

An Introduction to God

Prelude

Who is Yahowah and What Does He Want?

יָדָא יָהּ

Yada' Yah

Call me Yada. I am going to serve as your guide throughout our voyage of discovery. As we embark on our journey, you should know that I am an irrelevant character. This story is not about me. It is about Yahowah, and understanding the means to engage in a relationship with Him.

If your mind is open, and if you are willing to let go of the myths which permeate our world, you are on the cusp of engaging in life's greatest and most rewarding adventure. The universe we are going to explore is extraordinary, well beyond anything you may have imagined. And while the map to this magnificent realm has been available for a very long time, barely one in a million people have capitalized upon it. Very few individuals have gone where we are going – which is to meet God.

The guidebook to our ultimate destination requires us to travel on the Ark of the Covenant through words, through time and space, from our material world to the spiritual realm. It will not, however, require any faith. You are kindly requested to check your beliefs at the door. But that does not mean that this expedition will be easy. It will require your undivided attention. There are no shortcuts. And while the directions are clear, even relatively simple, the document we must examine to find our way is both profoundly brilliant and appropriately complex. It is no less sophisticated than the equations used to create the universe and to author the code which underlies life itself.

Yahweh, which is more precisely transliterated, Yahowah (pronounced using His "*Towrah* – Teaching" for guidance), is the Creator's one and only name. Based upon the Hebrew verb "*hayah* – to exist," God's personal and proper name explains our past, present, and future existence. His name serves to answer the most fundamental of questions: does God exist? And as we shall discover, by using prophecy Yahowah actually proves His existence beyond any doubt. He can be known. Faith, therefore, will be a liability.

Now that we have been properly introduced, since God often uses the nickname, “Yah,” you should feel comfortable using it as well. Just don’t call Him “Lord,” “Allah,” “Jesus” or “Christ,” as these names and titles are either offensive or hold no meaning to Him whatsoever.

“*Yada*’ means “to know in a relational sense, to recognize, to acknowledge, and then to understand.” Therefore, the goal of this *Introduction to God* is to “*yada*’ – know” Yahowah as He revealed Himself, and then strive to “*yada*’ – understand” what He had to say about the seven subjects most important to Him – and therefore to us: His “*Dabar* – Word,” His “*Shem* – Name,” His “*Towrah* – Teaching,” His “*Beryth* – Covenant,” His “*Mitswah* – Terms,” His “*Miqra’ey* – Invitations,” and His “*Derek* – Way.”

So who is Yah, and what does He want? Is there a reliable path to God, and should one exist, what might we expect once we get there? Is it possible that conflicting religions actually lead to the same place? Or do they all present different paths away from Him? Is it possible that the object of every religion – God – is actually opposed to every religion?

To answer these questions, we have a lot of ground to cover. In order to appreciate what Yahowah had to say about Himself and the relationship He desires with us, countless religious beliefs will actually have to be discarded, and new, fertile ground will need to be plowed. Therefore, in the pages which follow, we will pull the weeds of heresy. We will lay fallow false terminology, replacing it with God’s testimony. Through careful husbandry, we will cultivate an appreciation for God’s Word, and reveal the proper names and titles our Creator selected, careful to explain how these were designed to be known and shared. We will expose the sordid history of today’s bible translations and examine the tools which can be used to correctly convey what God actually revealed.

In this *Introduction to God*, we will closely observe Yah’s *Towrah* (usually transliterated “Torah”) teaching (not “Law”), collectively comprised of “*Bare’syth* – In the Beginning (misnamed Genesis),” “*Shemowth* – Names (misnamed Exodus),” “*Qara*’ – Called-Out (misnamed Leviticus),” “*BaMidbar* – In the Wilderness (misnamed Numbers),” “*Dabarym* – Words (misnamed Deuteronomy),” and as a surprise to many, “*Yahowsha*’ – Yah Saves (misnamed Joshua),” carefully examining and thoughtfully considering the revealed text. We will ponder the implications of God’s most important words and teachings, consider the terms for participating in His covenant, observe His instructions and invitations, and evaluate His way as it was foretold in the prophecies pertaining to our salvation.

In this light, I would be remiss if I did not tell you that properly translated, the first words of the first six books reveal: “In the beginning God conceived”

“these names for the children of those who engage and endure with God,” “and Yahowah called out to Moseh” “and spoke the Word to Moseh in the wilderness of words” to convey “these words” “which speak of Yahowah providing salvation.”

We will analyze what really happened during the three most important days in human history—on Passover, Unleavened Bread, and FirstFruits in 33 CE – Year 4000 Yah. We will discuss who the Ma’aseyah Yahowsha’ really is (the diminished corporeal manifestation of Yahowah set-apart from Him to do the work required to save us), and who He is not (the Lord Jesus Christ). We will contemplate what He did (by observing, fulfilling, and enabling the Towrah’s promises), and what He did not do (die on a cross to save us). We will focus intently upon the five terms and conditions which must be met for us to engage in the Covenant relationship, and then we will detail the seven-step path Yahowah provided to enable us to live forever in His home as children in His family.

While the evidence to substantiate each of these conclusions lies before you, and while it is both ubiquitous and unassailable, having attempted to guide tens-of-thousands to God I am certain that most religious explorers have already jumped ship. That is not hyperbole; I have witnessed them doing so. Religion is a stubborn and debilitating foe. And that is because faith lies outside the realm of evidence and reason. So as a result, belief systems render their victims impervious to both evidence and reason. The moment believers are confronted with information which is contrary to their faith, they flee, murmuring quotations from their favorite wannabe prophets, the likes of Paul, Muhammad, Maimonides, or Joseph Smith. They are incapable of seeing the folly of their replies, and they are blind to the reality that the verses they quote are not reliable. For those who have been indoctrinated by Christianity, by Islam, Judaism, and Mormonism, even God’s testimony is insufficient to dissuade them from the beguiling beliefs which cloud their vision. While they will claim to trust the Word of God, in reality those who are religious ignore and outright reject ninety-nine percent of what God actually conveyed.

