)).

**Upon you is** (*'al 'atah* – before you is) **the binding cup** (*kows*) of **Yahowah's** (*Yahowah* – a transliteration of אֱלֹהֵינוּ, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence) **right hand** (*yamyn* – serving as a metaphor for judgment and as a reference to *yamyny* – being a *Benyamite* | Benjamite).

**Therefore** (*wa*), **public humiliation and an ignominious reputation as a result of being dishonorable and disgraceful** (*qyqalown* – insults befitting a lowly and little individual of degraded status who is sleazy, disreputable, and contemptible; from *qalown* – being scorned and humbled with a discredited reputation) **will be your reward** (*'al kabowd 'atah* – the manifestation of your reputation and attribution of your status (second-person masculine singular suffix – thus addressing a solitary man)).” (*Chabaquwq* / Embrace This / Habakkuk 2:16)

Paul sought notoriety and earned infamy. He sought praise but has been denounced as appalling. He promoted salvation through grace and has been condemned. Anyone care to follow him?

Pauline Doctrine is an intoxicating poison, venom from the vilest of serpents. But more indictable still, Sha'uwl, who never knew the love of a woman, provocatively expressed his love for a young man, Timothy. And even though Paul detested circumcision and spoke hatefully about the sign of the Covenant, he personally circumcised his love interest (Acts 16:1).

However, God is saying that Sha'uwl's poisonous and inebriating attack against the decision to be circumcised will come full circle and engulf him in shame. The man who claimed to be God's exclusive apostle to the Gentiles has become the man of infamy: "*Paulos* – Little and Lowly."

When it comes to our standing with Yahowah, especially when working with Him, what matters is what He says about us, not what someone says about themselves. And when claiming to speak for God and to be chosen to represent Him, one's assessment had better match Yahowah's pronouncements or there will be hell to pay.

Dowd is the ultimate contrast. There are copious prophetic references to his fulfillment of the Miqra'ey, particularly Pesach, Matsah, and Bikuwrym and, yet, while honoring those commitments, he said nothing and let his actions speak for themselves. Yahowah bestowed laudable titles and accolades upon Dowd, including Dowd, Ben, Mashyach, Melek, Zarowa', Bakowr, Bachar, Ra'ah, Qodesh, Tsemach, Tsadaq, and Naby', while condemning *Sha'uwl* | Paul, calling him the Plague of Death, Son of Evil, and Father of Lies. So why is the self-proclaimed Apostle the one who is bragging?

*Sha'uwl* | Paul not only claimed, without any prophetic support, to be the lone authorized spokesperson for God throughout the world, but he also had the audacity to contradict Yahowah and discredit His Son while doing so. It isn't just that he lied about everything, including himself, it is that his deceptions negated the benefits of Dowd's sacrifice for countless billions.

If *Sha'uwl's* | Paul's mission were even one percent as important as he claimed, there would have been a score or more prophecies announcing and applauding it, so that when it happened, Yisra'elites would be receptive. However, there was nothing but overwhelming condemnation. And that is why *Sha'uwl* | Paul had to misappropriate and misrepresent prophecies like this one to bolster his credentials.

There are perhaps a hundred prophecies announcing this mission. And yet, *Yada Yahowah* is nothing more than accurately conveying what the prophets have said about

Yahowah, Dowd, Yahuwdym, and Yisra'el, the Towrah, Miqra'ey, and Beryth, to encourage reconciliation prior to the fulfillment of Yowm Kipurym in year 6000 Yah. And while I was more comfortable being anonymous, it would have been as inappropriate and disrespectful not to acknowledge what God foretold as it was for *Sha'uwil* | Paul to claim for himself what was never stated.

There is also the issue of the Towrah's test for authorization. And while it is for prophets, and thus condemns *Sha'uwil* | Paul, even as a Basar, Qowl, Nakar, Mal'ak, Choter, 'Edah, and little zarowa', the same expectations apply. To be considered valid, what we say must be consistent with what Yahowah has previously professed through His naby'. What I have written is; what *Sha'uwil* | Paul wrote was not. It is the difference between life and death.

In this regard, it is interesting to note that over the past 22 years, I have discovered and shared hundreds of profound insights derived from the prophets that were unheralded. And not only were these conclusions overwhelmingly accurate, but when I discovered a mistake, I not only admitted it, but devoted the time to correct any misrepresentation throughout every volume – as I am doing now with the recognition that Dowd was more than just the Messiah and Son of God, but also the one who has and will continue to fulfill the Mow'edym. When caught in a lie, *Sha'uwil* | Paul doubled down and lied as a retort.

I dare say, in the whole of Yahowah's prolific testimony, no prophecy is as dire as this one. But that is because no one ever did what *Sha'uwil* | Paul has done. Such a rebuke was not required of anyone else.

Since Yahowah has provided this caustic evaluation of *Sha'uwil* | Paul with this condemning assessment of his religion, the only way to view the leading author and inspiration behind the Christian New Testament favorably

would be to ignore God and estrange oneself from Him. The debate is over. The choice is black and white. Paul is the man of infamy.

Continuing to provide some encouragement in the midst of this overwhelming condemnation of Sha'awl and his demonic associate, Yahowah reaffirms His promise...

**“Indeed and by contrast** (*ky* – this is reassuring because), **He has chosen to constantly keep you covered and continually protected** (*kasah 'atah* – He will always provide a covering by which He adorns you, clothing and forgiving you (piel imperfect jussive energetic nun – it is God’s will to clothe and enthusiastically protect)) **from this grievous injustice and blatant wrongdoing in opposition to** (*chamas* – this unrighteous and unrestrained campaign of error and of towrahlessness in destructive conflict with) **that which purifies** (*labanown* – that which cleanses and whitens, becoming morally pure and white as snow, typically transliterated Lebanon, but from *laban* – purifying, cleansing, and whitening” and *'own* – being substantially empowered, growing vigorously, while becoming enormously enriched).

**And as for** (*wa*) **the destructive and demonic influence of the Devil who is seeking to be worshiped as God** (*shed / shod* – Satan’s devastating and ruinous, plundering and oppressive), **He will shatter and separate** (*chathath hem* – He will astound them, causing them to wane as they experience something truly dreadful) **the beasts** (*bahemah*) **because of** (*min* – as a result of) **the blood** (*dam* – death) **of humankind** (*'adam*), **and also** (*wa*) **this grievous injustice against and blatant wrongdoing in opposition to** (*chamas* – this unrighteous and unrestrained campaign of terror in destructive conflict with) **the Land** (*'erets* – realm, region, or earth), **Yah’s city** (*qiryah* – to encounter, meet and be present with Yah), **and all** (*wa kol*) **of her inhabitants** (*ba yashab* – who have settled there to be restored, to be established, and to live

(qal participle)).” (*Chabaquwq* / Embrace This / Habakkuk 2:17)

Some four to five decades ago when I was a Christian, I recall speculating on what Paul meant when he spoke of the “thorn in my side.” As a consequence of my faith, I was oblivious to the fact that Paul answered the question – announcing in the same paragraph that he was demon-possessed. And now, God, Himself, has foretold that the most hideously destructive man in human history perpetrated his great crime against humanity in association with a demonic spirit seeking to be worshiped as God.

While Sha’uwl and Satan have had their run, and their way with humankind, their dominion is about to implode. Babylon and the Beast will soon be shattered. Their power will wane, and they will be separated unto She’owl. And when that happens, when the unrighteous campaign against the Towrah is snuffed out, those who remain under God’s constant protection will stand tall, not unlike the once towering cedars of Lebanon.

Those beside Yahowah upon His return will have four things in common: 1) We will have come to know and love Yahowah. 2) We will have accepted the conditions of the Covenant. 3) We will have answered Yahowah’s Invitations to be Called Out and Meet. 4) And we will have arrived at this place and time because we devoted the energy to observing His Towrah and Prophets. And I suspect that these celebrants will all have come to appreciate what Dowd has done for us.

*Bahemah*, rendered as “beasts,” draws our attention to *Gabry’el’s* | God’s Most Capable and Courageous Man’s prophecy in Daniel. Therein, the Beast evolved from Babylon to Persia to Greece, and then to Rome where it became the Roman Catholic Church. And that final transition has Sha’uwl’s fingerprints all over it.

