

An Introduction to God

Volume Three

Part Two

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Towrah – His Teaching

Towrah is the name of a collection of books, and as such, it serves as a title. Therefore, most of the 219 times “*Towrah*” appears in Scripture, it should be transliterated replicating the sound of the name as accurately as possible. However, because “*towrah*” is often used as a descriptive noun, the word should also be translated so that readers come to appreciate the fact that *towrah* means: “teaching, instruction, guidance, and direction.”

With this in mind, let’s consider one of Yahowah’s *Masal* or Word Pictures on the importance of the Towrah. As a Father guiding His son, it begins: “**My son** (*ben*), **never ignore, overlook, nor forget** (‘*al sakah* – elect to never lose sight of the significance of nor ever choose to inappropriately respond to) **My Towrah / Teaching** (*Towrah* – Instruction (scribed in the first person singular, “My,” making the speaker Yahowah)).” (*Masal / Word Pictures / Proverbs 3:1*)

We know that this was written in first person, as God to us, because only He can claim the Towrah as His own. And yet it contains the very same advice Yahowah consistently gives fathers regarding their own children. The Towrah is the one place we can turn to know Yahowah, to engage in His Covenant Relationship, and to find salvation. And yet not one parent in a million pays attention to God’s advice—thereby damning their own children.

And speaking of a child being damned, which is to be separated from God, such is the sacrifice the Ma’aseyah Yahowsha’ made for us on the *Mow’ed Miqra’* of *Matsah*. So as we shall discover as we reach the eleventh and twelfth verses of this Proverb, which speak of His punishment for the crimes which were associated with Him, this *Masal / Word Picture* is prophetic as it depicts Yahowah giving advice to His only begotten Son, Yahowsha’.

In fact, if we were to literally translate this passage from the Hebrew the first four words would read: “Son-of-Me Towrah-of-Me must-not-be forgotten-by-you.” And this is exactly what occurred. Yahowsha’ began His mission by

delivering the Teaching on the Mount which placed all of His words and deeds squarely within the context of the Towrah, as He told us that every letter of its every word would remain unchanged and in effect throughout time.

Inexplicably, for the better part of 3,500 years, mankind has chosen to “*sakah* – ignore, overlook, or forget” the “*Towrah* – Teaching” of Yahowah. The world as we know it is the result. Rampant self-centeredness, murder, divorce, dishonesty, immorality, greed, crimes of all sorts, terrorism, and famine plague our planet. Mankind is not only lost, they have lost sight of the significance of, and have responded inappropriately to, the lone source of guidance capable of curing what ails them.

“And (wa) My *Mitswah* / My terms and conditions (*mitswah* – My Instructions which are associated with the binding covenant contract), choose to let them preserve and protect (*natsar* – allow Him to watch over, guard, spare, restore, and save) your heart (*leb* – your source of life and inner nature, your character, your emotions and feelings, and your capacity to love and to choose).” (*Masal* / Word Pictures / Proverbs 3:1)

Literally, these three Hebrew words read: “And-instructions-of-Me He-shall-choose-to-preserve heart-of-you.” Since both *Towrah* and *Mitswah* are feminine nouns, and since *Mitswah* is plural, the third person masculine singular pronoun “He” prefixed to “*natsar* – preserve and protect” must be directed at the role Yahowah’s Son, the Ma’aseyah Yahowsha’, would play in our salvation. It would therefore seem appropriate to view Yahowsha’ as the living embodiment of Yahowah’s *Towrah* and *Mitswah* Instructions, which is what I attempted to convey by changing “He” to “them” in my less than ideal translation.

Also be aware, both “*al sakah* – never ignore nor forget” and “*natsar* – choose to let Him preserve and protect” are scribed in the qal imperfect jussive. This is important because the combination of these tenses affirm that both statements are requests which are subject to the exercise of freewill. But once freely chosen, these are decisions from which we are never to waver. Further, this advice is to be interpreted literally rather than symbolically or metaphorically. And especially important, this threefold conjugation tells us that our choices regarding these instructions will have enduring consequences.