If I may, please consider this concrete example. A scholar (generically defined as someone who knows a lot but understands very little) associated with a popular English Bible translation bailed out the moment he read that the Ma’aseyah Yahowsha’ is “the diminished corporeal manifestation of Yahowah, set apart from Him to do the work required to serve us.” And while that is a precisely accurate rendition of Yahowah’s and Yahowsha’s testimony on this subject, the Christian apologist cited an errant interpretation of one of Paul’s letters to suggest that I was wrong. Unaware that I am irrelevant or that Paul was a false prophet, the scholar wrote: “the fullness of the godhead resided upon him bodily.” Mind you, the fullness of God wouldn’t fit into our galaxy, much less our

solar system, our planet, or a person walking upon it. But since Christians didn't know or like the God I'm going to introduce you to, they created a new one made in the image of man. Then adding injury to insult, they ignorantly believe that this god was born and subsequently died, which in turn saved them. If it weren't for the fact that this restatement of pagan myths has been so deadly and damning, such foolishness would actually be funny.

But nonetheless, Christians the world over routinely ignore and misinterpret most everything Yahowsha' said and did, while at the same time praying to their errantly named caricature, the "Lord Jesus Christ," even mindlessly worshipping him – all in direct opposition to Yahowsha's instructions. They act as if their God is intimately involved in the minutia their lives, interfering in the freewill of others to influence their every experience. They have been led to believe all manner of myths, most of which can be traced directly to Babylon – to the birthplace of religion. They are unaware that Yahowah revealed that He does not know them, He does not recognize or appreciate their worship, and that He does not listen to their prayers.

Now turning our attention to the words which comprise the Word of God, we will assess the oldest Hebrew manuscripts using the most reputable lexicons. And in order to provide the proper perspective from which to view the mind, purpose, and character of Yahowah, we will review the history of bible translations, and reveal the truth about the legacy of the text itself, so that you come to recognize the corrupt nature of the book you may have been told is "inerrant." In the process, you will be exposed to a variety of tools which can be deployed in your personal quest to scrutinize God's testimony for yourself—and thereby verify the amplified translations I have provided for your consideration.

Speaking of the Author, we will analyze His YHWH designation to ascertain whether or not God's personal and proper name was designed to be spoken, and if so, determine how it should be pronounced. We will even examine some of the schemes men have deployed over the ages to keep you from knowing these things—to make you believe that they are unknowable. In the process, we will also consider a host of other essential names and titles, because knowing the correct terminology and understanding the meaning it conveys, is not only the difference between wisdom and ignorance, it can be the difference between life and death.

Since it is foundational, since it provides the proper orientation from which to understand Yahowah's Word, His Name, His Teaching, His Covenant, His Instructions, His Invitations, and His Way, once we have drained the religious swamp of its corruptions, our journey of discovery will commence with a systematic review of what the *Towrah* "teaches." And while there are more opinions regarding the merits of the Torah than there are religions, we are going

to limit our observations to the Author's comments. But be forewarned, even with this limitation, our exploration of Yahowah's *Towrah* will be comprehensive—spanning several hundred pages. After all, the *Towrah* is both the most important and most misunderstood text ever written. It is both the most instructive and the most misinterpreted manuscript in the universe.

Succinctly stated: the *Towrah* is the introduction to God.

But don't accept my word on this. Consider God's... **“Yahowah (יְהוָה - יהוה - יהוה) was willing, even desirous (*chaphets*), for the sake of (*ma'an*) His sense of honesty and fairness and His commitment to doing what is right (*tsedeq*) to reveal His nurturing and empowering, enriching and enabling (*gadal*) *Towrah* Teaching and Instruction, Guidance and Direction (*Towrah*) and to prove its worth (*wa'adar*).”** (Yasha'yah / Yah Saves / Isaiah 42:21)

God did not intend for us to divide His “teaching and guidance” into chapters and verses, nor for us to take snippets of His “instructions and directions” out of context. So while I've done this very thing in this introduction, rest assured that in the volume devoted to the *Towrah* we will do as He asked and “*shamar* – be methodical and thorough in our observations, closely examining and carefully considering” all of the guidance Yahowah has thoughtfully, lovingly, and mercifully provided in His *Towrah*.

Along these lines, I'd like to pierce a stubborn myth. You may be surprised to learn that “Torah” does not mean “Law,” and that Yah never once asks us “to obey” Him or it. Instead, He asks us to “*shamar* – be observant,” which is to “closely examine and carefully consider” His “*towrah* – teachings” so that we choose to respond appropriately to the guidance He has provided.

Long after God introduces Himself in the first book of His “*Towrah* – Teaching,” called “*BaRe'shyth* – In the Beginning,” He explains the nature of the relationship He wants to develop with us. This relationship is central to Yahowah's purpose – it is the prime objective – His very reason for creating us. Therefore, we will focus intently upon Yahowah's “*Beryth* – Family-Oriented Covenant Relationship,” devoting over one hundred pages to this singular topic. During this review, our goal will be to highlight the Covenant's lone prerequisite, and then consider its four baseline requirements. As a result, those who concur with God's terms and conditions will be in a position to avail themselves of the Covenant's copious and marvelous benefits.

I suspect that few things will be as unexpected or as rewarding as our exploration of the Covenant. So in time, we will determine whether or not God's Covenant has been changed or renewed, and thereby ascertain whether or not the “Talmud,” “New Testament,” “Qur'an,” or “Book of Mormon” serve as the inspired word of god as many believers profess.

In the order of things, Yahowah etched His Terms and Conditions in stone long after He established His Covenant, so we will follow His example. In due time we will consider the three sweeping summary statements and seven specific instructions Yahowah personally scribed on two tablets of stone. To accomplish this, and to understand what He had to say to us, we will open the *Towrah* to its second book, “*Shemowth* – Names,” where we will find Yahowah not only revealing His name, but also explaining how He wants us to view Him, to interact with Him, and to live our lives.