Yahowah's next insight is breathtaking. God correctly assessed the essence of Paul's replacement theology. Sha'uwl did not only replace the Towrah with "but I say," Yisra'el with Gowym, and Dowd with Iesou Christus, he replaced Yahowah with himself. The reason God is misrepresented and misquoted, and that Paul speaks for his god. And to succeed with this illusion, Sha'uwl had to create a mythological savior by modeling his Iesou Christo after Dionysus and then robbing Dowd for credibility.

**"How does he succeed with a caricature** (*mah ya'al pesel* – what is the benefit of worshipping his false representation of God, in what way is his religious deity worthwhile, and how can one profit with a created image (hifil perfect))?

**Indeed** (*ky*), **he has fabricated his false god** (*pasal huw'* – he has constructed the object of worship), **devising, preparing, and promoting him** (*yatsar huw'* – fashioning and forming him, creating and ordaining him (qal perfect)) **by concealing the association with the representation of the pagan god** (*masekah* – by forming an alliance which covers over and veils the connotation with the false god, hiding and covering up the true identity of the idolatrous image (qal perfect)) **and by becoming a source of lies, making it all untrue, a vain and deceitful sham** (*wayaharah sheqer* – as well as by tossing out deceptive instructions and misleading directions with mistaken and useless guidance for no reason or benefit, teaching falsehoods (hifil participle)).

**Thereby** (*ky*), **he adds credence to and encourages reliance upon** (*batach* – he makes credible and believable, even preferable that which causes believers to stumble and the unsuspecting to fall as a result of their penchant and fondness for trusting and depending upon) **the one who created the construct of himself** (*yatsar yetser 'al huw'* – the one who was motivated to devise, plan, prepare, and form such idolatrous thoughts and inclinations based upon



himself and his desires by fashioning himself into someone to be venerated and worshiped (qal participle)).

**For he, himself, performs to make** (*'al huw' 'asah* – he personally acts and engages to fabricate and profit from) **worthless gods who do not speak** (*'elyl 'ilem* – references to imagined and ineffectual religious deities to worship who are silent, speechless, mute, and dumb).” (*Chabaquwq* / Embrace This / Habakkuk 2:18)

There is another discrepancy here between the Dead Sea Scrolls and the Masoretic Text worth noting. Rather than saying “fashioning him by offering a veiled form of a pagan god” and “by teaching lies,” the Qumran scrolls read: “by making a deceptive appearance,” which is an “invalid manifestation or representation.” Either way, Paul’s god, the Christian god, is not only a fake, he was conceived by Paul. And as inflammatory as that may sound, it’s not my opinion but, instead, God’s assessment.

For anyone protesting that this could not be the case since the “Gospels” precede Paul’s letters in the Bible, that is an argument conceived in ignorance. All 14 of Paul’s letters were written and distributed before any of the “Gospels” were written. And even then, Paul admits to using Mark in this way. Luke was Paul’s propagandist, and he also compiled Acts. Further, Matthew was plagiarized two generations thereafter by parroting the myths contained in Mark and Luke while misrepresenting himself as “Disciple.” And that would leave only “John,” which contains very little biographical information. And while its authorship is also highly questionable, it was not composed until well after the Temple was destroyed by the Romans in 70 CE. Then there was the heavy-handed editing and augmenting by the Roman Catholic Church, beginning around 300 CE, such that the text was crafted to suit their lust for power, wealth, and control.

Like it or not, since nothing written by the fabricated god and caricature Iesou exists, *Sha'awl* | Paul is the author and inspiration behind the Christian New Testament. He is to blame for the anti-Semitic cult that would haunt God's people and the world. Even in "Peter," should he have been more real than "John the Baptist," he was condemned and then conscripted to serve Paul's agenda.

Considering all Yahowah has foretold to denounce and damn *Sha'awl* in *Chabaquwq* / Embrace This / Habakkuk 2:18, warning His people because God knew what Christianity would do to them, this may be the most jarring. It means that Iesou Christou | Jesus Christ is a false god – a deity conceived and promoted by *Sha'awl* | Paul. The story of Jesus is a created caricature, fabricated and devised by a man promoting a deceitful sham. And it was all done for one reason – for Paul.

*Sha'awl* made up the entire story, including the encounter on the road to Damascus, going to Arabia to be trained, being appointed an Apostle by God, speaking to and for "Jesus," and being granted authority over everyone. It was all a lie: salvation by faith, the gospel of grace, the resurrection, the notion that Jews conspired to kill God, replacement theology, and a new testament. All fabricated by the Plague of Death.

That is a stunning indictment because it serves as God's affidavit against the principal author and inspiration behind the Christian religion. This is a statement of fact, a stark reality, so the only question is how people are going to process what Yahowah has just revealed?

Recognizing the religious do not know or respect Yahowah or His prophetic testimony, most will ignore God's pronouncement. Then they will slander me as if by using an ad hominem response, two wrongs will make them right. So, shoot the messenger if you dare try, and retreat to your favorite con artist and his false god if that is

your preference, but know that you have been warned that Christianity was a deliberate hoax. Jesus never existed and he most certainly was not God. There was no Christ. God did not die. Paul was not an Apostle. And the Christian New Testament is invalid – and, worse, Satanic.

There are a number of additional insights in this statement, all of which point to Sha’uwl. First, God is asking us to “*mah* – question” what Sha’uwl is proposing, knowing that if we are informed and rational, we will reject the man whose name, Sha’uwl, means to question.

Second, Sha’uwl created a “*pesel* – caricature” that was inconsistent with reality. Paul’s “Iesou” was not only a human “*pasal* – construct,” he was contrived to “*masekah* – conceal the association with a pagan god,” in this case, the beloved god of the Greeks, Dionysus. Therefore, his “Christou” was “*yatsar* – devised” to “*masekah* – misrepresent the true identity” of the Pauline construct. He would even “*masekah* – cover up the connection with his own ambitions and persona, hiding the fact” that Iesou Christo “represents” Sha’uwl, right down to his character and purpose.

Third, each time the Pauline “caricature” is presented, we find the third-person masculine singular suffix. His false god is, therefore, devised in the image of a man. And there is only one of “him” in the condemning prophecy.

Fourth, since “*yarah* – the source of teaching, instruction, direction and guidance” is the verb upon which the title, *Towrah*, is based, we find Sha’uwl promoting his own variation of God’s Instruction, one which is “*sheqer* – deceptive, misleading, mistaken, and useless.” It’s the combo platter from hell: a false god with a false teacher.

Fifth, the full implications of *batach* are especially Pauline. It reveals that Sha’uwl’s deceptive guidance regarding the caricature he devised “*batach* – would cause the unsuspecting and naïve to stumble and fall.” They

would be beguiled into “*batach* – believing that they could trust and rely upon” the self-proclaimed apostle of the god who said he could not lie. Paul actually usurped the infused credibility he gave his false god to convince believers that he was credible.

And this leads us to the combination of *yatsar yetser* following *batach*, which is translated as “**the one who created the construct of himself.**” Further amplified, *yatsar yetser ‘al huw’* conveys “the one who was motivated to devise, plan, prepare, and form idolatrous thoughts and inclinations based upon himself and his desires by fashioning himself into someone to be venerated and worshiped.” That is really bad.

God’s statement is saying that Sha’uwl’s false characterization was created to make Sha’uwl appear laudable, worthy of veneration and worship, not Yahowah. His phony construct was devised because Sha’uwl wanted readers to believe him, not Dowd.

And let’s be clear: the way this is worded, Yahowah is accusing *Sha’uwl* | Paul of creating a god in his image such that the false god and false messenger would be esteemed and deified. And what makes this especially revolting is that there is very little distinction between Sha’uwl and Satan.

This then draws us back to Paul’s admission that Satan possessed him to control his ego. The Adversary wanted to be the Christian god and have Sha’uwl serve as his apostle. However, Sha’uwl wanted to have their roles reversed. Turns out, the Devil and his Advocate didn’t play nicely together because they both wanted full credit and top billing. This charade is played out in Ezekiel, with the false prophet modeling the Adversary. It is the same situation that we find in the Quran, with Muhammad being indistinguishable from Allah.

