

Show' – Lifeless Deception

The Pursuit of Lifelessness...

As we turn the page, the voice and time have changed, but not the subject, inspiration, or message. Howsha' is now speaking to Yisra'el as Yahowah's prophet. Having just declared what will transpire at the very end of the sixth millennia of man, our time, Howsha' has returned to his own—seven hundred years before the prophesized and glorious dawn of the fourth millennia—the time of salvation.

To set the scene, Howsha' begins by describing the problem. The prophet says: **“Ephraim surrounds me with lies** (*sabab kahas* – encircles me with deception and delusion), **and the house of Yisra'el with deceit, guile and treachery** (*mirmah*). **Judah** (*Yahuwdah*) **is yet again unruly** (*ruwd* – wandering restlessly with lords) **against God, even against the Set Apart One** (*Qadosh / Qodesh*) **who is faithful** (*'amown* – a craftsman, assured, established, verified, confirmed, reliable, steadfast, trustworthy, and enduring).” (Howsha' / He Saves / Hosea 11:12)

Nothing bothers Yahowah more than deception and guile. They are the means to separation, the catalyst of damnation. While bad behavior is unhealthy, unlike deceit, deeds aren't deadly because they're curable—forgivable. False teaching is not. It coerces people into wandering restlessly with lords manufactured by men.

The Ma'aseyah Yahowsha' is Yahowah providing the solution. A Nazarene craftsman, He was and is the embodiment of *qadosh* and *'amown*. He alone, “set apart” from all others, was and is *'amown*. As part of Yahowah, He crafted the universe, established His life assurance plan of salvation, verified its reliability through prophetic Scriptures, and then faithfully and steadfastly did everything He promised He would do, confirming that He was indeed the *Qodesh / Set Apart One* who would be rejected by Judah and yet endure so that His *Ekklesia / Calling Out* could and would know and trust Him.

“Ephraim feeds on (*ra'ah* - associates with and is a companion of, making friends with) **the spirit** (*ruwach* – breath or wind). **He pursues the east wind**

(*qady*m) **continually** (*kol yowm* – all the time and every day). **He multiplies lies** (*kazab* – false versions of reality, false gods worshiped by deluded people, deceptions) **and violence** (*shod* - destruction, desolation, devastation, havoc and ruin). **Moreover, he makes a covenant** (*beryth*) **with Assyria** (*Assur*), **and oil** (*semen* – fat) **is carried away to Egypt.**” (Howsha’ / He Saves / Hosea 12:1)

Yahowah isn’t the only Spirit in the universe. Satan is spirit too—so are the demons, or fallen angels. In context, it is therefore the Adversary’s spirit with whom Ephraim was acquainted. Deception was the result. It is Satan’s trademark. Through religion he has confused and beguiled, counterfeiting “false versions of reality and false gods worshiped by deluded people.” And if *ruwach* is to be interpreted as “breath” in this case, the situation is no better, because that would mean that “destruction, desolation, devastation, havoc and ruin” were the byproduct of politics, the “breath” of men.

The first vocalization of the Masoretic Text in Hebrew wasn’t attempted until the 11th century so it would have been difficult for English translators who were dependant upon it to distinguish between *ruwach*, the word for “spirit, breath, or wind,” and *ra’ach*, which means: “to associate with evil—that which is unfit morally, wicked and wrong.” The second definition, or better yet, a combined usage, is the most meaningful in this context because it would explain why a different word for “wind” was used later in the passage—*qadim*: “an east wind off of the desert that scorches.” Collectively they tell us: “when we associate with the spirit of error, wickedness, and evil we will get scorched.” This is the difference between dying and eternal torment—the subject upon which this chapter will end. And in a way, this potential double meaning is like the “*beryth* with *Assur*,” in that it would be equally accurate rendered: “treaty with Assyria” or “alliance with the sun god Assur.” Either way, the Jews got burned.

Ephraim wasn’t the only one flirting with fire. **“Yahowah (kzk|) also has a quarrel with Yahuwdah, and will hold Ya’aqob accountable according for his ways** (*derek*). **He will repay him according to his deeds.**” (Howsha’ / He Saves / Hosea 12:2)

The Temple would soon be destroyed and without benefit of the prescribed atoning sacrifices performed there, the people would be judged based upon their works. Yahowah does not use a scale. Without a cure, one sin is sufficient for eternal separation. While that problem was solved by the Ma’aseyah, Ya’aqob, true to his name, dug in his heels and rejected his savior.

Howsha’ had much more to say about Ya’aqob, so we need to review the Scriptural account to understand the significance of the prophetic message. In Genesis we learn that Ya’aqob and Esau were twins born to Abraham’s son Yitschaq and his wife Rebekah. But they fought, even in the womb: **“The**

children struggled together within her...so she went to Yahowah to inquire why. Yahowah said, ‘Two nations are in your womb, and two peoples shall be separated (*parad* – divided, dispersed, and scattered) from your body. One shall be stronger (*amas* – more determined, bolder, and courageous) than the other, and the older [Esau] shall serve the younger [Ya’aqob].’ Now the first [Esau] came out (*yose’t* – came forth into exile and captivity; used in context with the rising or coming forth of the sun) red all over like a hairy (*se’ar* – furry like an animal or beast; a term used by Isaiah to diagnose leprosy) garment made of fur, and they named him Esau. Afterward his brother came forth with his hand holding onto Esau’s heel, so his name was called Ya’aqob. When the boys grew up, Esau became a cunning hunter (*sayd* – one who tracks down, captures, and kills referring to the act and to the victim) and a man of the open land (*saday*). But Ya’aqob was a man free of fault (*tam*), dwelling in (*yasab*) tents (*’ohel*).” (*Bare’syth* / In the Beginning / Genesis 25:22-27)

The two nations in Rebekah’s womb were Yisra’el, the people of Yahowah, and the nation of Halal—one conceived in Babylon but called different names at different times like Assur, *Ba’al*, and Islam, Assyrian, Canaanite, and Muslim. By way of confirmation, for Shiite Muslims, Assura Day remains their holiest holiday. While Allah is dressed in moon god symbols, Muslims are really submitting to Satan, the sun god.

By the measure of human power, Esau was stronger than Ya’aqob except briefly during the reign of Dowd / David and again now, in our time, beginning with the 1948 War of Independence and culminating with the Islamic Magog War of the Tribulation. The real difference in their strength resides in the spirit allied with them. And that is the essence of this story. Yisra’el is a people separated unto Yahowah by way of His *Ruwach Qodesh* / Set Apart Spirit, while those who serve Allah are associated with the spirit of deception.

This is further symbolized by Esau’s name, the description of his birth, and the nature of his garment. Esau is based on *asah* which has several interesting and prophetically relevant connotations: “to bruise, to fight, and to displease.” Its paleo-Hebrew is so similar to *’asoq*, meaning “an oppressive tyrant and guilty person who troubles and crushes,” that the noun follows Esau’s name in most dictionaries. Throughout Scripture, Esau is *Ba’al*’s ally so it should not surprise us that his descendants are Muslims, or that they live to “fight and bruise” Jews, the behavior most noted for “displeasing” Yahowah. And in Islam, the Ma’aseyah is named Isa/Esau, not Jesus/Yahowsha’.

Here is an example of Muhammad’s teaching from Bukhari, Volume 3, Book 34, Number 425: “Allah’s Apostle said, ‘By Him in Whose Hands my soul is [Allah/Satan], son of Mary (Isa/Esau) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig [Jews] and

abolish the Jizyah (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts.” Lovely.

That is followed by: Bukhari, Volume 3, Book 34, Number 426: “Once Umar was informed that a certain man sold alcohol. Umar said, ‘May Allah curse him! Doesn't he know that Allah's Apostle said, “May Allah curse the Jews.”’” And lest we forget: Bukhari, Volume 4, Book 52, Number 177: “Allah’s Apostle said, ‘The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. “O Muslim! There is a Jew hiding behind me, so kill him.”’”

God chose *yose't* to describe Esau’s birth because it was prophetically descriptive of all who serve the Adversary. Esau “came forth into exile and captivity in context with the rising or coming forth of the sun” better known as Satan. That is why Islam means submission in Arabic and why *alah* is so descriptive of Halal in Hebrew.