While you may think you know what God wrote on these tablets, I am fairly certain most of you will be astonished to learn that God’s mercy isn’t for everyone, even for most people, but instead “for thousands.” This represents less than one in every million souls who have lived on our planet—thereby disqualifying every popular religion. Moreover, the fortunate beneficiaries of Yahowah’s fortuitous gift will receive it, not through faith or grace, not through good deeds or jihad, but instead as a result of “closely observing His instructions.” I expect that many will be surprised by how different the actual text is from man’s perverse truncated revisions of the “Ten Commandments” plastered on church, synagogue, and courthouse walls.

As we continue to unfurl the Torah (from the Hebrew *twrh*), we will be introduced to Yahowah’s plan of salvation. In a book fittingly named “*Qara’* – Called-Out,” we will confront the Way God provided to resolve both the consequence and penalty of sin. Those who follow His path – which is comprised of seven Invitations to Meet God – will become immortal, perfect, empowered and enriched, spiritual children of Yah, reconciled unto their Heavenly Father, and thereby invited to campout with Him for all eternity.

But be forewarned: God is not the least bit flexible regarding the route. It is His Way or nothing. To remain trustworthy and dependable, He must be unwavering and uncompromising. And He is.

Considering their importance, it is perplexing that the seven steps which comprise the Way to eternal life and salvation, entitled the “*Mow’ed Miqra’ey* – Called-Out Invitations to Meet” with God, are equally an anathema and an enigma to the faithful adherents of Christianity, Judaism, Islam, and Secular Humanism. And yet, according to God, they serve as the one and only, the lone, narrow, unpopular, and restrictive Way to enter heaven. It is this path which the Ma’aseyah Yahowsha’ (our Redeemer’s correct title and name, meaning “Implement Doing the Work of Yahowah” and “Yahowah Saves” (corrupted by religious clerics to “Christ Jesus”)) followed. It is the Way we are asked to observe, the Way we ought to come to know and understand, then the Way we must come to accept, embrace, trust, and rely upon, if we want to participate in

our Heavenly Father's "*beryth* – covenant relationship." There is no other path to heaven, no other means to salvation.

From this perspective it is interesting to note that Christians consider themselves "to be followers of Jesus Christ," but that isn't possible. The Ma'aseyah Yahowsha' observed and affirmed the Torah, a book Christians believe has been rendered obsolete. To follow Him, they would have to be Torah observant, and yet they are not.

As I mentioned previously, God can be known. Precise prophecies which consistently materialize as they were predicted, serve as Yahowah's method of proving that He exists, and of demonstrating that He inspired the words we are going to examine and consider. He provided countless prophecies because He wanted to engender a sense of trust among those earnestly seeking to know Him. After all, it is impossible to form a close and loving relationship with someone you don't actually know. Likewise, a person must become certain of something before they can be expected to trust it or rely upon it. Therefore, we will evaluate many of Yahowah's most important predictions, carefully considering their implications as they point the way home. Therefore, through these predictions Yahowah not only proves His existence, but also proves that His testimony can be trusted. If you are an agnostic, you will find such evidence reassuring.

Especially interesting with regard to predicting future events is that the Torah, Prophets, and Psalms actually present a much clearer, more comprehensive, and vastly more accurate rendering of Yahowsha's words and deeds than anything found in the Christian New Testament. And in that Yahowah's prophetic books were authored four-hundred to fourteen-hundred years before the events they foretell took place, their explanations not only enhance our understanding, these predictions serve as proof they were inspired by God. If nothing else, prophecies will prove that the testimony we are going to explore is trustworthy. No other text can make that claim. Of all of the books authored in the history of our world, only those which comprise Yahowah's Towrah, His Prophets and His Writings, prove their reliability in this way.

By the time we have completed this review, you will be able to replace your religion with a relationship, your faith with knowledge, and your beliefs with understanding. And while it will be difficult, even painful, at first, the myths you jettison will ultimately become like rotting garbage, something you will be all too eager to toss into the trash, especially when compared to the brilliant and comforting reality you will come to embrace in their place. But if you do not have any of the former, so much the better. You will lose nothing and gain everything.

All along the way, we will scrutinize the terminology Yahowah revealed under a microscope, amplifying His every word, so that we learn as much as

possible. In the process, the overall portrait God has painted with the Hebrew alphabet will be exposed from the perspective of the Artist's finest brushstrokes. You will be dazzled and amazed by what lies before you. Your eyes, ears, mind, and heart will be exercised like never before.

Should you be able to endure this level of detail, should you be willing to invest the time required to examine the overwhelming number of connections and associations God has made, contemplating the symbols and metaphors which permeate His every thought, you will come to "yada" – know" Yahowah. Should you be able to open your mind, to alter your perspective and change your thinking so that yours is aligned with His, you will come to know God as He revealed Himself. What's more, you will be properly prepared to embrace Yahowah's Covenant Relationship and then capitalize upon the plan of salvation which makes it possible for us to live in His presence.

This progression of things, of coming to know Yahowah first, engaging in His Covenant Relationship second, and then relying upon His plan of salvation third, is one of many things religious people get wrong. They never come to know God as He revealed Himself in His Word: the Torah, Prophets, and Psalms. Instead, their religions create mythological caricatures of God, and then focus upon what one has to do, say, or believe, to earn their favor. And yet, what on earth prompts the faithful to believe God wants to accept someone into His home who wouldn't even recognize Him if they were invited inside?

Finding God and salvation in the Torah is so contrary to the teachings of the Jewish, Christian, and Islamic religions, most will simply reject this possibility, choosing instead to cling to the misguided tenets of their faith. For the religious, even God's Word is not sufficient to dissuade them. In fact, no amount of irrefutable evidence or unassailable logic, no matter the Source, will persuade a true believer to question his or her faith—that is until and unless they first open their minds, and are willing to change their thinking, perspective, and attitude. We all need a trigger, a reason to reevaluate what we have been told. After all, the notion that the vast preponderance of people have been misled, and are therefore wrong, strikes the unthinking as preposterous. While it has seldom been the case throughout the long history of humankind, the masses tend to believe that the majority are right.