Before we move on to the next verse, let’s compare what Yahowah actually wrote with what English bibles published. God said: **“My son (*ben*), never ignore, overlook, nor forget, never lose sight of the significance of, and never inappropriately respond to (*al sakah*) My Towrah / Teaching, Guidance, and Direction (*Towrah*). And (wa) My *Mitswah* / My Terms and Conditions (*mitswah*), choose to let Him preserve and protect you, allowing Him to watch over, guard, spare, restore, and save (*natsar*) your heart, your source of life**

and inner nature, your character, emotions and feelings, and your capacity to love and to choose (*leb*),...” (*Masal / Word Pictures 3:1*)

Recognizing that *Towrah* means “teaching,” but unwilling to associate the title *Towrah* with our Heavenly Father’s guidance, the *New American Standard Bible* crafted the following interpretation: **“My son, do not forget my teaching, but let your heart keep my commandments.”** (Proverbs 3:1)

What’s particularly troubling about all of this is that back in Yahowsha’ / Joshua 24:26, the editors of the NASB rendered *twrh* as “the law,” with a lower case “l,” implying that it was a translation of *towrah* as opposed to the name God, Himself, selected to entitle His Instructions. But now, when the same word appears under the guise of our Heavenly Father’s advice to His children, *twrh* was rendered “my teaching.” Inconsistencies like this are inappropriate and unacceptable.

There is more to *‘al sakah* than “do not forget,” which is why amplification is so essential to our understanding. In this case, it’s not that people have “forgotten” the Torah, but rather they have chosen to “overlook, ignore, insufficiently value, and inappropriately respond to” Yahowah’s Guidance.

Similarly, while *natsar* can be translated “keep,” “preserve, protect, spare, restore, and save” are equally acceptable, if not superior renderings—all of which add considerable depth to God’s instruction. Also, even though most lexicons are wont to define *mitswah* as “commandments” this connotation doesn’t actually work in conjunction with a volitional verb such as *nasar*. In this case, it is considerably more appropriate to encourage one’s son to choose to let the “terms and conditions” of an agreement preserve and protect them.

And finally, there is no contrast between these two requests, so *wa* should not have been translated “but.” God’s “*mitswah* – terms and conditions” are part of His *Towrah*. Those who observe the Torah are “*nasar* – spared, restored, and saved” by accepting the terms and conditions of Yahowah’s Covenant.

The King James Version is quite similar, although they consistently mistranslate *towrah* all 219 times the title appears. **“My son, forget not my law; but let thine heart keep my commandments.”** (Proverbs 3:1)

In a brazen obfuscation of God’s Word, the evangelical authors of the *New Living Translation* replaced “My *Towrah*” with “the things I have taught you.” Being Politically Correct, and Scripturally Incorrect, they authored: **“My child, never forget the things I have taught you. Store my commands in your heart.”** (Proverbs 3:1) Had they written “never forget My Torah,” or even “never forget My Law,” they would have undermined Pauline Doctrine—the sacred cow of

Christian theology. So these Christian scholars knowingly and willingly altered Yahowah's testimony to protect their patron saint.

Yahowah's next statement is actually a consequence of His initial advice, which was: **“never ignoring nor losing sight of the significance of My Towrah,”** and **“choosing to allow My instructions, terms, and conditions to preserve and protect your heart,...”** **“...for (ky) elongated ('orek) days (yowm) and (wa) for renewed (sanah – for changed, altered, additional, and transformed) lives (chayym – continued life, favor, nourishment, restoration, and growth). And (wa) peace, favor, wellbeing, reconciliation, and salvation (shalowm – completeness and prosperity, satisfaction and contentment, friendship and companionship, blessings and health) they will continue to bring (yasap – they will eternally add and be enjoined) to you (la).”** (*Masal / Word Pictures / Proverbs 3:2*) So once again, we find that the *“sanah chayym – renewal of lives and their transformations”* are direct derivatives of our focus on the Towrah, as are *“reconciliation, salvation, satisfaction, and companionship.”*

Shalowm can be translated “peace,” but by doing so one ignores the richness of its meaning. It is equally appropriate to render *shalowm* “reconciliation or salvation,” “completeness or prosperity,” “welfare or soundness,” “favor or peace,” “friendship or companionship,” “satisfaction or contentment,” “blessings or health.” *Shalowm* is all about keeping us safe and out of harm's way. It speaks about providing for our every need. But more than anything else, *shalowm* is a relational concept. It is most at home when it describes reconciling relationships by resolving the disputes between the parties. *Shalowm* depicts perfect peace between man and God, total harmony within His family, and complete restoration of the Covenant Relationship.