Lastly, *'elyl 'ilem* brilliantly depicts the outcome of this fight for supremacy. *Sha'uwł's* gods, both father and son, were impotent, unable to save, their testimony ranging from irrelevant to irritating. There isn't a single word accurately conveyed from either of them. This is actually unique in that even the gods of mythology have speaking roles in their celestial dramas – but not Paul's.

Therefore, one or both of two options is possible. Paul, knowing that his old and new, father and son, gods were contrived, pulled their strings and spoke for them in the fashion of a ventriloquist with a dummy. Either that, or there was no distinction between Paul and the Lord of Christianity.

If this is all too much to process, then please consider reading the five volumes of *Twistianity*. Everything you have just read in support of Yahowah's condemning evaluation of *Sha'uwł* | Paul is systematically laid out and developed, including the history and sorry state of the text underlying the New Testament.

Yahowah spoke to us so that we might know that He does not appreciate it when con men like Paul lead people away from Him. He wants us to know that He does not want to be worshiped. He never once asks us to pray to Him, preferring that we listen instead. Paul not only wanted to be venerated, he told believers to pray without ceasing.

If you like the idea of a dumb god, might you also want to venerate a dead god on a stick, too? After all, nothing impresses Yahowah more than people praying to and worshiping the gods they have made. Or not...

**“Woe to the one who says (*howy 'amar* – this is a warning to anyone who states) **while approaching something wooden** (*la ha 'ets* – approaching the timber, wooden planks, or tree, serving as a reference to the Christian cross), **‘I want you to act alive and choose to do something** (*quwts* – I do not want you to be an**

inanimate object, so choose to become alive again instead of dead, going from inactive to active (hifil imperative paragogic cohortative second-person masculine – the speaker wants the wood to be animated, and anthropomorphic, choosing to act alive, doing so enthusiastically and demonstrably),’ **and to a dumb, silent, and lifeless rock** (*la ‘eben duwmam* – an inanimate stone idol or unresponsive stone building), **‘Wake up, be alert, and rise up** (*‘uwr* – awake and gloat).’ **Can either guide or teach** (*huw’ yarah* – can they instruct or educate)?

**Look** (*hineh* – notice), **it** (*huw’*) **has been seized and overlaid** (*taphas* – has been grasped hold of and held as an object signifying victory, dealt with and manipulated such that it wields considerable influence when adorned and covered (qal passive – having this actually done to it)) **with gold** (*zahab*) **and silver, becoming extremely desirable** (*wa keseph* – gilded in silver so as to be yearned for), **but completely devoid of** (*wa kol ‘ayn*) **the Spirit** (*ruwach*) **in its midst** (*ba qereb huw’* – associated with it so as to animate its existence).” (*Chabaquwq* / Embrace This / Habakkuk 2:19)

*Sha’uwl* | Paul repeatedly stated that there was the power of salvation in the cross, that it was the means to be “*quwts* – awakened from the dead.” The wooden cross not only became the symbol of his religion, but it also became an object of worship. And this is over God’s objection. I dare say that there is nothing more offensive to Yahowah than to see billions of people bowing to the image of a tortured and dead god nailed to a stick.

Paul would even equate “sleep” with death and spoke of those who were “sleeping” being “aroused abruptly and then rising” to meet Iesou. This statement is, therefore, an allusion to Paul’s fixation on the wooden cross from which he promotes bodily resurrection from the dead.

The single most important citation in the Christian New Testament, indeed, the one upon which the entire myth was built, appears but once, and even then it was contrived and falsely attributed to their Iesou Christos by Eusebius and the Roman Catholic Church two centuries thereafter. It is the claim that, in conjunction with equating Peter to Satan, the keys to heaven were given to the Rock because he believed that Iesou was the Christos and Son of God. And so now we find Yahowah mocking this absurd notion.

We have come a long way in a short time. Yahowah has had a lot to say about Paul and Christianity – all bad – so let's review it before we move on.

**“Why not immediately, right now, even if only for a short period of time (*ha lo' peta'*), rise up and take a stand, accomplishing something worthwhile (*quwm*), because (*wa*) he is loading himself down (*ta'an*) with (*'eth*) dark, wicked, and obscuring (*'aphelah*) mud, dirt to be swept away (*tyt*)?”**

**Your oppressors, those controlling you financially and who are collecting money from you (*nashak 'atah*) will be alerted (*wa yaqats*) such that they are concerned and will react to you (*zuwa' 'atah*). Otherwise (*wa*) you will be (*hayah*) persecuted and robbed by them (*la mashisah la hem*). (*Chabaquwq* 2:7)**

**Then (*ky*), you (*'atah*) will be plundered, impoverished, and preyed upon (*shalal*) by an enormous number (*rab*) of Gentiles (*gowym*). They will seize, harass, and disparage you (*shalal 'atah*), confiscating most of the wealth, taking everything of value, from the remaining (*yether*) people (*'am*), as a result of (*min*) the bloodlust (*dam*) of humankind (*'adam*), with (*wa*) the violent and cruel destructive forces terrorizing (*chamas*) the Land (*'erets*), Yah's city**

(*qiryah*), and all (*wa kol*) who dwell in her (*yashab ba hy*). (*Chabaquwq* 2:8)

**This is a warning (*howy*) to one who covets ill-gotten gain and would do anything to take advantage, promoting that which is dishonest while performing (*batsa' batsa'*) evil, advancing that which is undesirable and counterproductive in cahoots with his unprincipled colleagues (*ra'*) on behalf of his clan and his covenant (*la beyth huw'*), to position (*la sym*) his construct (*qen huw'*) in the heights of heaven (*ba ha marowm*), snatching it away from (*la natsal min*) the reach (*kaph*) of the unfortunate adversarial brethren (*ra'*). (*Chabaquwq* 2:9)**

**You have deliberately decided upon and conspired at the advice of another to devise and promote an ignominious plot to confuse by substituting, seeking to replace (*ya'ats bosheth*), those who approach your house (*la beyth 'atah*) by scraping away, cutting off, and destroying, devastating by ending the existence of (*qatsah*) the preponderance of the family of related individuals along with many other people (*'am rab*).**

**And so (*wa*), you have forfeited, bearing the loss by misleading, thereby impugning and surrendering (*chata'*) your soul (*nepesh 'atah*). (*Chabaquwq* 2:10)**

**Indeed (*ky*), the building stone, cornerstone, and stone tablet (*'eben*) from (*min*) the wall supporting the house (*qyr*) will cry out, issuing a proclamation (*za'aq*). And (*wa*) the infrastructure of connecting rafters and beams (*kaphys*) of (*min*) timber (*'ets*) will answer and respond to this (*'anah hy*). (*Chabaquwq* 2:11)**

**Woe to (*howy*) the one who establishes (*banah*) a population of provoked individuals and a shrine to agitation and incitement (*'iy*) in blood (*ba dam*).**



**He fashions and forms (*wa kuwn*) a populated institution for meeting and preaching (*qiryah*) based upon that which is perverted and incorrect, invalid and unjust (*ba 'awlah*). (*Chabaquwq* 2:12)**

**Why not pay attention (*ha lo' hineh*) to that which is from (*min 'eth*) Yahowah (*YaHoWaH*) of the spiritual implements (*tsaba*)?**

**But instead (*wa*), the people (*'am*) expend their energy and grow weary (*yaga*') amidst a profuse conglomeration (*ba day*) of worthless trifling (*'esh*).**

**Those united under an antiquated system (*wa la'om*), exhaust and destroy themselves (*ya'eph*) into excessive emptiness and extravagant delusions (*ba day ryq*). (*Chabaquwq* 2:13)**

**Indeed (*ky*), She will edify and completely satisfy (*male*') the Land (*ha 'erets*) with the knowledge (*la yada*') of Yahowah's (*Yahowah*) significance, glorious presence, and abundant value (*'eth kabowd*) – similar to the way water (*ka ha maym*) is a cover (*kasah*) upon the sea (*'al yam*). (*Chabaquwq* 2:14)**

**Woe to (*howy*) the one who pours out evil, causing his miserable companions and disagreeable fellow citizens to drink that which is toxic (*shaqah ra' huw*'), gathering and joining them together in a religious and political association (*saphach*) of your debilitating antagonism, paralyzing perversions, and crippling venom (*chemah 'atah*).**