It is therefore instructive for you to know that God isn't willing to engage in a relationship with anyone until they reject their religion. Walking away from *babel*, from human corruptions, from family customs, from religious myths, and from patriotism and politics, is the lone prerequisite for participating in His Covenant. Therefore, should you be a person of faith, your willingness to question, and then disassociate from, your religious beliefs will determine

whether or not it is even possible for you to know God or engage in a relationship with Him.

Should you be able to navigate this first daunting step, there are four more. To participate in the Covenant you must come to trust and rely upon Yahowah, necessitates coming to know and understand Him. This requires observing His Towrah. Yahowah then invites those who wish to engage in a relationship with Him to walk to Him and become perfect. This is accomplished by way of the seven-step path known as the *Mowed Miqra'ey* – which serve as invitations to meet with God. The fourth condition of the Covenant is to carefully observe and thoughtfully consider its terms and conditions. This enables us to respond appropriately. And lastly, our Heavenly Father encourages us as parents to circumcise our sons so that we remember to raise them in accordance with God's instructions. Accepting these five conditions opens the door to Yahowah's home. Those who embrace them are not only invited inside, they are adopted into God's family, becoming His sons and daughters.

The veritable mountain of insights pertaining to these things form the basis of Yahowah's Torah, His Prophets and Psalms, even the testimony of the Ma'aseyah Yahowsha'. And yet most of this continues to be squandered on those beguiled by man's religious schemes. Jews disregard Moseh's (Moses') eye-opening declarations in favor of mind-numbing Rabbinical arguments compiled in their Talmud. Christians disregard Yahowsha's (errantly known as "Jesus") Teaching on the Mount in favor of Paul's hopelessly conflicting epistles. And Muslims disregard the fact that Muhammad's Qur'an is the antithesis of Yahowah's Torah – a problem since Allah's foundational claim is that his book confirms that which it consistently contradicts.

Sadly, most of those seeking God will be precluded from finding Him. That is because their beliefs have become a substitute for knowing. And as you will discover, knowing renders faith obsolete. So, rather than deal with the truth, religious individuals will invariably accept human counterfeits, corruptions, justifications, and interpretations over Scripture—over the very Word of God.

But what is Scripture? What words did God actually endorse, inscribe, authorize, and inspire? Is there a way we can know for certain that the *Towrah* is Scripture and that the letters which comprise the "New Testament" are not? How can we tell whether or not Enoch, Jubilees, Maccabees, Luke, Acts, the Epistles, Talmud, or Qur'an came from God?

Having devoted more than a decade to addressing this question, I have come to realize that once you achieve the proper perspective and stand upon the proper foundation, the process of affirming what Yahowah inspired is not difficult. Not only is He consistent in His message and style, His testimony is filled with so

many profoundly revealing insights, and so many prophetic references, collectively they prove Divine inspiration. And by contrast, the works of man are always sorely lacking, as they tend to be both contradictory and confusing.

As a result, I am convinced that a thorough investigation of the evidence pertaining to mankind's presence in the universe, and to an accurate understanding of God, leads to an inescapable conclusion: the Torah, Prophets, and Psalms are the only rational candidates for divine writ. Now, I don't expect you to concur with me, or Yahowah, in this regard, seeing as you are reading the fortieth paragraph of a one-thousand-page review of Yahowah's testimony, but I have no doubt that, somewhere along this journey, those of you who are intellectually honest will render a similar verdict. Frankly, the case Yahowah makes on behalf of His revelation is so compelling; I'm amazed most people continue to stumble in the dark.

As evidence of God's position on this issue, please consider the following introduction to amplified Scripture: **"Yahowah's (יְהוָה - יהוה - Yahowah's) Towrah (Towrah – written instruction and teaching, source of direction and guidance) is complete and entirely perfect (tamym – without defect, lacking nothing, correct, sound, genuine, right, helpful, healing, beneficial, and true), returning, restoring, and transforming (suwb – turning around, bringing back, changing, and renewing) the soul (nepesh – consciousness). Yahowah's (יְהוָה - יהוה - Yahowah's) testimony ('eduwth – and witness) is trustworthy and reliable ('aman – verifiable, confirming, supportive, and establishing), making understanding and obtaining wisdom (hakam – educating and enlightening to the point of comprehension) simple for the open-minded (pethy)."** (Mizmowr / Song / Psalm 19:7)

Since this is just the second time we have witnessed Yahowah's יְהוָה - יהוה personal and proper name in print (read right to left in Ancient Hebrew, Paleo-Hebrew, and Modern Hebrew), let's consider its pronunciation. Most of you have probably heard, and many have read, that Jews have "too much respect for this name to write it," that "no one knows how to pronounce it," even that God's name was written using "four consonants." More still have been told that "it doesn't matter what you call God," even that "God has many names." Yet none of this is true.

After all, God, Himself, said: **"I am ('any) Yahowah (יְהוָה - יהוה). This is My name (huw' shem). And (wa) My glory and manifestation of power (kabowd) I will not give (lo' natan) to (la) another ('acher) or (wa) My renown and reputation (tahilah) to (la) religious imagery (pacyl)."** (Yasha'yah / Yah Saves / Isaiah 42:8)

And yet rabbis and priests despise Yahowah's name. Their disdain is so great, the last time Jewish clerics were politically empowered, they killed anyone who said it. Catholics has officially outlawed its use in their churches. And as I will demonstrate in the first and second volumes of this *Introduction to God*, the evidence is overwhelming that over the centuries rabbis have deliberately corrupted their language for the express purpose of altering the phonetic sounds originally associated with each of the letters which comprise YHWH. And Roman Catholics now filter everything through Latin, an alphabet which like Greek lacks the letters to accurately convey Yahowah's name. So there is a conspiracy in this regard, one which is surprisingly easy to prove.