Yasap was written in the hiphil stem and imperfect conjugation, telling us that the ongoing and never ending result of properly viewing the Torah will be *“shalowm – reconciliation and salvation, satisfaction and contentment.”*

Here, the King James Version, the New American Standard Bible, and the New Living Translation selected the secondary definition of *sanah*, which is “years” rather than “renewal,” and then ignored the fact that *“chayym – lives”* was plural. The KJV printed: **“For length of days, and long life, and peace, shall they add to thee.”** (Proverbs 3:2) In the NASB we find: **“For length of days and years of life. And peace they will add to you.”** While the NLT wrote: **“If you do this, you will live many years, and your life will be satisfying.”**

In His Instructions, and throughout His presentation of the Covenant, Yahowah stresses the importance of searching for the truth, rejecting lies, and choosing to form a loving, steadfast, and exclusive relationship with Him, as this is the path we must follow to receive His mercy. So here, in this Word Picture on

the importance of the Torah, we read: “**Never allow** (*‘al*) **loyal love and mercy** (*chesed* – genuine affection, steadfast devotion, and unfailing kindness) **or** (*wa*) **truth and trust** (*‘emet* – being firm, established, and sure, being reliant and being reliable, faithfulness and trustworthiness, honesty and integrity, dependability and loyalty, good judgment and confidence in the validity of this testimony) **to depart from you** (*‘azab* – to leave or abandon you). **Fasten them** (*qasar* – closely associate with them, wearing them) **upon** (*‘al*) **your neck. Inscribe them** (*katab* – write them) **upon** (*‘al*) **the tablet** (*luwach*) **of your heart** (*leb*).” (*Masal / Word Pictures / Proverbs 3:3*)

Since Yahowah is the most proficient communicator in the universe, we are wise to literally and symbolically interpret His Word. But there are occasions where only the symbolic meaning is relevant, as is the case with the concluding statement of this passage.

As our hearts define our character and personality, as they choose our relationships and affinities, as they establish our attitudes and perspectives, and guide our feelings and ambitions, there is no better place to inscribe Yahowah’s Word. And that is why in Yirmeyahu / Jeremiah 31, God tells us that upon His return, He will renew His Covenant by writing His Towrah Instructions on our hearts—placing His Word in our midst.

If, before this occurs, we value Yahowah’s Towrah sufficiently to make it part of our daily lives...“**And** (*wa*) **you will find and obtain** (*masa’* – discover and experience) **mercy and acceptance** (*chen* – the benefit of unearned and undeserved favor and compassion) **and** (*wa*) **beneficial and proper understanding** (*towb sekel* – pleasing wisdom and valid discretion, useful insight and good sense) **in the eyes** (*ba ‘ayn* – from the perspective) **of Almighty God** (*‘elohym*) **and mankind** (*‘adam*).” (*Masal / Word Pictures / Proverbs 3:4*)

As an interesting aside, of the seventy times Yahowah included “*chen* – mercy and acceptance” in His Word, the authors of the King James Version demonstrated on thirty-eight of those occurrences that they were using the Roman Catholic Latin Vulgate as their source. They did so by transliterating the Latin *gratia* as “grace” rather than the Hebrew *chen* as “mercy.” The problem with that is that *Gratia* was the name of the pagan goddesses known to us today as the “Graces.” The benefit, of course, is that by doing so, the credibility of those who promote the King James Version as if it were authorized and inspired by God is destroyed.

Those who carefully observe the Towrah’s Guidance come to...“**Trust and rely** (*batah*) **upon God** (*‘el*), **Yahowah** (אֱלֹהֵינוּ - יְהוָה - *Yahowah*), **with** (*ba*) **all** (*kol*) **your heart** (*leb*). **And** (*wa*) **do not** (*‘al*) **rely** (*sa’an* – lean or rest) **upon**

(*el*) **your understanding or discretion** (*bynah* – wisdom and insights).” (*Masal / Word Pictures / Proverbs 3:5*)

In context, few statements are as important as this one. Christians, Jews, and Muslims almost always excuse the obvious flaws and contradictions resident in their faiths by saying: “That isn’t what it means to me.” But, according to Yahowah, relying upon “what your religion means to you” is irrelevant and counterproductive. As clearly as words allow, we are instructed not to trust or rely upon human understanding—which is the basis of every religion.