**And much more than this (*wa 'aph*), providing intoxicants to the point of incapacitation (*shakar*) for the express purpose of (*la ma'an*) gazing upon while demonstrating a preference for (*nabat 'al*) their genitals (*ma'aowr hem*). (*Chabaquwq* 2:15)**

**You will get your fill of (*saba* ' ) shame and infamy, insults befitting such a lowly individual (*qalown*), instead of (*min*) honor and glory (*kabowd*).**

**You choose to be inebriated in addition to intoxicating others (*shathah gam 'atah*). What's more (*wa*), you want them to be unacceptable, even to expose themselves, because of your disdain for circumcision (*'arel*), encompassing them from all angles with circular reasoning (*sabab*).**

**Upon you is (*'al 'atah*) the binding cup (*kows*) of Yahowah's (*Yahowah*) right hand (*yamyn*). Therefore (*wa*), public humiliation and an ignominious reputation as a result of being dishonorable and disgraceful (*qyqalown*) will be your reward (*'al kabowd 'atah*). (*Chabaquwq* 2:16)**

**Indeed, and by contrast (*ky* – this is reassuring because), He has chosen to constantly keep you covered and continually protected (*kasah 'atah*) from this grievous injustice and blatant wrongdoing in opposition to (*chamas*) that which purifies (*labanown*).**

**And as for (*wa*) the destructive and demonic influence of the Devil, who is seeking to be worshiped as God (*shed / shod*), He will shatter and separate (*chathath hem*) the beasts (*bahemah*) because of (*min*) the blood (*dam*) of humankind (*'adam*), and also (*wa*) this grievous injustice against and blatant wrongdoing in opposition to (*chamas*) the Land (*'erets -*), Yah's city (*qiryah*), and all (*wa kol*) of her inhabitants (*ba yashab*). (*Chabaquwq* 2:17)**

**How does he succeed with a caricature and what is the benefit of worshipping a false god (*mah ya'al pesel*)? Indeed (*ky*), he has fabricated his false god (*pasal huw'*), devising, preparing, and promoting him (*yatsar huw'*) by concealing the association with the representation of the pagan god (*masekah*) and by becoming a source of**

lies, making it all untrue, a vain and deceitful sham (*wa yarah sheqer*).

Thereby (*ky*), he adds credence to and encourages reliance upon (*batach*) the one who created the construct of himself (*yatsar yetser 'al huw'*). For he, himself, performs to make (*'al huw' 'asah*) worthless gods who do not speak (*'elyl 'ilem*). (*Chabaquwq* 2:18)

Woe to the one who says (*howy 'amar*) while approaching something wooden (*la ha 'ets*), 'I want you to act alive and choose to do something (*quwts*),' and to a dumb, silent, and lifeless rock (*la 'eben duwmam*), 'Wake up, be alert, and rise up (*'uwr – awake and gloat*).' Can either guide or teach (*huw' yarah*)? Look (*hineh*), it (*huw'*) has been seized and overlaid (*taphas*) with gold (*zahab*) and silver, becoming extremely valuable and desirable (*wa keseph*), but completely devoid of (*wa kol 'ayn*) the Spirit (*ruwach*) in its midst (*ba qereb huw'*)." (*Chabaquwq* / Embrace This / Habakkuk 2:19)



If I may add my two shekels at this juncture. I am grateful to Yahowah for His commitment to keeping us out of harm's way by keeping us properly informed. With this prophecy, there was never any excuse for Christianity. God negated the credibility of the faith, its creator, his spirit, their rhetoric, and their cross 666 years before the religion was thrust upon the world.

As a rebuke to prayer generally, and to Paul's moronic notion to do so without ceasing, specifically, we find God requesting...

"All the while (*wa*) Yahowah (𐤆𐤏𐤏𐤃𐤁 – a transliteration of *YaHoWaH* as instructed in His *towrah* –

teaching regarding His *hayah* – existence) **is in His Set-Apart** (*ba qodesh huw'*) **Residence** (*heykal* – palatial home; from *yakol* – enabling and prevailing, overcoming and enduring, powerful and everlasting). **Be silent and stop speaking** (*has* – hush, hold your tongue, and be quiet) **before His appearance** (*min paneh huw'* – before His physical manifestation) **throughout the Earth** (*kol ha 'erets* – everywhere within the Land).” (*Chabaquwq* / Embrace This / Habakkuk 2:20)

Humankind has done more talking than listening, more contriving than observing. It is the bane of Judaism. So Yahowah is recommending that we defy Paul and his fellow rabbis by being quiet and hearing what God has to say. His return with His Son is near, and we have a lot to learn in a short period of time.

What follows is a wonderful affirmation of what Yahowah has done for us, of His reliability, and of His willingness to personally and mercifully engage so that we might live. But to understand any of this, we have to stop talking and start listening...

**“This is a desire to be set apart, separated** (*taphilah* – this is an earnest petition to be uncommon and thus neither religious nor political; from *palah* – to be separate and distinct) **from erring and going astray, as well as from the ensuing madness** (*'al shigayown* – concerning the consequence of ignorance and intoxication, of the foolish being led away into madness and insanity; from *shagah* – to go astray, to err, to mislead and to inebriate by way of ignorance, leading to insanity, and *own* – that which pertains to the preceding), **through** (*la* – concerning) **Chabaquwq | Embrace This** (*Chabaquwq* – grasp hold of this), **the prophet** (*ha naby'* – the one who speaks for God regarding the past, present, or future). (*Chabaquwq* 3:1)

**‘Yahowah** (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* –

instructions regarding His *hayah* – existence), **I have listened to the entirety of** (*shama*’ – I have literally heard during this period of time (qal perfect)) **Your announced message** (*shema*’ *atah* – the testimony You have reported to be recited and thus heard).

**I respect and revere** (*yare*’ – I am in awe and inspired by) **Your work** (*po’al* *atah* – what You have done and the energy You have expended to accomplish so much), **Yahowah** (*Yahowah* – a transliteration of יהוה, our *’elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence), **throughout the years** (*ba qereb shanahym*), **choosing to renew and restore life** (*chayah huw*’ – with the desire to nurture and preserve life, causing life to flourish and grow (piel imperative)) **in the midst of those years** (*ba qereb shanahym*).

**Love, mercy, and compassion** (*racham* – affection, the desire for an endearing relationship, and genuine concern and devotion (qal imperfect)) **You make known** (*yada*’ – You reveal and acknowledge (hifil imperfect)) **so that it is remembered** (*zakar* – it is recalled, recognized, and invoked (qal imperfect)) **in turmoil** (*ba rogez* – in time of hardship and trouble, of anxiety and agitation (qal imperfect)). (*Chabaquwq* / Embrace This / Habakkuk 3:2)

What Chabaquwq had witnessed was not only the worst thing he had ever seen, it was the low point in human history. He was exasperated and wanted Yahowah to intervene. Who could blame him?

He had listened to all Yahowah had to say and then to Paul, and he was flabbergasted that so many were choosing to die at the hands of this charlatan. His choice was to live, to have his life restored, and it is what he wanted for us as well. This was, after all, Yahowah’s will for our lives.

God has grown weary of reprimanding and chastising His people for being so absurdly religious. He wanted to love them and be merciful toward them, but they were

thwarting His intent. So, all that was left was to hope that, in the midst of the Time of Ya'aqob's Troubles, life would get sufficiently challenging such that a remnant of His people would turn to Him – remembering the God of their fathers.

A clear and comprehensive, consistent and cohesive, explanation of what Yahowah is offering and expecting in return has been available to us for the better part of 3,500 years. Man's reluctance to capitalize upon His mercy by observing His guidance is inexcusable and befuddling.

**“God** (*elowah*) **will arrive** (*bow*' – will return, entering the scene (qal imperfect)) **min Tyaman | from the South, with the Right Hand, and for the Right** (*min tyaman* – from a southern direction, at the right side, and for those who choose right, from the direction of *Choreb* and the *Towrah*; from *yaman* – right), **and** (*wa*) **the Set-Apart One** (*qodesh*) **from Mount** (*min har*) **Pa'ran | to Adorn and Illuminate** (*Pa'ran* – where one is glorified, the route of the Exodus; from *pa'ar* – to beautify and adorn; denoting the route of the Exodus and the mountain upon which the *Towrah* was revealed). **Pause a moment to weigh the uplifting implications** (*selah*).