The wardrobe of the *beryth*/relationship and the *azab*/damnation is very different. Yahowah’s *Ruwach Qodesh* / Set-Apart Spirit, His “Garment of Light,” anoints those of us who are saved in such a way God can no longer see our iniquity. His Light extinguishes darkness making us appear perfect in His eyes. It is why Ya’aqob “was a man free of fault.” In Yahowah’s eyes he was *tam* – “upright, truthful and complete.” *Tam* is “a rare poetic term often translated perfect but not carrying the sense of being totally free from fault because it was used of quite flawed people.” Ya’aqob’s flaws were obliterated by the purity and brilliance of Yahowah’s Garment of Light, His *Qadosh*/Set Apart Spirit, enabling him to “*yasab*/dwell temporarily and permanently” in this world and in the next, inside Yahowah’s “*ohel* –“tent or Tabernacle.”

King Dowd / David is another example of a flawed person who was covered in this spiritual garment of light. It explains why, in spite of some rather unsavory human failings, he was considered righteous. Yahowah’s Spirit, His Garment of Light, provides the cure for the consequence of bad behavior and singularly facilitates *beryth*/relationship.

Desperate for one of these, Halal/Allah inspired Muhammad to say: “Gabriel brings to the sun [Satan’s symbol] a garment of luminosity from the light of Allah’s Throne according to the measure of the hours of the day. The garment is longer in the summer and shorter in the winter, and of intermediate length in autumn and spring. The sun puts on that garment as one of you here puts on his clothes.” (Tabari I:232) Despite the obvious stupidity, Allah/Halal covets a garment of light more than the universe itself because it is the lone gift capable of reconciling him with God. But he can’t get one because it can’t be worn by a

deceiver. The Devil's cloak is like that of his servant Esau: bestial, diseased and drenched in blood.

Not surprisingly, Muhammad saw Jesus/Isa/Esau as red and hairy: Bukhari, Volume 4, Book 54, Number 462: "The Prophet said, 'On the night of my Ascent to the Heaven...I saw Esau/Jesus, a man of medium height and moderate complexion inclined to the red color and of lank hair.'" And: Volume 4, Book 55, Number 607: "Allah's Apostle said, 'On the night of my Ascension to Heaven, I saw Esau/Jesus who was of average height with red face as if he had just come out of a bathroom.'" Not to be outdone by Number 608: "Esau/Jesus was a curly-haired man." And of course, the ever popular Number 644: "Jesus is Allah's Slave."

This Satanic theme presented Scripturally continues with Esau's occupation. He is a *sayd* – "one who tracks down, captures and kills." But interestingly, a *sayd* is also the "victim of the hunt." In other words, team Esau/Islam will be tracked down, captured and killed in perfect harmony with Satan's nature, duplicity and cunning. The model was Nimrod—the Babylonian/Assyrian king who was also called "a mighty and cunning hunter against God." Nimrod and his wife invented the basis of virtually every sun and moon god religion in human history—Christianity and Islam included.

Yahowah called Esau a nomad by using *saday*, but there is more to the word than "open country or field." *Saday* is used in Deuteronomy 21 to designate the place a slain person is found that must be cleansed of sin prior to being settled. This is accomplished by "breaking the neck of a heifer," symbolic of Satan. In Leviticus 17:5, the *saday* is a place opposite of the Tent or Tabernacle Meeting in which anyone who continued to make sacrifices there was to be cut off and separated from Yisra'el. In the 7th verse, Yahowah tells Moseh that such unsanctioned sacrifices were for satanic demons and that they were made by unfaithful and immoral people.

Now that the battle lines between good and evil have been drawn and we know who was serving whom, it was time for Ya'aqob to prove himself worthy of such an auspicious calling. For that, we turn to *Bare'syth* 32: "**Ya'aqob was left** (*yatar* – spared and preserved) **by himself** (*bad* – set apart) **and he wrestled** (*'abaq* – grappled with, was physically engaged grabbing and holding) **the Man** (*'iysh* – one who exists, is extant and present, a male, husband, servant, champion, and counselor) **with him until the time and place the predator and plunderer** (*'ad*) **arrived** (*'alah* – ascended, to take away, to cut off, to cause to burn in a holocaust), **the Shachar** (*shachar* – the sun appeared)." (*Bare'syth* / In the Beginning / Genesis 32:24)

The “one who exists and is present, the man, husband, servant, champion, and counselor” is Yahowah in human form. That is clearly articulated in the conclusion of the passage and in the summation provided by Howsha’. Ya’aqob began the evening “spared and preserved,” “set apart” because he was physically engaged in holding onto” God. But the test was provided by “‘alah *Shachar*—the arrival of Satan.” Ya’aqob would have to prove himself worthy of being the embodiment of the *beryth*/relationship just as Yahowsha’ proved Himself worthy of being our savior. Both were tempted by Satan and prevailed.

Yasha’yahuw, in 14:12, tells us that “*ben Shachar*,” the “son of the Dawn or Morning Star” is the fallen angel known as Satan. So I came to the conclusion that “‘alah *shachar*” describes Satan’s arrival for the following reasons: First, Isaiah, the only prophet to name the Adversary, defines him as *Shachar*. Second, “‘alah *shachar*” is redundant if describing “dawn.” It would be like saying “the rise of the sunrise.” Third, “‘alah *shachar*” appears twice before the “*shemesh*—the sun, the brilliant object which provides warmth, light, and life *zarah*—rose, came forth, began to shine, came out and appeared.” If there were three sunrises in a single night, it would be celebrated as such, but it’s not. Fourth, there would be no reason for God to be pleased with overcoming or prevailing against Ya’aqob, which would be the unlikely moral of the story if “*Shachar*” were not Satan. Fifth, it makes no sense for Ya’aqob to be eager to leave God’s presence. He would be the least likely person on earth to desire separation. And sixth, the only other use of “‘alah *shachar*” is in Sodom—Satan’s playpen—where the angels wanted to get out of town before “‘alah *shachar*—Satan arrived” and Lot was swept away in temptation and punishment.

“When He [Yahowah/Yahowsha’] saw (*ra’ah* – was shown, was delighted to discover) that he [*Shachar*] could not overpower and had not prevailed against (*lo* – not / *yakol* – overcome, gained control over, achieved victory over, possessed power against, conquered, dared or attained) him [Ya’aqob], he [Yahowah/Yahowsha’] touched (*naga* – came nigh and reached out to) Ya’aqob’s hand, foot (*kaph* – palm and sole) and loin (*yarek* – genitals, the area of procreation) so it was dislocated (*yaqa’* – wrenched) while he was physically engaged, grabbing and holding (*‘abaq*) him.” (*Bare’syth* / In the Beginning / Genesis 32:25)

Ya’aqob and his descendants would be the hands, feet, and loins of God’s plan. Yisra’el and Yahowah would walk together, work together, write together, and pave the way to relationship and redemption together. By being set apart, and by holding on to God, Ya’aqob had the means to overcome temptation. Given the choice between serving the prince of this world or the king of the next, Ya’aqob chose wisely. While his selection was more vivid and important than ours, in that

the souls of all mankind were at stake, his story is being told for our benefit—so that we might make the same decision.

Ya'aqob wasn't a very courageous fellow, but when it came to trusting Yahowah, to being passionate and engaged, he was exemplary. **“Then he [Ya'aqob] said, ‘Let me go (*shalach* – send me out, dispatch me, set me free, deliver and direct me) because *Shachar* [Satan] has come to rise and burn (*'alah*).’ But he [Ya'aqob] said, ‘I will not go until you truly (*ky im* – unless, indeed, surely) bless me.’ So He [Yahowah/Yahowsha'] said to him, ‘What is your name (*shem*)?’ He answered, ‘Ya'aqob.’ Then he said, ‘Your name shall no longer be Ya'aqob, but Yisra'el (to stand upright, straight and be righteous, to be correct and pleasing, to be agreeable, right, justified, and straightforward with *el* meaning god), for you have striven (*sarah* – exerted yourself, engaged and endured) with God (*'elohym* – the Mighty One, the Judge, the Almighty Spirit) and with men and have prevailed (*yakol* – attained success, been shown capable, have understood and been able to grasp the meaning of life).”** (*Bare'syth* / In the Beginning / Genesis 32:26-28)

The blessing was salvation. It would be the fulfillment of Yahowah's repeated promises to bless all mankind by way of Abraham, Ya'aqob's grandfather. Yahowsha' would be one of Ya'aqob's descendants. The means to salvation and the benefits of it are literally defined in Ya'aqob's new name—Yisra'el: “to stand upright, straight and be righteous, to be correct and pleasing, to be agreeable, right, justified, and straightforward with God.” Too bad so few people know what Yisra'el means, and fewer still are.