In Ancient, Paleo, and Babylonian Hebrew, God's name consists of four letters – יהוה - יהוה - יהוה - יהוה – two of which are repeated, and all three of which are among the standard twenty-two characters which comprise the alphabet. All three letters in God's name are vowels. There isn't a single consonant among them. Also relevant, the Ancient Hebrew script in which God's name was first scribed, represents mankind's oldest alphabet. (Our word "alphabet" is derived from a transliteration of the first two Hebrew letters: Aleph (א or א) and Beyt (ב or ב).) So it is by deploying these twenty-two characters, five of which are vowels (representing the open mouth sounds in a language as opposed to the more closed mouth sounds of consonants), that we can pronounce all six thousand words, titles, and names which appear in the Torah, Prophets, and Psalms—without exception.





While the second volume of this *Introduction to God* is devoted to Yah's favorite names, titles, and words, suffice it to say for now, the first letter of Yahowah's name (יהוה - יהוה - יהוה), the Hebrew Yowd (א or א or א), is pronounced similarly to the y or i in English. *Yisra'el*, which we transliterate "Israel," is a prime example. *Yasha'yah*, which is transliterated "Isaiah," is another case in point.

Moving on to the next letter in God's name, some 99.9% of the time the Hebrew Hey (ה) appears in a word, it is pronounced "ah," as is the case with the word upon which Yahowah's name is based: "*hayah* – to exist." *Towrah*, which we transliterate "Torah," is another classic example, as is '*elowah*, the Hebrew word for "Almighty God."

That leaves us with a single challenge—the Hebrew Wah (ו). But it's hardly a mystery. The four best-known Hebrew words all contain the character Wah: *Towrah*, *Shalown*, '*elowah*, and *Gowym*. And in every case, the Wah is pronounced as an "o" is spoken in English. Therefore, even with a cursory review of the evidence it becomes obvious that God's name, יהוה - יהוה - יהוה - יהוה – YHWH, is pronounced: Yahowah. (Again, in Ancient Hebrew Yahowah's name was written

from right to left as: . In Paleo-Hebrew, the same name then becomes: .)

If you'll indulge your guide a moment longer, there is great significance and symbolism in the letters which comprise Yahowah's name,  especially as they were originally written. Just as there are five fingers on a hand and five conditions associated with the Covenant, there are five hands in God's name. The initial Yowd was originally called a Yad, and is even today the Hebrew word for "hand." In this case, the  depicts Yahowah's hand outstretched and reaching down to lift us up. The two  represent God's family. Those who look up to and reach up to Yahowah, observing Him and relying upon Him, are able to stand and walk with God. Further, the symbolism of the  on either side of the , or , represents the enlargement and growth of our Heavenly Father's family and home. You see, the  is not only symbolic of a tent peg, the device used to enlarge and secure a shelter, throughout history the Hebrew  was used to make a connection which was additive by nature.

Yahowah's name, therefore, was carefully designed to communicate His purpose: . And do not miss the fact that the participants in Yahowah's family are standing upright. They are engaged and shown walking with God. They aren't bowing down or worshipping Him. The kind of relationship Yahowah intends is familial, not religious. It is a message He conveys exactly 7,000 times. That is precisely how often we find , , or  written in Yahowah's Torah, Prophets, and Psalms.

Returning to the passage from the Psalms, a verse which we will examine much more thoroughly and in context in the "*Towrah – Teaching*" Volume, we discover that according to God, the "means to understanding," even "to wisdom," as well as "to the restoration of our soul," is "to trust Yahowah's testimony"—which is found exclusively in the Torah, Prophets, and Psalms (comprised of the Songs, Proverbs, and historical Writings). So that is where we will focus our attention, seeking to determine whether or not God's witness can in fact be relied upon. Can we trust what He has to say? After all, according to this passage, so long as we are open-minded, that is to say so long as we are receptive to what He revealed in His *Towrah*, such proof should be easy to find.

And that is why in this *Introduction to God* I'm going to endeavor to use the Torah, Prophets, and Psalms to present the foundation Yahowah, Himself, established, and thereby share an entirely different perspective from which to consider the evidence. By doing so, you will actually come to know Yahowah, understand His covenant relationship, and benefit from His plan of salvation. By the time you have reached its conclusion, you will become acquainted with many related and relevant things, including: the challenges inherent in translation, the

history and corruption of the textual witness, even the emergence of counterfeit names, words, titles, and rituals. But more than this, you will be given a window into the mind of God, and come, perhaps for the first time, to understand His nature, His purpose, His offer, His timing, and His plan—especially as it pertains to the development of the Covenant—a personal and familial relationship where we are invited to walk with, to talk with, and to be upright in the presence of God Himself. In these pages you will discover the extraordinary means Yahowah deployed so that we might campout with Him for all eternity.

Speaking of perspective, lurking beneath the surface of this passage from the 19th Psalm is a corollary which should not be missed. The Towrah’s ability to transform and renew souls is predicated upon understanding Yahowah’s Word. And while He stated that “enlightenment and comprehension” would be “simple for those who are open” to His “Towrah – Teachings,” that will not come easily to those whose minds have been closed by religious beliefs, because as I have shared, faith repels evidence of its failings. Therefore, if God can be trusted, your salvation will be predicated upon your attitude and your thinking. I hope that you are up for this challenge.

Recognizing that three out of every four people living today, some five billion Christians, Muslims, and Secular Humanists, have been conditioned to believe that the Torah is no longer pertinent, and that it has been superseded by more modern approaches to life, I’d be negligent if I didn’t encourage you to contemplate the ramifications of what God just revealed. By stating that “Yahowah’s Towrah is complete and perfect,” that “the Towrah” is responsible for “restoring our soul and transforming us,” and by saying that “Yahowah’s...testimony is trustworthy and reliable,” even “easy to understand,” God undermined the foundations of Christianity, Judaism, and Islam with a single stroke. He contradicted the messages delivered by the self-proclaimed Apostle Paul (that the Torah was obsolete and cannot save), by the power-hungry Rabbi Akiba (that rabbis must interpret the Torah for Jews on the basis of their Oral Law), and by the wannabe Prophet Muhammad (that the Qur’an (which is the antithesis of the Towrah) is God’s first, last, and perfect revelation). The very God all three of these men said had authorized them, the God they all claimed to speak on behalf of, just told us not to trust them.