**He adorns** (*kasah* – He covers and clothes) **the spiritual realm** (*shamaym* – the heavens) **in His splendor and majesty** (*howd huw'* – with His empowering presence and glorious countenance, His vitality, efficacy, and authority).

**And** (*wa*) **with His loving and marvelous deeds** (*tahilah huw'* – with His shining brilliance and commendable nature, His adoration and manifestation of awe-inspiring power), **She fills and satisfies** (*male'* – She abundantly furnishes and completes (qal perfect)) **the Land** (*ha 'erets* – the Earth and material realm).” (*Chabaquwq* / Embrace This / Habakkuk 3:3)

We find *selah* | an accentuating pause and uplifting opportunity to weigh the significance of something throughout Dowd's *Mizmowr* | Psalms. Rather than read past something of significance and thereby failing to discern a pertinent insight, the returning King, Messiah, Savior, and Son of God encourages us to think about what he has written so that we might appreciate the implications of his fulfillment of the Miqra'ey. So here we find Chabaquwq modeling that same approach and, perhaps, even identifying the same person, Dowd as the Right Hand of God.

As we ponder why Yahowah is arriving *min tyaman* | from the south, with the right hand, and for those who are right, and then contemplate what *tyaman* has to do with *Pa'ran*, a map and some history are helpful. Since we know that Yahowah is returning to Yaruwshalaim, if He arrives there *min tyaman* | from the south, He will be coming from Mount Choreb where the Towrah was given to the Children of Yisra'el. Choreb is due south of Jerusalem.

As for *Har Pa'ran*, it serves as a poetic and descriptive name for Choreb. Rather than the attributes of *choreb*, which are cutting and desolate, we have *pa'ran* | to adorn and illuminate, to beautify and glorify. Moreover, it is likely that all 18 encampments during the *Yatsa'* | Exodus were in *Pa'ran* | Paran.

This is, therefore, Chabaquwq's way of saying that Sha'uwl was wrong. The Towrah was not replaced. Instead, Yahowah is returning with it and is completing the *Yatsa'* | Exodus. He is coming with His Right Hand, His Son, Dowd, to adorn and enlighten those who are right with His *Towrah* | Guidance.

Yahowah is returning to His people from the place He last walked with them, to the place He gave them His Guidance and Teaching. It is where those who seek Him go to find Him today. And it is a very long way from

Damascus, so far, in fact, that the road to Damascus leads in the wrong direction and, thus, away from God.

The Land the Set-Apart Spirit of Yahowah abundantly furnishes and fulfills, completes and satisfies, is Yisra'el. It is not Greece or Rome, neither Europe nor America.

Yahowah's Towrah, like the Set-Apart Spirit, is feminine, necessitating the pronoun "She." It is in this way that Yahowah's Spirit supplies God's love, reveals His glory, adorns us in a Garment of Light, fills our needs, and completely satisfies. It is through the Towrah that we walk away from men like Paul so that we can meet with God.

The Set-Apart Spirit in conjunction with the Towrah serves to enlighten us...

**“And also (*wa*) the knowledge and enlightenment (*nagah* – the brilliance and radiance, the beautiful appearance, the gleaming and shining splendor), consistent with (*ka*) the Light (*ha 'owr*) will exist as (*hayah* – She was, is, and always will be (qal imperfect)) dazzling and vivid shining rays of illumination (*qeren* – the radiant brilliance and the strength symbolized by the ram's horn from the source on the summit of the mount) from His hand and influence (*min yad huw'*) to approach Him (*la huw'*).**

**Although there, at that place (*wa shem*), His power and force (*'oz huw'* – His energy and might) were concealed and veiled (*chebyown* – were enveloped and covered).” (*Chabaquwq* / Embrace This / Habakkuk 3:4)**

It's good that we paused to reflect upon *Tyaman* and *Pa'ran*, because now we understand the reference to the full extent of God's power being concealed on Choreb and while in *Pa'ran*. By contrast, however, when He returns, He will not be veiling His power because all who remain will be adorned in the Set-Apart Spirit's Garment of Light.



God's children will be prepared to live in their Father's presence.

It is all ours for the asking: knowledge and enlightenment, the brilliance of Yahowah's Light, His power and authority, being reinforced and strengthened, enveloped in love, cherished and adored, all while being kept out of harm's way. It is a lot to give up just to believe Paul or the rabbis who trained him.

This has been an amazing and enlightening voyage through Yahowah's prophetic witness. God answered every important question we should have been asking about Sha'uwl. His perspective on Paul matters – and His verdict is conclusive, irrefutable, and damning.

This summation of Yahowah's public rebuke of *Sha'uwl* | Paul is among the most important prophecies ever recorded. Recognizing that it was in Howsha' that we were directed to Chabaquwq to consider what is said of Sha'uwl, let's review once again what Yahowah wanted His people to know...

**“Away from the control, power, and influence (*min yad*) of Sha'uwl (*Sha'uwl*), I have chosen to ransom and redeem them, reacquiring them (*padah hem*).**

**So, Plague of Death (*maweth*), where ('*ehy*) is the widespread pandemic you caused with your empty words and the sting of your controlling goads (*deber 'atah*)? Plague of death (*maweth*), where ('*ehy*) is your fatal contagion – your ruinous influence (*qeteb 'atah*)?**

**With Sha'uwl (*Sha'uwl*), the capacity for compassion and contrition, the ability to relent and show remorse, even regret (*nocham*), is nonexistent (*sathar*) from My perspective (*min 'ayn 'any*). (*Howsha'* 13:14)**

**It is true (*ky*), this son of his brothers (*huw' ben 'ach huw'*) will run swiftly, thrive with bull, produce asses,**

and be licentious (*para*). Then the foretold confrontational encounter (*qadym*) with the Spirit (*ruwach*) of Yahowah (*YaHoWaH*) will come (*bow*).

As a result of (*min*) questioning the word (*midbar*), his perversions will be esteemed, but he will lack integrity (*'alah / 'olah*) and will be denounced when it is shown that what he did was wrong (*wa bowsh*).

His destructive source (*maqowr huw*) will eventually be constrained (*wa charab*). His perceptions (*ma 'ayn huw*) will be exposed and stripped away (*huw' shasah*), including his treasury (*'owtsar huw*) of everything (*kol kaly*) perceived as worthwhile and desirable (*chemdah*).” (*Howsha* / Hosea 13:15)

This brought us to...

“This is the prophetic pronouncement and published prophecy (*ha masa*) which, for the benefit of the relationship (*'asher*), was witnessed and received as a revelation (*chazah*) by *Chabaquwq* | Embrace This (*Chabaquwq*), the prophet (*ha naby*). (*Chabaquwq* 1:1)

For how long and to what extent (*'ad 'an*), Yahowah (*YaHoWaH*), should I plead for someone to respond in a beneficial way to this desperate and dangerous situation (*shawa*) because (*wa*) You are not listening (*lo' shama*) to my anguished appeal and emotional outcry (*za'aq*)?