Yahowah answered the question Ya'aqob asked by defining Yahowsha'—Yahowah Saves. He blessed Ya'aqob by saving him. **“Then Ya'aqob asked Him, ‘Please tell me your name.’ But He [Yahowah/Yahowsha'] said, ‘How is it that you require my name?’ And He blessed him there. So Ya'aqob named the place the Facing God (*Panu'el* – from *panah* and *el* turning to look at, regard, and respect God) for ‘I have seen (*ra'ah* – viewed, perceived, been shown, looked upon, and found delight in the visible appearance of) God, face to face, and my soul (*nepesh* – consciousness) is saved (*natsal* – delivered, spared, rescued, mercifully delivered from danger, defended and preserved).”** (*Bare'syth* / In the Beginning / Genesis 32:29-31)

Virtually all English translations say that Ya'aqob's “life” was spared, but that isn't true and it misses the point. Ya'aqob would ultimately die like everyone else, so his life wasn't “mercifully delivered from danger, defended, preserved or saved.” Moreover, there is a perfectly good Hebrew word for “life”—*chay*. It is used two hundred times in Scripture, beginning with the creation account. Even Chawah, Adam's wife, was named “Life Giver.” So what had been defended,

saved, and preserved was Ya'aqob's soul, his *nepesh*, not his flesh or mortal body.

This passage confirms something rabbis are wont to deny—God can and has manifest Himself in human form. This visit, Yahowah's third, transformed Ya'aqob into Yisra'el—the one who was defiant into one who now stood with Him. Yahowah first manifest Himself in human form when He initiated His personal *beryth* / covenant relationship with Adam—the man He had created in His own image—when He walked in the garden. The second advent occurred at the beginning of the *beryth* - Covenant with Abraham when Yahowah walked, talked, and ate with the patriarch. The fourth commenced when Yahowah formalized the *Beryth* / Covenant with Moseh, revealing the *Towrah*. His fifth visit was with Shamow'el / Samuel at Shiloh. This means that His sixth arrival was as the Ma'aseyah, and it began as promised in a tent in Bethlehem during the Feast of Shelters. His return will be the seventh.

This is why Ya'aqob is heard saying, “I have seen God and my soul is saved,” immediately after Yahowah told him that he had come to: “understand the meaning of life.” Yahowah is the source of eternal life; to be with Him is to live. *Yada Yahowah nepesh natsal*. The means to salvation revolves around knowing the Savior.

“Now the sun (*shemesh* – the brilliant object which provides warmth, light, and life) rose (*zarah* – came forth, began to shine, came out and appeared) upon him just as he crossed over (*'abar* – passed over) *Penu'el* [the face or presence of God].” (*Bare'syth* / In the Beginning / Genesis 32:32)

It wasn't per chance that “*'alah shachar*” appeared twice during the test or that “*shemesh zarah*” was used to demonstrate the warmth of Ya'aqob's relationship with Yahowah, or the brilliance of the enlightenment that had led to his salvation. Nor is it a coincidence that *'abar* means “pass over” and “cross”—the name of the rehearsal pointing to salvation and the instrument that delivered it. Ya'aqob chose Yahowsha' over Halal and was blessed with the ultimate gift—eternal life in the presence of God.

Yahowah told Ya'aqob: **“In you and in your descendants shall all the families of the earth be blessed. And behold, I Am with you and will remain focused on you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you.”** (*Bare'syth* / Genesis 28:14-15) To which Ya'aqob responded: **“Surely Yahowah is in this place...how awesome is this place. This is the House of God, the gate to heaven.... Then Ya'aqob made a vow saying ‘If God will be with me and will remain focused upon me on this journey that I take and will give me food to**

eat and garments to wear, and I return to my father's home safely, then Yahowah will be my God."

Howsha' agrees that it was in this way that Ya'aqob demonstrated himself worthy of fathering the chosen people and Yahowah proved that He was engaged in human affairs and reliable. Together they provided a parable of salvation. Ya'aqob had come to understand the meaning of life and to rely upon the life giver. But not all would be so enlightened. Ya'aqob's descendants, while providing the womb for Yahowsha's fourth advent, dug in their heels and crucified the Ma'aseyah whom they had helped conceive.

"In the womb (*beten* – the source of a woman's posterity) he took ('*aqab*) his brother by the heel ('*aqab* – restraining, supplanting and circumventing him), and in his maturity ('*own* – manhood, generative power and strength) he persevered with (*sarah* – exerted himself and strove with) God." (Howsha' / He Saves / Hosea 12:3)

'*Aqab*, the root of Ya'aqob's name, is not only used twice in this verse, it has three different meanings. The first is the familiar "grasp the heel" or "grab hold of and restrain." It is derived from '*aqeb*, meaning "heel," and was first used prophetically in reference to the battle between Yahowsha' and Satan outlined in *Bare'syth* / Genesis. The second rendering is analogous to Satan's scheme: "to hinder an action so as to cause it not to happen." The third reflects the means to his crime: "to deceive, to cause another to hold a mistaken belief using trickery." The pivotal event in human history is Yahowsha's fulfillment of *Pesach*, *Matsah*, and *Bikuwrym*. If '*alah shachar* could beguile the world into believing they didn't happen, as Islam does, or deceive us into misunderstanding what actually happened, why it happened, who it happened to and for, the Devil has won.

With this introduction, let's examine the first Scriptural reference to '*aqeb*. It's also found in Genesis. **"Yahowah said to the serpent: 'Because you have done this, you are an abomination, detestable, abhorrent, evil, and cursed more than all the dumb beasts, and more than every living thing of the ground. On your belly you shall go, and you shall devour rubbish all the days of your life. And I will place enmity and hatred between you and the woman, and between your sowing and her posterity. He [Yahowsha'] shall overwhelm your position of influence, political power, and shaky rank, and you [Satan] shall bruise His heel (*aqeb*).'"** (*Bare'syth* / Genesis 3:14-15)

Satan has unleashed countless schemes and trickery to entice, corrupt, and harm Ya'aqob/Yisra'el, desperately trying to deceive the world into believing Yahowsha's atoning sacrifice did not happen. But the Devil is holding a losing hand. During His walk as the Ma'aseyah, Yahowsha' provided the cure for Satan's sting, at least for those who *yada'* Yahowah. In His seventh coming, the

Prince of Peace will forever overwhelm the Adversary's influence, power, and rank. The Devil shall sting no more.

The next Ya'aqob story pertaining to *'aqeb* can be found in Genesis 27 where Ya'aqob is shown using trickery to deceive his father Isaac into giving him the blessing and birthright of the firstborn child—in effect robbing his brother of the privilege of being the patriarch of God's chosen people. Esau thus said, **“Is he not rightly named Ya'aqob, for he has supplanted me, taking away my birthright and blessing.”** Then, when Esau turned forty he married two Hittite women in direct opposition to Yahowah's instructions **“and they made life miserable for Isaac.”** He would come to say of his unfaithful son: **“You shall live in unfertile and dry lands. You shall live by your sword.”** And he did... **“For Esau bore a grudge against Ya'aqob...and said to himself... ‘I will kill my brother.’”**

We are told that Esau married Ishmael's daughter, becoming the forefather of those who serve Allah by killing Jews. His descendants, today's Muslims, would fulfill Yahowah's prophecy of them: **“And he will be a wild ass of a man. His hand will be against everyone and everyone's hand will be against him. And he will live to the east in hostility with all his brothers.”** (*Bare'syth* / Genesis 16:12)

In the 35th chapter of Genesis we have another Allah/Halal outing related to the travails of Ya'aqob and Esau. But before we explore it, keep in mind that there are six English variations of the same three Hebrew letters: *Alef*, or “A,” *Lamed*, or “L,” and *Hay*, or “H.” The various pronunciations are a product of the vowel points that were added 2,000 years after the Torah was written. The first *alah* is “a spell or charm causing someone to grieve, weep or wail—to mourn over something that is devastating.” The second variation is also rendered *alah*, a verb which means: “to curse or to bring a curse upon oneself, to be guilty and wrong.” It means: “to imprecate, to invoke or call down evil. *Alah* “proves that someone is guilty as opposed to innocent.” The third *alah* is directly translated: “execrate—to detest and to be utterly detestable, to abhor and to be an abomination, an evil curse which denounces, to be very bad.” *Alah* implies “a sworn covenant or oath which is a curse from God for violating the Covenant.” This vocalization of ALH denotes “God's judgment on sin as a result of unfaithfulness.” It is here that we learn that *Alah* means: “accursed—an adulterous person or erring tribe.”