This is an astonishing observation, so let’s linger here a moment longer. Paul, who sought to be a rabbi, wrote Galatians and Romans (his first and sixth letters) for the express purpose of convincing his audience that the Torah was now obsolete, that the Torah was a cruel taskmaster which enslaved, that God’s Law was of the flesh, and that Yahowah’s instructions should be ignored. He went so far as to say that this Torah never had the power to save anyone. And it was upon these letters that the religion of Christianity was conceived. Yet based upon this

statement from Yahowah (and countless others like it), one consistently affirmed by the Ma'aseyah Yahowsha' (once again, the correct title and name of the diminished manifestation of God, an identity and purpose demeaned and concealed by the errant manmade moniker "Jesus Christ") in His Teaching on the Mount, Paul lied, and therefore cannot be trusted. And without Paul's letters, there is no "New Testament," no "Gospel of Grace," no "salvation by faith." Simply stated: Christianity dies with Paul—a man whose doctrine God bluntly refuted.

I am not sharing this with you to make you angry, but in hopes that Christian readers might be able to cleanse their mental slate, or at least realize it may require some scrubbing. And that is because the only informed and rational conclusion which can be drawn from this passage is that Paul's letters were not inspired and are not reliable. (For more on this, once you have come to appreciate Yahowah's perspective on His Word, His Name, His Teaching, His Covenant, His Terms, His Invitations, and His Way, you may want to consider: www.QuestioningPaul.com to learn more about whether or not Paul and his letters can be trusted.)

"Yahowah's Towrah" is comprised of our Creator's "prescriptions for living," His "authorized instructions and directions." It "lacks nothing," which would include the means to our salvation. The Torah is "beneficial and healing," which is particularly telling when one considers that the Greek *euangelion* (which has been errantly rendered "Gospel") literally means: "beneficial and healing message," thereby unifying Yahowsha's testimony and Yahowah's Word.

Based upon the Psalm, God's *Towrah* is unchanged from beginning to end. Especially relevant in this regard is the fact that the purpose of His teaching and guidance is to "restore and transform our soul" so that we can "return" to Him. This makes the *Towrah* the eternal path to God.

In due time, we shall discover something astonishing: the Way to God is presented in the heart of the Towrah. This path to salvation is comprised of a seven-step plan whereby Yahowah, Himself, provided the means to eternal life and reconciliation through the promises contained in His seven "*Mow'ed Miqra'ey* – Called-Out Invitations to Meet and Greet" each other. Our salvation begins with "*Pesach* – Passover," the Doorway to Life, and it culminates with "*Sukah* – Shelters," where we are invited to campout with our Heavenly Father for all eternity.

I realize that this view is astonishingly unpopular, and totally unfamiliar, but ought not God's position on this issue matter more than humankind's—no matter how many religious people oppose His view? Simply stated, if God used prophecy to prove He exists, and to demonstrate that He inspired the Torah,

Prophets, and Psalms, as this book will affirm, then who are we to contradict Him?

While this quotation from the Psalms serves as a wholesale repudiation of Pauline Doctrine and thus of Christianity, it wasn't the only religion impaled by Yahowah's Word—just the first. Rabbi Akiba's Rabbinic and Pharisaic Judaism, which is the surviving form of the religion codified by Maimonides and practiced today, was predicated on the notion that the pronunciation of God's name was unknown, that God's name should never be spoken, and that His Torah was not complete which necessitated their Oral Law. Rabbis would go on to claim that they, not He, controlled the fate of Jewish souls. They professed that the only way to understand their nameless god's rules was to rely upon their interpretations of them. So while religious Jews claim they are “observing the Torah,” in actuality, based upon the countless conflicts between Yahowah's Torah and Rabbinic Oral Law, religious Jews have been “*halacha* – walking” away from Yahowah, His Torah, His Covenant, and their salvation for centuries. In the whole of Yahowah's Word, there are few subjects more bluntly or abundantly presented than this nearly universal migration away from God.

Muhammad's rhythmic recital, better known as the Qur'an (based upon the Hebrew word *qara'* – to read and recite), repetitively claims to have “confirmed the *Tawrat* (an errant transliteration of *towrah*), the *Zabur* (a reference to the Davidic Psalms from a perversion of the Hebrew *mizmowr*, meaning “song with lyrics and melody”), and the *Injeel* (a corruption of the Greek *euangelion*, meaning “healing and beneficial message”)—all in “perfect Arabic.” (read Qur'an 2.140, 3.3, 4.163, 9.111 & 16.103) And yet, all of the Qur'an's most important words are actually Hebrew (serving even as the basis of the Arabic alphabet) or Greek, and it is those words which have been twisted to convey a message opposite of the one communicated in this Psalm. As such, whether or not God's Towrah is reliable, Islam is not, because something which consistently contradicts that which it claims was inspired by God cannot be true.

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

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These things considered, I appreciate the limitations of time. Most people haven't studied the Torah, much less the underlying texts of the Babylonian, Egyptian, Greek, Roman, or ancient Chinese religions or the foundational sources

for Hinduism, Judaism, Buddhism, Christianity, Islam, Mormonism, or Socialist Secular Humanism. You may not know, as I do, that these belief systems aren't credible—or that man's misleading, errant, contradictory, and self-promoting fingerprints are all over them. But thankfully, it won't matter. The moment you come to realize that Yahowah proved that His Scriptures (the Torah, Prophets, and Psalms) are inspired, trustworthy and true; all conflicting paths will become irrelevant. For that matter, so will all religions. And that's because the God who inspired the prophets whose words we are going to study is too merciful to be tolerant of deception—no matter how enticing man's words may seem, or how clever the counterfeits may appear to the unwary.

At this point, you may be wondering why I would be so openly critical of all religions, especially the religions of Judeo-Christianity, seeing that this is an introduction to the very God most believe was responsible for establishing these doctrines. Why am I insistent on ascribing a name to God? Why do I include Socialist Secular Humanism in the list of human belief systems? Why focus on these seven topics? Good questions all—and all questions God, Himself, will answer early and often.