Against You (*'el 'atah*) there is a devastating plot comprised of cruel lies, ruthlessly plundering the people without moral restraint using injurious language (*chamas*). As a result (*wa*), You must withhold salvation (*lo' yasha*). (*Chabaquwq* 1:2)

For what reason (*la mah*) are You having me witness (*ra'ah 'any*) this grotesque corruption and deliberate fraud, this vain and morally objectionable behavior comprised of false testimony that is being

**intentionally perpetrated ('awen) which You consider (nabat) vexing and troublesome ('amal)?**

**A demonic spirit seeking to be worshiped as God who is exceedingly malicious, destructive, oppressive, and confiscatory (wa shod / shed), (wa) a devastating and misleading plot advanced through injurious statements and wanton plundering (chamas), is conspicuously before me, publicly conveying this contrarian message (la neged / nagad 'any).**

**He is and will continue to be (wa hayah) argumentative and contentious, quarrelsome and insulting, conveying a conflicting perception regarding the proper standard (ryb). He brings forth and continuously advocates (nasa') dissension, discord, and divisiveness (wa madowm). (Chabaquwq 1:3)**

**Therefore, in this manner ('al ken), the Towrah | Teaching and Guidance (Towrah) is incapacitated. Its instructions are invalidated and ineffective, being nullified and paralyzed (puwg). As a result (wa), the truthful and everlasting, eminent and permanent (la netsah) means to vindicate by justly resolving disputes (mishpat) will not be brought forth, publicly or openly disseminated, nor broadly extended (wa lo' yatsa').**

**Instead (ky), religious corruption will become invasive and injustice will encompass (rasha' kathar) the means to be right and become innocent ('eth ha tsadyq).**

**For this reason, that which ('al ken) he brings forth and disseminates (yatsa') perverts, distorts, corrupts, and convolutes, twisting and misrepresenting ('aqal) the way to make informed and rational decisions regarding vindication (mishpat). (Chabaquwq 1:4)**

**You can consistently witness this (ra'ah) among the Gentiles (ba ha gowym) should you choose to be observant (wa nabat). And you can avoid being**

**adversely influenced and dumbfounded by remaining free of societal influences and by responding negatively to such idiocy (*wa tamah*), contemplating how something so stunningly stupid is considered plausible (*tamah*).**

**Indeed, it is true that (*ky*) a considerable undertaking will transpire, a plot will be devised and implemented which results in controlling a vast accumulation of people and acquiring enormous wealth (*po'al pa'al*). You should determine this to be inaccurate and invalid (*lo' aman*) in your days (*ba yowmym 'atem*), especially when it is properly assessed and a written record is presented in books, whereby he is held accountable (*ky saphar*). (*Chabaquwq* 1:5)**

**For this reason, pay attention to Me (*ky hineh 'any*), arise and take a firm stand (*quwm*) against (*'eth*) the Chaldeans, a.k.a., the influence of Babylon (*ha Kasdym*). This gentile nation (*gowy*) is as impetuous and impulsive as it is pungent and poisonous (*mar wa ha mahar*).**

**Walking (*ha halak*) through the breadth of the region (*la merchab 'erets*), there is the seizure and dispossessing (*la yarash*) of the tabernacle and dwelling places that are not his (*mishkan lo' la huw*'). (*Chabaquwq* 1:6)**

**Invoking fear through intimidation and terrorism (*'ayom wa yare'*), he is out for himself (*huw' min huw'*). He has broadly disseminated, spreading far and wide (*yatsa'*) *mishpat huw'* | his judgment and thinking, his approach and assessments (*mishpat huw'*), along with his self-adulation, particularly his position on the removal of guilt, forgiveness, and acceptance in the relationship (*wa sa'eth huw'*). (*Chabaquwq* 1:7)**

**The dregs from the scummy remainder of the leopard (*min namer*) will be despised and held in**

**contempt, humbled and diminished at this time** (*wa qalal*). **His swift airborne weaponry** (*suws huw'*) **will be as fierce and menacing as a wolf** (*wa chadad min za'ed*) **when the sun sets** (*'ereb*).

**Their randomly dispersed and widely scattered** (*puwsh*) **mobile war machines and his accompanying soldiers** (*parash huw' wa parash huw'*) **will come from afar in the future** (*min rachowq bow'*) **flying through the air, even hovering** (*'uwph*), **like** (*ka*) **birds of prey** (*neshar*), **quickly swooping down and ready** (*chuwsh*) **to consume and destroy** (*la 'akal*). (*Chabaquwq* 1:8)

**He will come** (*bow'*) **and be totally wrong as well as completely without restraint, harsh in demeanor, malicious in rhetoric, and especially cruel** (*kol huw' la chamas*). **Simultaneously, everyone's attention will be directed eastward as their appearance will be from the sunrise** (*magamah paneh hem qadym*). **And he will gather** (*'asaph*) **captives** (*sheby*) **like the sand** (*ka ha chowl*). (*Chabaquwq* 1:9)

**And he, along with the rulers** (*wa huw' ba ha melek*) **will mock and ridicule those they disdain, making fun of those they enjoy disparaging** (*qalas*). **Those who govern and are empowered** (*rozen*) **are haughty and egocentric** (*mischaq*) **because of him** (*la huw'*). **He, at everything** (*huw' la kol*) **which defends and fortifies, and should have remained off limits** (*mibtsar*), **laughs in amusement and is entertained** (*tsachaq*).

**He piles up a massive amount** (*wa tsabar*) **of dust and debris from which there is a proliferation of materialistic progeny** (*'aphar*), **and he seizes and controls them** (*wa lakad hy'*). (*Chabaquwq* 1:10)

**Then at that time** (*'az*), **he will hasten to change, actually going with a completely different** (*chalaph*) **spirit** (*ruwach*). **And he will arrogantly travel throughout, intoxicating and alienating** (*wa 'abar*). **He**

will be wrong, incur guilt, and will suffer the punishment he deserves (*wa 'asham*) for (*zuw*) his claim to have been authorized by his god, along with his vigorous support of and his justification for his deity (*koach huw' la 'elowah huw'*). (*Chabaquwq* 1:11)

**Yahowah** (*YaHoWaH*), my God (*'elohym 'any*), my Set-Apart One (*qodesh 'any*), are You not eternal, and thus everlasting and unlimited throughout time (*ha lo' 'atah min qedem*)? We will not die (*lo' muwth*).

**Yahowah** (*Yahowah*), as a way to make an informed and rational decision regarding guilt or innocence (*la mishpat*), You have appointed regarding this (*sym huw'*), a Crag (*wa tsuwr*) to accuse, rebuke, and chastise (*yakach*) with You, after having laid the foundation, assigned this to him and then You instructed him (*yasad huw'*). (*Chabaquwq* 1:12)

Too flawless, uncluttered, and pure (*tahowr*) are eyes to witness (*'ayn min ra'ah*) the miserable, malignant, and malevolent wickedness of religion (*ra'*). You cannot endure or prevail when (*lo' yakol*) looking upon or responding to (*wa nabat*) such a perverse and grievous undertaking (*'el 'amal*).

For what reason would (*la mah*) You look at or consider (*nabat*) the treacherous betrayal of an offensive and deceitful trickster and traitor (*bagad*)?

Therefore, You will enable an implement to write against the plot, while remaining otherwise silent and unresponsive, taking no other action for a prolonged period (*charash*) in opposition to the contradictory and thoroughly confusing religion, the incomprehensible and deceptive wickedness, this confounding and befuddling communication which will have been spread, embraced, accepted, and swallowed (*ba bala' rasha'*) who is far more accurate and righteous than

**him, who is correct instead of him** (*tsadyq min huw'*).  
(*Chabaquwq* 1:13)

**Therefore, You engage with** (*wa 'asah*) **humankind** (*'adam*) **in a manner which could be compared to** (*ka*) **the fish** (*dag*) **of the sea** (*ha yam*), **similar to** (*ka*) **creatures which move freely about** (*remes*) **without rules to govern them or anyone seeking to control them** (*lo' mashal ba huw'*). (*Chabaquwq* 1:14)

**In everything associated with him** (*kol huw' ba*), **he dangles a lure and hook to entice the unsuspecting** (*chakah 'alah*). **When** (*wa*) **he catches them, he drags them away** (*garar huw'*) **in his dedicated trap** (*ba cherem huw'*). **And he gathers them together and removes them** (*wa 'asaph hem*) **in his dragnets by kindling his victims' yearnings, while himself, mentally and emotionally dysregulated** (*ba mikmereth huw'*). **Therefore, concerning this** (*'al ken*), **he acts as if he is elated, intoxicated as he is with himself** (*samach*), **glad and gay, shrieking and shouting over this outcome** (*wa gyl*). (*Chabaquwq* 1:15)

**So, therefore, in this way** (*'al ken*), **he slaughters and sacrifices** (*zabach*) **his devotees as they approach his net and are ensnared in his trap, mutilating and disfiguring them in his ruse on behalf of his deity** (*la cherem huw'*).