The same three Hebrew letters are also rendered *elah*—“oak tree often associated with cultic activity.” Absalom's hair was caught in an *elah*, and it led to his death. *Elah* is where *Dowd* slew Goliath. It is a valley over which warring armies hurled insults. *Elah* was the last king in Yisra'el—a puppet of Assyria and thus Assur, the sun god. “*Elah* is associated with Edom—Esau's clan, descendants or nation.” Biblically, Esau is connected to Muhammad and Allah by

way of Ishmael and *Ba'al*. And finally, *allah*: “a tree under which false religion is practiced.”

These variations of *alah* differ from the *'alah* used with *shachar* in the passages announcing Satan's arrival during Ya'aqob's trial. That rendering of *'alah* begins with the Hebrew *Ayin*, for which there is no equivalent English sound. Phonetically the *Ayin* is silent—not unlike the “h” at the end of Allah. In this case, the Hebrew letter *Ayin*, which is rendered by an apostrophe (') in our transliteration of the sound into English, is followed by a “l” and a “h.” This *'alah* means: “to take away, to arrive or ascend.” *'Alah* also means “to burn, a burnt offering, or a holocaust.”

But it was under the form of *alah* associated with the “detestable abomination” that we learn where Ya'aqob buried some dubious contraband. Earlier in Genesis we're told that Rachel, Ya'aqob's second wife, stole religious idols from her father's collection. **“So Ya'aqob said to his household and to all who were with him, ‘Put away the foreign gods which are among you, and purify yourselves. Change your garments. Let's arise and go up to the House of God.... So they gave Ya'aqob all the foreign gods which they had, and the rings which were in their ears. And Ya'aqob hid them under (*tahath*) the *allah* which was near Shechem. As they journeyed, there was a great terror upon the cities which were around them.”** (*Bare'syth* / Genesis 35:2-5)

There are some rather delicious implications here. First, “foreign” is *nekar*, a word which implies that the pagan idols were imported from an alien land. And because we have been told who they belonged to, and how they got there, we can reasonably surmise that these false gods were from Ur—a city where Sin, a masculine moon god reigned supreme. Allah is modeled after Sin.

Second, the earrings were *nezem*—circles or halos associated with Lord/*Ba'al* and fertility-cult sun-god worship. Third, “hid” is *taman*, a word which describes Satan's *modus operandi*: “to hide, conceal, cover up, keep something from being known, bury, and lie in wait.”

Fourth, the “under” preceding *allah* has Islamic connotations as well. *Tahath* means: “to exchange one thing for another”—i.e., to replace Yahowah with Allah. To *tahath* is “to place under foot.” It is Islam, a form of “subjection that is the result of conquest.” It is to be a Muslim, “to be burdened and oppressed.” Related words mean: “cunning, lowly, lowest, vexing and burning.”

Arabic is a distant cousin of Hebrew, albeit over 2,000 years younger. So when I came upon *tahath* and its meaning, I couldn't help but recall a Hadith describing the formative moment of Islam. By way of background, the source of every Islamic Hadith related to Muhammad's first Qur'anic revelation is Aisha. Muhammad was 50 he married this 6 year-old girl. She defined the term that has

led us to this comparison. She said: “Muhammad practiced *Tahanuth* as was the custom of the Quraysh in the heathen days.” (Ishaq:106) Then she reported: “Solitude became dear to Muhammad and he used to seclude himself in the cave of Hira where he would engage in the *Tahanuth* worship for a number of nights before returning to Khadija [Muhammad’s first wife and employer] and getting provisions for a like period, till truth came upon him while he was in a cave. The first form of revelation was a true vision in sleep. He did not see any vision but it came like the break of dawn.” (Tabari, Book VI, Page 67) The break of dawn is *‘alah shachar*, so the source of Muhammad’s vision is the sun god—Satan. It should be no surprise that Muhammad found Allah at night, while in a dark cave and while engaged in *tahanuth*—exchanging one spirit for another, this one a lowly and cunning spirit fixated on subjection, conquest, cunning, vexing and burning—the heart and soul of Islam as it is laid out in the Qur’an and practiced by Muhammad.

The Hadith continues to incriminate Allah’s little helper: “The angel [guess which one] said, ‘Muhammad, you are the Messenger.’ The Prophet said, ‘I had been standing, but fell to my knees; and crawled away, my shoulders trembling. I went to Khadija and said, “Wrap me up!” When the terror had left me, he came to me and said, “Muhammad, you are the Messenger of Allah.”’ Muhammad said, ‘I had been thinking of hurling myself down from a mountain crag, but he appeared to me as I was thinking about this and said, “I am Gabriel [Halal, actually] and you are the Messenger.” Then he said, “Recite!” I said, “What shall I recite?” He took me and pressed me three times. I told Khadija, “I fear for my life.”’”

But Muhammad knew what had happened to him. He had been possessed by one of Satan’s demons, and as such, he was to establish the Devil’s most condemning religion. For the account we turn to Ibn Ishaq, who compiled the earliest and most accurate biography of Muhammad: “I thought, ‘Woe is me, I’m a possessed poet [the Qur’an, Allah’s Counterfeit, is recited in a poetic style].’” The worst thing that can befall a person is to be demon possessed. To his credit, Muhammad recognized what had happened. To his shame, he damned three billion souls along with his own.

Here is Muhammad’s immediate reaction in his own words: “I will go to the top of the mountain and throw myself down that I may kill myself and be at rest.” He wanted to commit suicide—something that Satan could not allow. The Devil had big plans for his prophet. “So I climbed to the mountain to kill myself when I heard a voice saying, ‘Muhammad, you are Allah’s Apostle.’ I raised my head to see who was speaking and lo, I saw Gabriel in the form of a man with feet astride the horizon.” (Ishaq, *Sirat Rassul Allah*, Page 106) How, pray tell, would this terrified and possessed poet distinguish between Gabriel and Halal? He couldn’t, and by his own account, his first revelation was a bad dream. “The Prophet said,

‘A good dream is from Allah, and a bad dream is from Satan.’” (Bukhari:V9B87N113)

Continuing to highlight the Islamic implications of the Genesis passage, the fifth incriminating bit of evidence is that the Hebrew form of *allah* used provides a rather exacting description of Muhammad’s Allah: “one who invokes or calls down evil.” An association with this *Alah* “proves that someone is guilty as opposed to innocent.” *Alah*, like Allah is to: “detest and to be utterly detestable, to abhor and to be an abomination. *Allah* is an evil curse.”

Sixth, Shechem, as Jordanian town, was part of the nation ascribed to Esau, the Lord/*Ba’al* Satan worshiper Yahowah came to abhor. In the time of Muhammad, Jordan was called Syria. With that in mind, a ninth century Muslim scholar, Ibn al-Kalbi, reports Muhammad saying: “The first to change the religion of Ishmael, and set up images for worship, was Luhayy. He then became very sick and was told, ‘There is a hot spring in Syria. If you would go there you would be cured.’ So Luhayy went to the hot spring in Syria and was cured. During his stay he noticed that the locals worshipped idols. ‘What are these things?’ he asked. To which they replied, ‘We pray to them for rain and for victory over enemies.’ Thereupon Luhayy asked the Syrians to give him some of their idol stones. They agreed and he took them back to Mecca where he erected them around the Ka’aba.” (The Book of Idols, pages 6-7) What Ya’aqob discarded as Satanic, Ishmael’s clan, today’s Muslims, see as God. And not just any God, one carved in the image of *allah*.

Allah’s little helpers earned a unique and undesirable status with Yahowah. **“I have loved Ya’aqob but I have hated Esau. I have made his nation [the nation of *Ba’al*/Islam] a desolation, and appointed his inheritance among the jackals [demons] in the wilderness [place of separation or *She’owl*].... They may build but I will tear down. And men will call them the wicked territory and the people toward whom Yahowah is indignant forever.”** (*Mala’kah* / Messenger / Malachi 1:2-4) It’s a pretty simple formula: those who bless Yisra’el will be blessed; those who curse Yisra’el will be cursed. This criterion continues right through Yahowsha’s separation of the sheep from goats at His return.