By reading this *Introduction to God*, and then perhaps the other volumes of *Yada Yah* (after they have been edited based upon what I have subsequently learned), you are going to find that much of what you have been led to believe isn't true. Religious founders, clerics, and politicians have deceived you, as they once did me, all to empower and enrich themselves—most knowingly, many purposefully. It isn't that everything they say is a lie; it's that so many lies have been blended with the truth that what's left is more poisonous than nurturing.

While we have been conditioned to accept or reject religious claims as if the criterion for doing so was black and white, in actuality there is nothing more beguiling, destructive, or deadly than half-truths—deceptions which have been crafted to seem plausible—good counterfeits. The religions of Judaism and Christianity are prime examples of this strategy. Islam, and its Mormon clone, on the other hand, are simply too inane to be credible—regardless of their feeble attempts to usurp the Towrah's credibility.

So that you might clean your mental slate, and be properly prepared for what you are about to read, I'd like you to appreciate the fact that it is absolutely impossible for the religions of Christianity (Roman Catholic, Orthodox (Greek, Eastern, Russian, or Copt), Protestant, or Evangelical), Judaism (Conservative, Orthodox, or Reform), Islam (Sunni or Shi'a), or Mormonism to be reliable. Each of these religions claim that the Torah is the inspired word of God, and each draws its authority from it. And yet, each of these religions conceal, change, convolute, contradict, criticize, curtail, and counterfeit (in hundreds of meaningful ways) the very testimony they claim was inspired, and upon which they claim to

be based. Therefore, if Yahowah's testimony is true, they are false based solely upon their extreme variations from God's actual revelation. But if Yahowah's testimony is untrustworthy, then they are unreliable as well, because all of these religions claim to represent what would then be a muddled deity—a reality which destroys their authority and credibility. It is thus impossible to be an informed and rational Catholic, Christian, Muslim, Mormon, or Halacha Jew. For this reason, it is foolish to trust these human religious schemes—no matter how they make you feel or how popular they have become.

If what Yahowah says is true, there is only one God, He has but one name, He wants only one thing, and there is just one path to Him. If what Yahowah says is true, nothing is more important than closely observing and carefully considering what He revealed. Therefore, accurately presenting God's Towrah teaching is the primary purpose of this *Introduction to God*.

The verdict you will ultimately be able to render on what is true and what is not, on what leads to life or to death, will soon be based upon considerably more accurate and complete information than has been made available to you previously. Together, we are going to scrutinize the oldest Hebrew manuscripts of Yahowah's testimony and consider the earliest Greek witnesses of Yahowah's testimony. I will translate and amplify God's revelations for you, just as I did with the Psalm cited in the fortieth paragraph, using the best scholastic tools. (More on this in a moment.)

As we journey down this road, we will discover what God wants us to know about His nature, our purpose, and His plans, even His timeline. And in the process of closely examining His revelation, we will uncover something profound, perhaps even surprising: Yahowah wants us to enjoy an engaged yet relaxed, personal, conversational, upright, and familial relationship with Him. He wants to adopt us. God doesn't want us to fear Him, to bow down to Him, or even to worship Him. He despises religions—all of them. He adores relationships and will sacrifice everything (save His integrity) to achieve them.

Now for a word of warning: this *Introduction to God* is much longer than most books, and it is vastly more detailed, as are the longer and more challenging volumes which follow it. God is considerably smarter than we are, and His writing style is brilliantly majestic. He has woven a marvelous plot, one in which every detail is included for a reason, and one in which most every passage communicates on several levels simultaneously. His every word is a story in itself, and collectively they serve to flesh out the who, what, where, when, and how of the relationship our Heavenly Father seeks to develop with each of us. Moreover, what Yahowah has to say is so contrary to many, if not most, of the things we have all been taught, you may have to spend as much time unlearning

as you do learning, especially if you want to know God as He revealed Himself to us.

To appreciate how everything relates to the ongoing story of our purpose and of our redemption, to understand how the provision Yahowah has delineated leads to the establishment of an eternal family, will require considerable time and an open mind. Your willingness in this regard will most likely determine the fate of your soul, as well as those you love. I do not say these things because I have the market cornered on truth, but because I've come to recognize that most religious writers lead people away from what is true, and therefore, away from Yahowah. While I don't have all of the answers, I know where to turn to find the answer.

The reason religious scholars, pastors, and priests deceive is because their foundation is faulty. They not only base their revelations on grotesquely errant translations of Scripture, and on things which were not inspired like Paul's letters, the Talmud, and the Qur'an, they embody the traditional religious milieu—a caustic brew based more upon Babylon than upon God's Word. They do so to be accepted, and because it is good for business.

To know Yahowah, and to understand His plan of salvation, requires three things: a change in attitude, a different perspective, and judgmental thinking. Attitudinally, you are going to have to want to know Yahowah to the extent that you are willing to invest the time required to diligently observe His testimony. This is not unlike communicating extensively with someone and getting to know him or her before you choose to marry them.

Additionally, you will have to be willing to risk saying goodbye to people, to institutions, and to ideas you have held dear. In fact, walking away from religion, national politics and patriotism, a reliance upon one's military, an affinity for economic schemes, social customs, and family traditions, is God's unequivocal prerequisite for engaging in a relationship with Him. This will be intensely difficult for many of you. But for those who are able, nothing you will ever do will be as rewarding.

For many, your perspective will also have to change, so that you come to view Yahowah, the Covenant relationship He solicits, and the redemptive plan He facilitated, from the vantage point He provided and established—the *Towrah*. God's book was designed to be read from beginning to end, starting with "*Bare'syth* – In the Beginning," and then continuing through the Psalms and Prophets. And yet most Christians, unaware of God's story and the foundation and perspective it provides, focus upon Paul's letters instead, never so much as realizing that not only does one not flow out of the other; Paul's opinions are in irreconcilable conflict with Yahowah's Word.

To accept this, to properly distinguish between right and wrong, to discriminate between truth and fiction, you will have to become judgmental. To think rationally, morally, decisively, and correctly, you will have to exercise your conscience—a *nesamah* in God's parlance—something the politically correct mantra has told you not to do. So for those of you who were recently "educated" in academic institutions devoted to multiculturalism, pluralism, inclusion, tolerance, and political correctness, this will be an enormous challenge. Long gone are the days when rhetoric and logic, when discrimination and good judgment, the tools we will deploy, undergirded a student's education.