**He blows smoke to make illicit worship seem pleasant, using perfume to cover the stench** (*qatar*), **ensnaring his victims while remaining emotionally agitated and unstable** (*la mikmereth huw'*). **For indeed** (*ky*), **by them** (*ba hem*) **he is enriched and productive** (*shaman*) **through seductive words while he claims his share of the funds confiscated and apportioned in his persuasive plot** (*cheleq huw'*). **And so, what he devours** (*wa ma'akal huw'*) **is contrived, newly fashioned, and artificial** (*barya'ah*). (*Chabaquwq* 1:16)

**So why is it then (*ha 'al ken*) that he continues to be delusional and vain, brandishing fantasies, and then disgorging (*ryq*) those devoted to him disfigured from his trap (*cherem huw'*), only to (*wa*) eternally and intentionally end the lives (*tamyd la harag*) of Gentiles (*Gowym*), showing no concern or mercy (*lo' chamal*)? (*Chabaquwq* 1:17)**

**Upon (*'al*) My requirements and responsibilities (*mishmereth 'any*), I have decided of My own initiative that I will literally and continually stand (*'amad*). And (*wa*) I will choose to always remain firm and present, continually being ready and able to serve (*yatsab*), upon (*'al*) that which strengthens, protects, and fortifies (*matsowr*).**

**Therefore (*wa*), I will be on the lookout (*tsapah*) in order to see (*la ra'ah*) what he will say about Me (*mah dabar ba 'any*). So then (*wa*) how can I be expected to change My attitude, thinking, or response (*mah shuwb*) concerning (*'al*) My disapproving rebuke and desire to correct the record (*towkechath 'any*)? (*Chabaquwq* 2:1)**

**Then (*wa*) Yahowah (*Yahowah*) answered me (*'anah 'any*). He said (*wa 'amar*), 'Of your own volition, write down (*kathab*) this revelation (*chazown*).**

**Then (*wa*) you can choose to expound upon it using those letters (*ba'ar*) upon (*'al*) writing tablets (*ha luwach*) so that (*la ma'an*), by summoning, welcoming, and reading this (*qara' by huw'*), he will run, quickly departing and chased away (*ruwts*). (*Chabaquwq* 2:2)**

**Still indeed, the subsequent realization (*ky 'owd*) of this revelation from God (*chazown*) is for *ha Mow'ed* | the Eternal Witness to the Appointed Meetings (*la ha Mow'ed*). It provides a witness to and speaks, pouring out evidence to censure and malign (*puwach*) at the very end (*la ha qets*).**



Even though it may seem slow to develop, the extended period of time required for this question to be resolved (*'im mahah*) will not invalidate it (*lo' kazab*). Expect him in this regard (*chakah la huw'*) because indeed (*ky*), he will absolutely come and pursue this (*bow' bow'*). He will not be delayed nor will he remain (*lo' 'achar*). (*Chabaquwq* 2:3)

Pay attention (*hineh*), he will be audacious, presumptuous, and oblivious, puffed up with false pride, a foolhardy pain in the ass riddled with venereal disease and hemorrhoidal abscesses for being reckless (*'aphal*).

His soul, his way of looking at the world and responding to it (*nepesh huw'*), is not right or straightforward, as it is inappropriate and counterproductive (*lo' yashar*) in him (*ba huw'*).

And therefore (*wa*), those who are correct and vindicated (*tsadyq*) through trusting and relying upon Him (*ba 'emuwnah huw'*), will live (*chayah*). (*Chabaquwq* 2:4)

However, on the other hand, this is frustrating (*wa 'aph*), because (*ky*) the intoxicating and inebriating spirit (*yayn*) of the mortal man (*geber*) of deceptive infidelity and treacherous betrayal (*bagad*) is an overbearing moral failure of unwarranted self-importance (*yahyr*).

Therefore (*wa*), he will not achieve a desirable result, come home, or find peace (*lo' nawah*), whoever is open to the broad and popular path (*'asher rachab*) associated with (*ka*) *Sha'uwl* | Questioning the Hysterical and Boisterous Up roar which is Catastrophically Devastating (*Sha'uwl*).

He and his soul (*nepesh huw' wa huw'*) are like (*ka*) the Plague of Death (*ha maweth*). And so (*wa*), those who

are drawn in by him, accepting him (*'asaph 'el huw'*) will never be satisfied (*lo' saba'*).

Every ethnicity of the gentiles from every race and place (*kol ha gowym*) he will claim as his own and for himself (*qabats 'el huw'*), with followers from every nation (*kol ha 'am*). (*Chabaquwq 2:5*)

Why don't any of them ask these questions about him (*ha lo' 'eleh kol hem 'al huw'*)? Terse references to the Word they lift up as taunts to ridicule (*mashal nasa'*), along with (*wa*) allusive sayings and undecipherable interpretations which misappropriate the intended meaning (*malytsah*). There are hard and perplexing questions which need to be asked of him (*chydah la huw'*).

And (*wa*) they should say (*'amar*), 'Woe (*howy*) to the one who claims to be great so as to increase his offspring, acting like a rabbi (*rabah*),' neither of which apply to him (*lo' la huw'*). In the meantime, for how long (*'ad mathay*) will they make pledges (*'abtyt*) based upon his significance (*kabed 'al huw'*)? (*Chabaquwq 2:6*)

Why not immediately, right now, even if only for a short period of time (*ha lo' peta'*), rise up and take a stand, accomplishing something worthwhile (*quwm*), because (*wa*) he is loading himself down (*ta'an*) with (*'eth*) dark, wicked, and obscuring (*'aphelah*) mud, dirt to be swept away (*tyt*)?

Your oppressors, those controlling you financially and who are collecting money from you (*nashak 'atah*) will be alerted (*wa yaqats*) such that they are concerned and will react to you (*zuwa' 'atah*). Otherwise (*wa*) you will be (*hayah*) persecuted and robbed by them (*la mashisah la hem*). (*Chabaquwq 2:7*)

Then (*ky*), you (*'atah*) will be plundered, impoverished, and preyed upon (*shalal*) by an

**enormous number (*rab*) of Gentiles (*gowym*). They will seize, harass, and disparage you (*shalal 'atah*), confiscating most of the wealth, taking everything of value, from the remaining (*yether*) people (*'am*), as a result of (*min*) the bloodlust (*dam*) of humankind (*'adam*), with (*wa*) the violent and cruel destructive forces terrorizing (*chamas*) the Land (*'erets*), Yah's city (*qiryah*), and all (*wa kol*) who dwell in her (*yashab ba hy*'). (*Chabaquwq* 2:8)**

**This is a warning (*howy*) to one who covets ill-gotten gain and would do anything to take advantage, promoting that which is dishonest while performing (*batsa' batsa'*) evil, advancing that which is undesirable and counterproductive in cahoots with his unprincipled colleagues (*ra'*) on behalf of his clan and his covenant (*la beyth huw'*), to position (*la sym*) his construct (*qen huw'*) in the heights of heaven (*ba ha marowm*), snatching it away from (*la natsal min*) the reach (*kaph*) of the unfortunate adversarial brethren (*ra'*). (*Chabaquwq* 2:9)**

**You have deliberately decided upon and conspired at the advice of another to devise and promote an ignominious plot to confuse by substituting, seeking to replace (*ya'ats bosheth*), those who approach your house (*la beyth 'atah*) by scraping away, cutting off, and destroying, devastating by ending the existence of (*qatsah*) the preponderance of the family of related individuals along with many other people (*'am rab*).**

**And so (*wa*), you have forfeited, bearing the loss by misleading, thereby impugning and surrendering (*chata'*) your soul (*nepesh 'atah*). (*Chabaquwq* 2:10)**

**Indeed (*ky*), the building stone, cornerstone, and stone tablet (*'eben*) from (*min*) the wall supporting the house (*qyr*) will cry out, issuing a proclamation (*za'aq*). And (*wa*) the infrastructure of connecting rafters and**

beams (*kaphys*) of (*min*) timber (*'ets*) will answer and respond to this (*'anah hy*'). (*Chabaquwq* 2:11)

Woe to (*howy*) the one who establishes (*banah*) a population of provoked individuals and a shrine to agitation and incitement (*'iyr*) in blood (*ba dam*).