So now, returning to Howsha’, here is how the prophet concludes his commentary on Ya’aqob: **“Yes, he [Ya’aqob] exerted himself and persisted with (*sarah*) the representative (*mal’ak* – dispatch, delegate, messenger, and ambassador) and endured, (*yakol* – attained success, proved capable, understood and grasped the meaning of life). He wept for joy and sought mercy (*chanan* – favor, a gift to someone in need). He sought and found (*masa’*) Him at Bethel [the House of God]. And there He spoke with us (*dabar* ‘*im* – conveying a Divine message to us), even to Yahowah (kzk|), God of service and servants**

(*saba'* – hosts, angelic forces, descriptive of the militaristic power of command and control that is imposed on angels so that they are faithful and effective servants and messengers). **Yahowah** (kzk|) **is His name** (*shem*)—**remember it** (*zakar*).” (Howsha' / He Saves / Hosea 12:4-5)

Here we find confirmation that the *'iysh* (man, one who exists, is extant and present, the male, husband, servant, champion, and counselor) Ya'aqob met with was Yahowah. God became a man to relate to men. Further, Yahowah's human manifestation, His *mal'ak* is His set-apart representative, personal dispatch, authorized deputy, delegate, messenger, and ambassador—the Prince of Peace, is *Immanu'el*: God associating with us. This will be reconfirmed when we study the last book of Scripture, *Mal'ak*—Malachi (Messenger).

And since the purpose of the Ya'aqobian visit was salvation, Yahowah might rightly be called by the name He selected to represent His mission as the Ma'aseyah—Yahowsha': Yahowah Saves. Howsha' / Hosea (He Saves) just announced the “a merciful gift to those in need.” Ya'aqob did what we must do if we covet a covenant relationship with God—seek Him. Whoever seeks Him will not only find Him but will also find His merciful gift as well.

'Im indicates that something was done together, collectively. With different verbs it can mean to walk with, to speak with, or to have companionship with God. In this case, Howsha' is saying that Yahowah spoke to us through His meeting with Ya'aqob—that this account was not for his edification or salvation but for ours.

Lastly, God has a name. Yahowah is His name and He wants us to remember it. And sadly, that's hard to do when virtually every English Bible mistranslates the verse: “Even the LORD God of hosts; the LORD is his memorial.” *Ba'al* is not His memorial and Lord is not His name. Yahowah's wrath is upon those who have corrupted His Word. Yahowah's mercy is upon those who *yada'* Yahowah.

While we will cover Malachi from beginning to end before we are done, I would be remiss if I did not share what the final prophet had to say about Yahowah's frustration with having His name replaced by a Satanic title. Immediately after telling us that Esau's descendants, today's Muslims, will always annoy and offend Him, Yahowah turns to His people and says: **“A son honors his father, and a servant his master. Then if I Am a Father, where is My honor? And if I Am a Lord, where is My respect? says Yahowah [errantly translated ‘the LORD’], to you O priests who despise My name.”** (Mala'kah / Messenger / Malachi 1:5-6)

Simply stated: “Yahowah is His name.” Lord is *Ba'al*'s name. Yahowah is God. *Ba'al* is Satan. Yahowah is our Father. *Ba'al* is our Adversary. They are not the same which is why they have different names. God becomes indignant,

annoyed and offended when we substitute one for the other as the religions of Judaism, Christianity, and Islam have done. Until we come to understand what religion is, who it serves, and how it works, mankind shall continue our fall into the abyss. Religion should not be reformed; it must be exposed and condemned.

“Therefore, return to your God. Observe kindness (*cheched* - goodness, faithfulness, mercy) and justice. Show hope in your God for your salvation and deliverance (*qawah*) continually, constantly, and regularly—always and perpetually (*tamid*).” (Howsha’ / He Saves / Hosea 12:6) These last two verses are a summation of Yahowah’s Message.

We all have a choice to make. We can choose to trust men and things or God. It is that choice that is being outlined for us now in reference to a condition even more prevalent in today’s America than it was in Howsha’s Yisra’el. But there is more; Howsha’ reveals something that should be obvious—clerics, politicians, writers and teachers mislead for money. The fraud they commit is criminal. **“A merchant, in whose hands are false (*mirmah* – dishonest, deceptive, and misleading) scales, loves to treat people unjustly, oppressing and defrauding (*‘ashaq*) them. And Ephraim answered boasting, ‘Surely I have become very rich (*‘ashar* –wealthy, living in a state of great abundance and possessing much money and many things). I have found (*masa’* – secured, acquired, devised a means to, come into possession of sufficient) wealth (*‘own* – power, strength, sexual vigor, and energy to control the environment and people) for myself. My work and property (*yagya* – toil, labor, and productivity; my acquired possessions) find no iniquity (*lo ‘aown* – sin, perversity, depravity, or guilt), which would be (*‘aher*) grievously offensive and punishable (*chet*).”** (Howsha’ / He Saves / Hosea 12:7-8)

‘Ashar is used to suggest that wealth is flaunted so as to be a societal status symbol. And also that it’s a mirage because many are just “pretending to be rich.” They could be stealing from their children as we Americans are today, ringing up a monstrous national debt so that we can pretend to be productive, prosperous and powerful.

But it is *‘aher* which is particularly provocative. It is a “primitive relative gender and number neutral pronoun.” Since *‘aher* is being used in reference to work and possessions, the sentence means that Ephraim feels comfortable with and favors his activities and things because they, unlike Yahowah, are not judgmental. A bed doesn’t care if it’s fornicated upon. A gun doesn’t judge the shooter no matter how many innocent people are murdered by it. A microphone doesn’t reprimand the liar using it. It’s also interesting that one of the three derivatives of *‘aher* signifies “a class of people who are enchanters, conjurers (magicians who use slight of hand to trick), sorcerers, and exorcists.”

Chet' suggests that the slight of hand may actually be in the mind of the enchanter. While the word means "doing something wrong in violation of a standard," the focus is on whether the "offense is an act of commission or omission and whether it is sufficiently libelous to result in punishment." However, since a *chata'* is "a wicked person who incurs moral guilt," I'm pretty sure where God stands in relation to human relativism.

Now that Yahowah has presented man's bogus solutions and lame justifications, He reintroduces a more rational choice: get to know Him, trust Him, rely upon Him, and live with Him. **"I Am Yahowah (kzk|), your God, who took you from the land of Egypt. I will yet again ('owd – indicating a time within which something will happen again and then continue) enable you to live (yashab – dwell within; to be established in and inhabit; to be settled within; to abide, rejoined in marriage; to remain within an abode) the tents ('ohel – Tabernacle), the day (yowm – time and season) of the appointed festival (mow'ed – congregational assembly meeting, feast, appointment, sign or signal of the designated time or season)."** (Howsha' / He Saves / Hosea 12:9)

Mark your calendars. This will occur right on schedule, during the Feast of Tabernacles, a Sabbath, October 7, 2033. All who have and will come to know and trust Yahowah will receive an invitation to attend the party. All who have chosen to rely upon men and things will not.

Since the final Festival of Tabernacles is eternal, Yahowah wants everyone to carefully examine the invitation, instructions, and map He has printed and provided to the appointed place and time. **"I have also spoken to the prophets, and I have given an abundance of revelations, prophetic visions with divine communications (chozown). And through the prophets I gave parables (damah – told stories which made points by way of similarity and comparison, delivered similitudes, provided likenesses, offered things which resemble others, presented comparisons to think about, intentions to consider, told stories with a plot containing plans to meditate upon and process the information so as to respond appropriately."** (Howsha' / He Saves / Hosea 12:10) Remember Yahowah's admonition when we review Yahowsha's parable of the rich man in Hades. They are related.

There are two essential elements to this verse. First, prophecy proves that His Scripture was Divinely inspired and thus can be trusted. While miracles prove God's existence, prophecy alone authenticates that the revealing Spirit is eternal and can maneuver in time. It is why only Yahowah's Scriptures contain accurate predictions, why there are so many of them, and why they are so specific.

Second, the stories Yahowah inspired the prophets to write contain parables—prophetic visions of things we need to understand. For example, if you want to

know God, contemplate the implications of the Ya'aqob and Esau stories. He told us that Ya'aqob was born grabbing his brother's heel but was later transformed for a reason. If you want to attend God's ultimate party and camp out with Him for all eternity, stop celebrating Christmas and meet Him at Tabernacles.