Along these lines, for those who are devoted to their religion and to patriotism, to their favorite political party or economic system, and to honoring their nation's military endeavors, to walk with God such individuals will first have to abandon their faith in these things. And that will be extraordinarily hard for most people, because it often means leaving one's Church, distancing oneself from social and religious customs, and abandoning the primary perspective from which they view the world around them—all the while irritating friends and family. The truth will prompt consternation over the fate of loved ones as it undermines the basic tenets of each individual's religious and political beliefs.

So be forewarned: the truth will tear families and friends apart. I know this not only because I've experienced it, and because I've received a thousand letters affirming it, but also because Yahowah and Yahowsha' told us this would occur.

The vast preponderance of people are too insecure to tolerate anyone questioning their faith. And for most, especially Christians, faith has become synonymous with religion. For them, belief is all that matters. And yet with God, these things are irrelevant, even counterproductive, because faith is nothing more than belief in the unknown. And belief is simply a religious substitute for the evidence the person of "faith" lacks. It is, therefore, by definition ignorant and irrational to "believe in God," when God can be known.

In opposition to faith and belief, Yahowah wants to be acknowledged for who He actually is, to be understood, to be trusted, and to be relied upon. This is the reason He encourages us to closely and carefully observe His Towrah. It is why He revealed it, and why He filled it with prophetic proclamations.

On this note, I have a confession to make. I have been asked many hundreds, perhaps even thousands of times, to simplify and shorten *Yada Yah*. This, the seventh rewrite of what was once the opening chapter of its first of seven volumes, was designed to do one of those two things. I initially strove to condense the 3,000-page study of divine revelation found in *Yada Yah* to a 700-page *Introduction to God*. But I cannot, and I will not, dumb down my commentary on the text any more than it already is.

While *Yada Yah* is among the best-researched and most-accurate presentations of Yah's Word (once exorcised of my mistakes regarding the renewal of the covenant, the efficacy of Paul's letters, and the proper pronunciation of God's name and titles), and while the many unique revelations contained within it are especially relevant and inspiring, it will always be little more than a pale reflection of the insights manifest in God's own testimony. The overall scope of the redeeming and affirming revelations contained within Yahowah's Word exceed my grasp by many magnitudes. So, since my best efforts to till the depths of His Word seldom reach much below the surface, at the very least I owe it to you and to God to share as much of His revelation as I am capable of understanding. And while that is admittedly a pittance compared to what is actually there, because I am flawed and incompetent, it is the least I can do.

Yet in spite of my deficiencies, the richness of Yahowah's Word is more than sufficient for you to know God, to appreciate the benefits of His Covenant, and to understand how to engage in it. That is, so long as you are willing to open your mind, so long as you are willing to walk away from religious and political affiliations, and so long as you are willing to invest the time.

Unfortunately, this kind of information isn't of interest to the vast majority of people. They want to be handed a concise list of what they should do, what they should say, or what they should believe to get into heaven. But God has no interest in spending His eternity with those who are not sufficiently interested in getting to know Him to thoughtfully investigate and consider what He has to say. Why would God want to save and embrace someone who didn't even bother to read His Word, to know His Name, to observe His Teachings, to engage in His Covenant according to His Instructions, or to meet with Him during His Called-Out Assemblies? There is a reason no short list exists. God recognizes that had He offered an "executive summary" very few people would invest the time required to get to know Him, and fewer still would understand what He had to say sufficiently to engage in a relationship with Him.

In this light, and from this perspective, I'd like to share something with you which I hope will resonate. While the overwhelming preponderance of people don't know what Yahowah revealed, merely knowing isn't sufficient. For Yahowah's teaching to be of any value to you, you will have to devote yourself to considering and evaluating His instructions to the extent that you come to understand them. And it is in this regard that I hope to be of some value to you as a guide.

But even then, that will not be enough. After you come to understand, the third step in this process is for you to come to respect what you have learned. And that is because for this to be of benefit, you will have to trust and then accept Yah's instructions prior to incorporating His guidance into your life. And lastly,

to be saved, after you have come to know, to understand, to respect, to trust, and to embrace Yah's directions, you will have to rely upon them.

This process, which God calls "walking in the Towrah," explains why He has not provided us with a quick and easy list of what to do to be saved. It is why this book on His book is so comprehensive. We have a long way to go and a lot to accomplish together.

But don't look at this as a burden, or a difficult chore. Few things are as enjoyable, and nothing is as rewarding. Somewhere along the way you are going to fall in love with Yahowah and come to cherish His teaching. And every moment from that time on will be fun.

So then in very broad strokes, the seven most important things for you to observe, to know, to consider, to understand, to accept and embrace, to trust and rely upon, and in time come to love, as presented in Yahowah's voice are: **דבַר** My Word (*dabar*), **שֵׁם** My Name (*shem*), **תּוֹרָה** My Teaching (*towrah*), **בְּרִית** My Covenant (*beryth*), **מִצְוָה** My Terms (*mitswah*), **מִקְרָא** My Invitations (*miqra'ey*), and **דֶּרֶךְ** My Way (*derek*). These represent the seven steps we must walk if we want to meet God and live with Him. And Yah's hand is on each of them. When He speaks of them in the first person, as is His custom, they are all suffixed with the first letter in His name, a **י** Yowd, which represents the very hand of God.

As is the case with all things associated with Yah, the answer is always seven. In this formula six, which is the number of man who was created on the sixth day, in addition to God who is one, equates to Yah's idea of perfection, which is engaging in a loving relationship with one another.

Therefore, this *Introduction to God* was compiled to provide detailed information on the seven specific subjects most critical to accomplishing this goal – and of achieving the prime objective. In the pages which follow, Yahowah has invited you to consider:

His Word.

His Name.

His Teaching.

His Covenant.

His Terms.

His Invitations.

His Way.