He fashions and forms (*wa kuwn*) a populated institution for meeting and preaching (*qiryah*) based upon that which is perverted and incorrect, invalid and unjust (*ba 'awlah*). (*Chabaquwq* 2:12)

Why not pay attention (*ha lo' hineh*) to that which is from (*min 'eth*) Yahowah (*YaHoWaH*) of the spiritual implements (*tsaba*)?

But instead (*wa*), the people (*'am*) expend their energy and grow weary (*yaga*) amidst a profuse conglomeration (*ba day*) of worthless trifling (*'esh*). Those united under an antiquated system (*wa la'om*), exhaust and destroy themselves (*ya'eph*) into excessive emptiness and extravagant delusions (*ba day ryq*). (*Chabaquwq* 2:13)

Indeed (*ky*), She will edify and completely satisfy (*male*) the Land (*ha 'erets*) with the knowledge (*la yada*) of Yahowah's (*Yahowah*) significance, glorious presence, and abundant value (*'eth kabowd*) – similar to way water (*ka ha maym*) is a cover (*kasah*) upon the sea (*'al yam*). (*Chabaquwq* 2:14)

Woe to (*howy*) the one who pours out evil, causing his miserable companions and disagreeable fellow citizens to drink that which is toxic (*shaqah ra' huw*), gathering and joining them together in a religious and political association (*saphach*) of your debilitating antagonism, paralyzing perversions, and crippling venom (*chemah 'atah*).

And much more than this (*wa 'aph*), providing intoxicants to the point of incapacitation (*shakar*) for

**the express purpose of (*la ma'an*) gazing upon while demonstrating a preference for (*nabat 'al*) their genitals (*ma'aowr hem*). (*Chabaquwq* 2:15)**

**You will get your fill of (*saba'*) shame and infamy, insults befitting such a lowly individual (*qalown*), instead of (*min*) honor and glory (*kabowd*).**

**You choose to be inebriated in addition to intoxicating others (*shathah gam 'atah*). What's more (*wa*), you want them to be unacceptable, even to expose themselves, because of your disdain for circumcision (*'arel*), encompassing them from all angles with circular reasoning (*sabab*).**

**Upon you is (*'al 'atah*) the binding cup (*kows*) of Yahowah's (*Yahowah*) right hand (*yamyn*). Therefore (*wa*), public humiliation and an ignominious reputation as a result of being dishonorable and disgraceful (*qyqalown*) will be your reward (*'al kabowd 'atah*). (*Chabaquwq* 2:16)**

**Indeed, and by contrast (*ky* – this is reassuring because), He has chosen to constantly keep you covered and continually protected (*kasah 'atah*) from this grievous injustice and blatant wrongdoing in opposition to (*chamas*) that which purifies (*labanown*).**

**And as for (*wa*) the destructive and demonic influence of the Devil seeking to be worshiped as God (*shed / shod*), He will shatter and separate (*chathath hem*) the beasts (*bahemah*) because of (*min*) the blood (*dam*) of humankind (*'adam*), and also (*wa*) this grievous injustice against and blatant wrongdoing in opposition to (*chamas*) the Land (*'erets*), Yah's city (*qiryah*), and all (*wa kol*) of her inhabitants (*ba yashab*). (*Chabaquwq* 2:17)**

**How does he succeed with a caricature and what is the benefit of worshipping a false god (*mah ya'al pesel*)?**

**Indeed (ky), he has fabricated his false god (pasal huw'), devising, preparing, and promoting him (yatsar huw') by concealing the association with the representation of the pagan god (masekah) and by becoming a source of lies, making it all untrue, a vain and deceitful sham (wa yarah sheqer).**

**Thereby (ky), he adds credence to and encourages reliance upon (batach) the one who created the construct of himself (yatsar yetser 'al huw'). For he, himself, performs to make ('al huw' 'asah) worthless gods who do not speak ('elyl 'ilem). (Chabaquwq 2:18)**

**Woe to the one who says (howy 'amar) while approaching something wooden (la ha 'ets), 'I want you to act alive and choose to do something (quwts),' and to a dumb, silent, and lifeless rock (la 'eben duwmam), 'Wake up, be alert, and rise up ('uwr – awake and gloat).' Can either guide or teach (huw' yarah)? Look (hineh), it (huw') has been seized and overlaid (taphas) with gold (zahab) and silver, becoming extremely valuable and desirable (wa keseph), but completely devoid of (wa kol 'ayn) the Spirit (ruwach) in its midst (ba qereb huw'). (Chabaquwq 2:19)**

**This is a request to be set apart, distinct and uncommon, separated (taphilah) from erring and going astray, and thus from the ensuing insanity ('al shigayown), by (la) Chabaquwq | Embrace This (Chabaquwq), the prophet (ha naby'). (Chabaquwq 3:1)**

**Yahowah (YaHoWaH), I have listened to the entirety of (shama') Your announced message (shema' 'atah). I respect and am inspired by (yare') Your work (po'al 'atah), Yahowah (Yahowah), throughout the years (ba qereb shanahym), choosing to renew and restore life (chayah huw') in the midst of those years (ba qereb shanahym).**

**Love, mercy, and compassion** (*racham*) **You make known** (*yada'*) **so that it is remembered** (*zakar*) **in turmoil** (*ba rogez*). (*Chabaquwq* 3:2)

**God** (*'elowah*) **came** (*bow'*) **from** (*min*) **Tyaman** | **the Right** (*tyaman*), **and** (*wa*) **the Set-Apart One** (*qodesh*) **from** (*min*) **Mount** (*har*) **Pa'ran** | **to Illuminate** (*Pa'ran*). **Pause a moment to weigh the uplifting implications** (*selah*).

**He adorns** (*kasah*) **the spiritual realm** (*shamaym*) **in His splendor and glory** (*howd huw'*). **So** (*wa*) **with His love marvelous deeds** (*tahilah huw'*), **She fills and satisfies** (*male'*) **the Land** (*ha 'erets*). (*Chabaquwq* 3:3)

**In addition** (*wa*), **knowledge and enlightenment** (*nagah*), **consistent with** (*ka*) **the Light** (*ha 'owr*), **will exist** (*hayah*) **approaching Him** (*la huw'*) **as dazzling and vivid rays of illumination** (*qeren*) **from His hand and influence** (*min yad huw'*).

**Although there, at that time and place** (*wa shem*), **His power and force** (*'oz huw'*) **were concealed and veiled** (*chebyown*).” (*Chabaquwq* / Embrace This / Habakkuk 3:4)

As you contemplate the ramifications of *Chabaquwq's* | Habakkuk's profound prophecy – one which has fallen on deaf ears – God would be delighted if you would *selah* | pause and reflect upon its implications.

If Jews living in 1<sup>st</sup>-century Judea, Greece, or Rome had used this prophecy as it had been intended – to expose and condemn *Sha'uwl* | Paul and his New Testament – their lives would have been profoundly improved. Judaism would not have emerged as a means to counter *Sha'uwl's* misappropriation of Dowd's life and purpose. And Yahuwdym would be celebrating Pesach, Matsah, and Bikuwrym as intended and fulfilled by their Messiah. Without Akiba's replacement Messiah, bar Kokhba,

Yahuwdah would not have been wiped out and there would have been no Diaspora. Imperial Rome would not have evolved into the Roman Catholic Church, thereby eliminating 16 centuries of abuse from the Inquisitions and Pogroms to the Holocaust.

If only...

—וַיִּשְׁמַע



## RESOURCES

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[YadaYah.com](http://YadaYah.com)

[BlogTalkRadio.com/Yada](http://BlogTalkRadio.com/Yada)

Facebook: [Facebook.com/YadaYahowah](https://Facebook.com/YadaYahowah)

X: [X.com/YadaYahowah](https://X.com/YadaYahowah)

Instagram: [Instagram.com/YadaYahowah](https://Instagram.com/YadaYahowah)

YouTube: [YouTube.com/@YadaYahowah](https://YouTube.com/@YadaYahowah)

Rumble: [Rumble.com/YadaYahowah](https://Rumble.com/YadaYahowah)

Amazon Music: [Yada Yah Radio](https://Amazon.com/YadaYahRadio)

Apple Podcasts: [Yada Yah Radio](https://Apple.com/YadaYahRadio)

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