If you'd prefer the company of demons, continue being religious. **“If Gilead is wicked** (*'aown* – evil, deceitful, fraudulent, morally corrupt, sinful, and unfaithful; damaging to the relationship) **surely they are desolate** (*show'* – separated and forsaken) **in Gilgal where they sacrifice bulls. Yes, their altars are like the stone heaps over a dead body** (*gal*) **beside the furrows of the field.”** (Howsha' / He Saves / Hosea 12:11)

Yahowah is making a distinction between *'aown* and *show'* so this must be important. In the “Yada” chapter we covered Howsha's description of Gilead, a city known for its arrogance, wealth, hedonism, and miracle cures. Their behavior is *'aown*: **“Gilead is a city of (*'aown*) wrongdoers, evil, wicked, unfaithful, and immoral men; a place of corruption, calamity, and deceit, tracked with bloody footprints, slyness, and insidiousness causing bloodshed. As raiders and robbers, as a murdering and thieving gang of bandits who harass for plunder, they wait in ambush to terrorize. And as a cult, they act like a society of spellbinders who rely on demonic spirits and immoral religious charms. The priests are enchanters who verbally beguile so as to invoke illicit prayers and spells to encourage similar behavior. They condone murder by way of using men as beasts to shoulder the burden. Surely they have committed a crime, devising an evil plan, and encouraged behavior which is lewd and shameful, incestuous and adulterous.”** (Howsha' / He Saves / Hosea 6:8-9)

Therefore, having used *'aown* twice to describe the behaviors and attitudes that permeated Gilead, Yahowah has defined what he considers – “wicked, evil, deceitful, fraudulent, morally corrupt, sinful, and unfaithful.” He says *'aown* “damages the relationship.” This suggests that bad behavior “damages our relationship” with Yahowah, but it does not destroy it. The best example of this is *Dowd*. He did some pretty rotten stuff, but his perverse actions did not cost *Dowd* his soul because he continually sought God's heart.

Now let's look at *show'*, and its association with Gilgal, so that we might understand what causes someone to be “desolate, separated and forsaken”—the ultimate penalty, eternal death. In the *Azab* chapter we analyzed Howsha's Gilgal reference. He said, **“Though you, Yisra'el, are immoral, unfaithful, and unreliable, let not Yahuwdah be declared guilty. Do not come to Gilgal, neither go up to Bethaven, nor make sworn oaths, threaten penalties or sanctions, bind or command anyone. Yahowah lives.”** (Howsha' / He Saves / Hosea 4:15)

Yahuwdah had a rotten attitude and demonstrated some unsavory behavior and yet they had not been declared “guilty”—and thus were not “desolate, separated and forsaken.” The implication is, “Yahowah lives” and if you want to live with Him “don’t go there.”

Yahowah was pleading with *Yahuwdah* not to visit Gilgal and Bethaven because they were both religious centers. “Gilgal” means “circle”—a word which shares the same root as “church” and “circus.” Both as we now know were derived from “Circe,” the daughter of the sun god Helios. Circles, like halos, represent the sun and sun worship. Gilgal had a circle of stones where elitists engaged in cult worship. It was at Gilgal that Yisra’elite clerics confirmed kingship on Saul rather than relying on Yahowah for leadership so it was at Gilgal again that Saul’s authority was taken away as a result of his separation from Yahowah. Therefore to rely on religions and the religious is to be *show’*—desolate, separated and forsaken—also known as damned.

By comparing these two places and the words associated with them we can come to understand the essential truth embedded in the Ya’aqob stories Howsha’ has just shared. Ya’aqob was guilty of bad behavior and yet he became the embodiment of *beryth* and was saved because he chose relationship over religion, Yahowah over *Shachar*.

As further confirmation that *show’* is a serious offence with Yahowah, it is used twice in the Third Statement Yah etched in stone. So to understand this important word let’s turn to the dictionary. According to *Strong’s*, the English word most similar to *show’* is “desolate.” *Merriam-Webster* tells us that “desolate” is “an adjective derived from the Latin *desolatus*—to abandon.” It means “to be separated from a loved one, to be forsaken, deserted, lifeless, and alone.” To be desolate is “to be devoid of life, debilitated, joyless, miserable, sorrowful, wretched, unsatisfied, and dead.” In a biblical context, to forsake is to damn. So unlike ‘*aown*, *show’* isn’t damaging; it is damning. *Show’* is an express ticket to hell. ‘*aown* damages; *show’* destroys. ‘*Aown* hinders; *show’* kills.

Strong’s also tells us that *show’* shares the same root as *shav’*, which is more correctly transliterated, *show’*, meaning “desolation, destruction, laying waste, ravaging, and ruining.” There is no hint of “vain,” in the sense of egotistical or failed, in the word although it is often mistranslated as such. As further confirmation that this was not the intended meaning, it was Gilead, not Gilgal that was known for its vanity—egotistical pride, affluence, hedonism, and for its failed balm.

The Third Statement revolves around *show’*: **“You shall not tolerate** (*nasa’* - lift up, accept, advance, bear, respect, regard, yield to, or pardon) **the name** (*shem* - position, individual nature, designation, honor, authority, character, mark, fame,

prominence, reputation, or report) of **Yahowah** (יהוה), **your God** (*elohym* - Supreme and Mighty One, Deity), **in a desolate** (*show'* - separating, abandoning, forsaking, damning, deserting, lifeless, debilitating, wretched, destructive, evil, beguiling, false, ruinous, idolatrous, harmful, devastating, deceptive, or ravaging) **way. For Yahowah** (יהוה) **will not exonerate** (*naqah* - cleanse, acquit, hold blameless, leave unpunished, or forgive) **him who accepts** (*nasa* - lifts up, tolerates, advances, respects, yields to, or pardons) **His authority** (*shem* - position, nature, designation, honor, name, character, mark, prominence, reputation, and report) **being used in damning** (*show'* - desolating, separating, abandoning, forsaking, lifeless, beguiling, false, or deceptive) **way.”** (*Shemowth* / Names / Exodus 20:7)

Since the Third Statement is central to our understanding of Yahowah's instructions, since it's a matter of life and death, and since it is always mistranslated to infer, "Thou shall not take the name of the LORD, thy God in vain," let's examine a few more passages on the subject. After all, *show'* is unforgivable!

Moseh said: **“You shall not revile** (*qalal* – make light of, slight, or trivialize) **God.”** (Exodus 22:28) Strong's says *qalal* means: "to diminish or treat as insignificant, to trifle with, to abate, decline, or cause to fade away, to bring into contempt, to curse or despise, to treat as vile." Baker and Carpenter says: "to slight or to trivialize, to lighten the burden or consequence of judgment." The basic idea is not to slight or trivialize God in your life. For example is not wise to replace His name with LORD or abate its use by creating a Rabbinic order to murder those who say Yahowah.

According to God, doing these things is a sin. He said so in Leviticus: **“Speak to the children of Yisra'el, saying: ‘Whoever curses** (*qalal*) **his God shall bear his sin. And whoever blasphemes** (*naqab*) **the name of Yahowah** (יהוה) **shall surely be put to death. All the congregation shall stone him, the stranger as well as him who is born in the land. When he blasphemes** (*naqab*) **the name of Yahowah** (יהוה), **he shall be put to death.”** (*Qara'* / Called-Out / Leviticus 24:15-16)

Yahowah is being very specific here. Anyone who speaks lightly of God (Hebrew *elohym*, the general designation for deity), anyone who would make God an insignificant part of his or her life or diminish Him in their minds, has sinned and will face the consequence of their error. By refusing to take God seriously, they "shall bear (literally lift or carry) their *chet*, crimes or offenses."

Blasphemy (*naqab*), however, is an extremely grave offense, an unforgivable act that leads directly to death. *Naqab*, means: "to violently pierce a person's hand, to strike them through and cause pain" which is precisely what the Jews did

to their Ma'aseyah. *Naqab* also means “to libel or slander,” and thus when used in reference to Yahowah, *naqab* is equivalent to *show'*—meaning the preaching or advocacy of false teaching, politics, or religion concerning God. Being religious in opposition to Yahowah—libeling Him in writing or slandering Him verbally, is seen as an act of extreme violence that leads to death.

This penalty was to be carried out by “the congregation,” that is, the children of Yisra'el in their theocratic assembly. The instructions were delivered to Yisra'el at the time and place of revelation. So don't get carried away. While Yahowah will enforce His death penalty on those who substituted Constantine's religion for Yahowsha's relationship, those who etched His name out of His Scriptures and replaced it with *Ba'al*'s, and those who replaced His prescriptions with the laws those found in the Talmud and Catachisms, we are not to stone such false teachers. Instead, we can kill the message and crucify the messenger by exposing and repudiating them. We can shine the light of truth on the darkness of their deceptions.

But most importantly, the lesson is clear. The difference between *qalal* and *naqab* is that of spiritual indifference vs. false teaching. The first merely hurts us; the second kills all those around us—something Yahowah cannot tolerate.

There is one more passage worthy of our consideration on this subject. “**I am Yahowah** (יהוה). **You shall not profane** (*chalal* – pierce, wound, cause to die, or defile, taint, besmirch, sully, tarnish, and corrupt) **My Set-Apart** (*qodesh*) **name** (*shem*).” (*Qara' / Called-Out / Leviticus 22:31-32*)

Yahowah's name was pierced when Yahowsha' was nailed to the pole. It is defiled when it is replaced with LORD, and it is besmirched, sullied, tarnished and corrupted by the religious revisions of men. God does not want us to do those things.

Howsha' concludes the 12th chapter on theme: “**But by a prophet, Yahowah** (kzk|) **lifted up Yisra'el from the Crucible of Egypt** (*Mitsraym* – oppression). **And by a prophet, it was kept safe, cared for and preserved. Ephraim has provoked to bitter sorrow and grieving, so the Upright One** (*'edon*) **will forsake** (*natash* – reject, abandon, cease having a relationship with, desert, leave) **him. His bloodguilt** (*dam* – death) **is on him. I will return his reproach** (*cherpah* – contempt, scorn, insults, taunts, and slurs).” (*Howsha' / He Saves / Hosea 12:13-14*)

Ephraim, representing ten of Yisra'el's twelve tribes, had been rejected by Yahowah for the crime of *show'*. It would lead to the spiritual death of the nation.

There are few words more important than *show'*, transliterated as *shav'* and *shaw'*. Yahowah, in His Third Statement listed *show'* as the only unforgivable sin. And that's because *show'* destroys the Spiritual relationship with our Heavenly Father, Yahowah, and our Heavenly Mother, the Comforter. *Shaw'* is therefore murder—spiritual homicide. *Show'* is the essence of infidelity—spiritual adultery. *Shaw'* is robbery—unjustly stealing the blessings of Yahowah. *Shaw'* is false testimony on behalf of the Deceiver. And *show'* is always born of coveting sex, power, and money.

Let's take a moment to examine the other Scriptural contexts in which *show'* is used so as to appreciate the full significance of the unforgivable sin which, born of coveting, deceives, steals, adulterates, and kills, destroying the familiar relationship with God. The first use of *show'* is in Exodus 20:7—the Third and final summary Statement Yahowah etched in stone before listing His Seven Instructions. Fortunately, we don't have to wait long for an accurate definition of the word. We find it in *Shemowth* / Exodus 23:1.

As with the Statement, *show'* is preceded by *nasa'*: “**You shall not bear** (*nasa'* – lift up, carry, take, support, sustain, respect, endure, tolerate, forgive, accept, exalt, be swept away by, aid, assist, desire, make an insurrection, revolt, rebellion, or uprising against authority based upon) **a deadly and deceptive** (*show'* – desolate, destructive, deception, ravaging and ruinous, devastating and wasteful, void and empty, worthless, untrue, and idolatrous) **report** (*shema'* – message or news, spoken or published understanding, proclaimed information, that which is listened to).” (*Shemowth* / Names / Exodus 23:1) Remember, first and foremost, *show'* means “desolate,” and desolate means “devoid of life.”

The same three Hebrew letters that form *show'* should be vocalized *show'* and translated: “badly mistreat, causing one to suffer,” or “ravage, causing ruin and destruction by way of tearing apart and separating.” This is why Yahowah finds *show'* unforgivable. The desolating affect of its destructive deceptions are born by others separating them from God and eternal life. Those engaged in *show'* are spiritual murderers.

Show's shin or “sh,” *waw* or “w,” and *alph* the silent “ ’,” becomes *show'ah* with the addition of the Hebrew *he*, or “h.” Based upon *show'*, *show'ah* means: “to ruin by way of calamity, to cause a state of destruction, to make desolate and lifeless, to destroy by storm, either wind or rain.” Remember, Satan is the “power and the prince of the air.” Stormy weather is under his purview.

Nasa' also means: “beguile and deceive.” Vocalized differently, the same three Hebrew letters represent “lending money based on interest or usury” so as to artificially support and ultimately control. These are the principle means dark

powers behind the Council on Foreign Relations, the Federal Reserve Board, the United Nations, the World Bank, and the International Monetary Fund are perpetrating their insurrection against Yahowah.

In this context *show'*, often vocalized *shav'* or *shaw'*, is deceptive and deadly proclamations and messages. There is nothing vain, failed, foolish, or frivolous about this instruction. It is not about vanity or conceit. Yahowah is talking about any deceptive message, whether religious, political, journalistic, or academic, which causes lifelessness and destruction. Not only are we told not to advance such deadly delusions, we are instructed to be intolerant of them.

This is further confirmed by the next line: **“Do not join (*shyth*) your hands (*yad* – power and strength, possessions and control, dominion, signs and share) with the wicked (*rasha'* – ungodly, criminal, guilty, condemned, evil, and hostile) to be a malicious (*chamas* – one who wrongfully imagines and violently takes away; false, fierce, and cruel; errant and unjust oppressor who damages and causes destruction; ruinous and plundering) witness (*'ed*).”**

Shyth is more indicting than “join” suggests. *Shyth* means: “to consider and to set one’s mind to,” thus attitude indicts even if actions don’t follow. But actions count too, because *shyth* means “to constitute something, to take a stand, and to demand” whether in person or through others “to direct, appoint or even to regard.” In a political and religious context it means “to impose and to ordain.” And the chief characteristic of the wicked is that they are “ungodly, evil, hostile, and condemned.” They are the creators of religion, politics, and philosophy—those who “wrongfully imagine” to “oppress and plunder.”

Wanting to make certain that we would understand the nature and consequence of *show'*, Yahowah, instructed: **“You shall not exist with or follow behind (*lo hayah 'ahar*) the masses (*rab* – the many and mighty; the numerous and great; the populous and powerful; the multitudes, captains and chiefs) in friendship with evil (*re'eh/ra'ah* – companionship with the Adversary).”** (*Shemowth* / Names / Exodus 23:2)

Hayah describes all forms of association, then, now and forever. *Hayah* means: “to be or to become, to exist, to make happen or bring about, to appear, to institute or to establish, and to accompany.” In first person, it is the basis of Yahowah’s name. *'asher 'ehyah* is “I Am who I Am, denoting presence, care and relationship.” *Hayah* is translated: “administer, allot, appear, become, live, belong, come, cause, commit, continue, correspond, decide, endure, exist, extend, have, marry, occur, own, qualify, reach, and serve,” so it is a very versatile and comprehensive term.

'Ahar means to “follow behind or after.” It is indicative of “direction” and “pertains to relationship.” A *re'eh* is “an associate and advisor, a companion and

friend.” Yahowah doesn’t want us associating with the populous or the powerful. That is the essence of being “*ekkleisia*/called out and *qodesh*/set-apart.

Since vocalization is recent, and rabbinic, *re’eh* could well have been *ra’ah*. In that case we are called out and set-apart from: “the Adversary, evil, misery, distress, injury, affliction, calamity, disaster, evil, harm, misfortune, pain, sorrow, trouble, wickedness, and the Evil One.” And it could mean “don’t befriend or associate with the Adversary.” Choose a companion other than the Evil One or you will be guilty of *show’*.

To complete the thought, Yahowah adds: “**Nor shall you testify** (*‘anah* – answer, respond, speak, be a witness) **in** (*‘al* – over, against, by or for) **a cause** (*ryb* – controversy, strife, dispute, or quarrel) **so as to turn aside** (*natah* – pervert) **or follow behind** (*‘achar*) **the many and mighty** (*rab* – the numerous and great; the populous and powerful) **in order to pervert** (*natah* – turn away).” This too is a definition of *show’* and its consequence. It perverts the many and the mighty.

The next use of *show’* is in *Dabarym* / Deuteronomy 5:11. Since it repeats the Third Statement against false teaching verbatim, we’ll move on to the twentieth verse, which is also a repeat, albeit with an interesting twist. When Yahowah etched the Sixth Instruction into stone, He said: “**You shall not bear** (*lo ‘anah*) **false** (*seger*) **witness** (*‘ed*) **against your intimate friend and companion** (*rea’* – fellow countryman, husband and lover).” (*Shemowth* / Names / Exodus 20:16)

It was obvious to me that the “*false witness/seger ‘ed*” was *show’* and that our “intimate friend and companion, our husband and lover, and the fellow countryman” of the Yahuwdayim, was and is Yahowah/Yahowsha’. And mercifully, in *Dabarym* / Deuteronomy 5:11, Yahowah confirmed my conclusion. The passage reads: “**You shall not bear** (*lo ‘anah*) **false** (*show’*) **witness** (*‘ed*) **against your intimate friend and companion** (*rea’* – fellow countryman, husband and lover).” The only word that changes is *show’* for *seger*, making them synonymous.

So what does *seger* mean? First, we are told that it is derived from *saqar*, meaning: “to be wanton and to ogle.” Wanton means “to be deficient and wrong, hard to control, undisciplined and unruly.” A wanton person is “mischievous, mean, cruel, lewd, lustful, merciless, malicious, and inhumane.” Ogle means: “to eye amorously, to invite and challenge.” An ogle is “especially greedy and provocative, needing attention.” *Saqar* also means to “lie, to trick, to cheat, and to deal falsely.” Since *saqar* is the root of *seger*, since *seger* is synonymous with *show’*, and since *show’* is unforgivable, this isn’t good news for wanton ogles—especially when you understand the religious, political, financial, journalistic, and academic implications of those words in our modern culture.

Not surprisingly, *seger*, means “lie, false, deceitful, fraud, and wrong.” It is “injurious testimony, a false oath, a self-deceived prophet.” A *seger* is “a deception, a disappointment, and a falsehood.” More to the point, it is “what deceives, disappoints, and betrays.” A *seger* is “a false and misleading perception which causes a mistaken belief.” *Seger* defines religion and politics, academia and the media in the age of revisionism, relativism, and political correctness where perceptions become reality. They are unforgivable because they cause *show’*—lifelessness, separation, and damnation. There is nothing vain or frivolous about any of this. *Shaw’/Seger* are life and death, and not in a temporal context but in a spiritual and eternal one.

Show’ is used five times in Yowb / Job. Each occurrence designates that which is “false, deceptive, and desolate.” Shaw’ is used fourteen times in the Psalms. The first occurrence is in Psalm 12:2, one of many prophecies pertaining to the Ma’aseyah regarding salvation. But in its most common translated form it’s hard to see. The translations begin: “Help me, Lord...” The Scripture begins: **“Yasha’ Yahowah...”** *Yasha’* means “save and Savior.” So you have two choices. You can begin the sentence with a noun or a verb. Both would be correct.

“Save (*yasha’* – deliver and preserve, provide salvation and defend, rescue and liberate) **me, Yahowah** (יְהוָה), **for** (*ky*)...” Or **“Savior Yahowah** (יְהוָה), **indeed** (*ky*) **the faithful** (*chacyd* – loyal and devoted) **cease to exist** (*gamar* – come to an end). **Indeed, the supportive** (*aman* – those who confirm, uphold, nourish, establish, and make firm) **vanish** (*pacac* – disappear and are no longer seen) **from among the sons of men** (*adam*).” (*Mizmowr* / Song / Psalm 12:1) Indeed, it was time for a Savior. And as Yahowah’s companion and intimate friend, *Dowd* knew just where to look. He even knew the Savior’s name.

“They speak (*dabar* – declare, converse in, promise, or communicate) **falsehood** (*show’* – desolation, destruction, and lies) **among** (*eth* – with and against) **men** (*ish*) **who are intimate friends and companions, fellow citizens** (*rea’*).”

The same three Hebrew letters that form *dabar*, can also be rendered *deber*, meaning, “pestilence, cattle-plague, cattle-disease, and murrain.” Murrain is a cattle-born sickness. The word is based upon the Latin root for the English word “murder.” The golden bull calf was the principle symbol of the sun god, *Ba’al*, and thus *Halal ben Shachar*. With that in mind, *Dowd* could well have been saying: “Their words are Satan’s plague. They cause men to abandon God. They cause men to subdue, conquer, destroy, and kill.”

Only three things have motivated men to subdue, conquer, destroy, and kill: money, religion, and politics. So it should be no surprise that the next word from

Dowd's / David's poetic pen is *show*'. The unforgivable sin has been defined once again.

“With slippery, smooth and flattering (*chelqah* – speech which seduces) **language** (*saphah* – lips and speech) **and with the inner man's soul, self-will, inclination, mind, personal knowledge, thinking, understanding, emotions, passions and heart** (*leb leb*) **they speak** (*dabar* – declare, converse, promise, and communicate). (*Mizmowr* / Song / Psalm 12:2)

When *Dowd* put *leb* and *leb* together he was allowing his audience to choose any two of the following options: “inner man's soul, self-will, inclination, mind, personal knowledge, thinking, understanding, emotions, passions and heart.” They all seem to fit. And more importantly, they all lie at the root of *show*'.

Shaw' is the bastard child born of the inclinations and passions, the personal knowledge and understanding of men. It is self-aggrandizing fraud designed to replace the instructions of God with the teachings of men. *Shaw*' manifests itself most viciously in the gilded forums of ego—in religion, politics, finance, and the media. It is deceitful. It is destructive. It is deadly. It is desolate.

Understanding the seriousness of the matter, understanding the consequence, understanding the source, *Dowd* pleaded: **“May Yahowah (יְהוָה) cut off** (*karat* – eliminate and destroy) **all slippery, smooth and flattering** (*chelqah* – speech which seduces) **lips** (*saphah* – language and speech), **the tongues** (*lashown* – languages, communications, and babblings) **that speak loudly many haughty and proud things** (*gadawl*).” (*Mizmowr* / Song / Psalm 12:3-4)

Gadawl is from *gadal*, meaning “to become great, to be magnified, to make one's self powerful.” *Gadawlah* speaks of the “majesty, dignity, and greatness of man.” Its derivatives mean “to revile and reproach,” “marauding band of raiders,” and “bank.” How apropos. *Dowd* / *David* is removing all doubt as to who those who “promise and communicate” such things are, and why they do so. They are the pontificators, the men of words, the clerics and politicians, popes and presidents, the writers and schemers, the news anchors and bankers.

“Who have said, ‘With our tongue (*lashown* – speech, language, and communications) **we will prevail** (*gabar* – have strength, be strong and powerful, mighty and great, act proudly and confirm a covenant). **Our lips** (*saphah* – language and speech) **are our own. Who is master** (*‘adon* – carries the nuance of authority rather than ownership, thus master not lord) **over us?’”** The *show*' see themselves as masters, the ultimate authority and power in the universe. And to inflict their convent, their dogma, their bias, on others, such men always gravitate to religion, politics, banking and the media.

According to the *Dictionary of Biblical Languages*, the first definition of *gabar* is: “to show oneself arrogant, to vaunt oneself, to be overbearing, to display attitudes and actions showing hubris and pride.” The second definition defines the purpose: “to confirm and establish a relationship with a person or a group.” This is secular humanism in all of its corrupt, self-aggrandizing glory. It is socialism, the rule of man over man. It is *show*’.

Now that man had spoken, it was time for Yahowah to speak. He said: **“Because of (*min*) the devastation (*sod* – havoc, violence, destruction, and desolation) of the afflicted (*any* – poor, humble, needy, weak, and lowly), because of the groaning (*anaqah* – sighing and crying) of the needy (*ebyown* – oppressed and abused, those needing deliverance), in time, henceforth (*atah* – in a point in time, from *eth*, meaning I answer, respond, testify now that in time), I will arise and stand (*quwm* – come unto the scene and stand upright, accomplishing, establishing and confirming, fulfilling and ratifying, to cause to arise), says (*amar* – answers and promises) Yahowah (יהוה). I will save (*yasha*’ – deliver and preserve, rescue and defend, liberate and provide salvation) those who breathe (*puwach* – those who pour out the testimony and witness).”** (*Mizmowr* / Song / Psalm 12:5-6) That is the good news Yahowsha’ delivered.

We are the *puach*, “those who breathe, pouring forth the witness and testimony” of Yahowah. God is the *Ruwach*, the Spirit. Neither our breath nor the words that come out of our mouths can keep us alive but His words can. Salvation is going from *puach*, human breath, to *Ruwach*, the Breath of Life.

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