Every time I have encountered this excuse from Christians, Jews, or Muslims, and experience them trying to justify the fact that their religion consistently and materially contradicts Yahowah’s Towrah Instructions, I find that the believer doesn’t actually know, much less understand, the Torah. And yet all three religions claim that the Torah was inspired by their god, which ultimately leaves them without excuse.

The principle choice which underlies the whole of the Towrah and its Covenant Relationship is this: are you going to trust God or man, Yahowah or yourself? Those who improperly value the Towrah almost universally choose to rely upon man, religion, politics, or themselves. And yet, the only way to find Yahowah’s mercy and acceptance, to engage in His Covenant, and to be saved, living forever, is to observe the Towrah. There is no other Way.

Also, please note: the path to God is through “*batah* – trust and reliance.” And this comes from “*towb sekel* – proper and beneficial understanding.” God cannot be found through faith or belief. To be associated with God, you must first come to know God. And that cannot be achieved without observing the Torah. Keep in mind, this entire Proverb is a product of our Heavenly Father’s initial advice—“never overlook the Towrah.”

Therefore...**“In** (*ba*) **all** (*kol*) **your ways** (*derek* – your paths and journeys through life), **you should freely choose to accurately know, genuinely acknowledge, and actually understand and accept** (*yada’* – you should elect to become aware of and really recognize) **Him** (*huw’*). **And He** (*wa huw’*), **Himself, will consider your conduct to be right** (*’orah yasar* – He will cause your journey and path through life, even your destiny in life, to be right and upright, in full compliance and in association with His standard).” (*Masal / Word Pictures / Proverbs 3:6*)

In this verse, “*yada’* – choose to accurately know, genuinely acknowledge, and actually recognize, understand, and accept” was written using the qal stem which affirms that our knowledge must be real, our understanding must be accurate, and our acceptance must be genuine. There is no room for illusions or delusions here.

In addition, *yada'* was scribed in the imperative mood. This Hebrew tense conveys an authoritative instruction the audience is encouraged to accept of their own volition. And indeed, that is especially important when it comes to our Heavenly Father advising us to choose to genuinely *Yada Yah*.

Turning our attention to “*yasar* – considered right and upright,” we discover that it was presented using the piel stem and imperfect conjugation. The piel stem, as the voice of relationships, tells us that it is Yahowah’s influence upon us which makes us appear perfect. While the imperfect conjugation acknowledges that we aren’t actually perfect, regardless of what we actually do there will be unfolding and ongoing benefits of God continuing to consider our conduct to be in compliance with His Towrah Instructions and Covenant Relationship. And therein is the benefit of observing, trusting, and relying upon the Called-Out Assemblies, especially Unleavened Bread and Reconciliations. While God recognizes that we stumble in our desire to know Him and acknowledge His Way, He provided a way to overlook our foolishness and flaws.

So that there is no misunderstanding, the final clause of the previous verse must be read in the context of the entire Proverb. This *Masal* / Word Picture has been presented as: “if you follow My advice as it is found in the Towrah then you can rely on all of these promises.” Said another way: “if you accept My terms and conditions then you can rely on these benefits.” It would thus be invalid to consider the notion that God will accept our ways if they differ from His own. But rather, if we focus upon His testimony and come to trust and rely upon His Word, His Name, His Towrah, His Covenant, His Instructions, and His Called-Out Assembly Meetings, we will be accepted by our Heavenly Father and blessed in most every conceivable way.

Reinforcing the fact that Yahowah’s favorable view of His children is not based upon what they know, but instead upon whom they rely, we read: “**Do not ever** (*‘al* – never) **choose to become** (*hayah* – come to exist) **learned and wise** (*hakam* – impart information and instruct) **from your own perspective** (*ba ‘ayn* – in your own eyes). **Genuinely respect and revere** (*yare’* – demonstrate a high regard for) **Yahowah** (יהוה - יהוה - *Yahowah*). **And** (*wa*) **choose to reject and actually turn away** (*suwr* – turn aside, depart, and withdraw) **from** (*min*) **that which is improper** (*ra’* – bad, evil, harmful, troubling, and not good).” (*Masal* / Word Pictures / Proverbs 3:7)

The verb “*hayah* – choose to become” was written in the qal imperfect jussive, telling us that God wants us to choose to accept this advice, which is to avoid sharing our opinions on matters related to Him. You see, *hakam* speaks not just of wisdom, but of those who, under the guise of religion, politics, or academia, convey information which is humanly derived. So this is something He

is asking us to consistently avoid. Moreover, His advice in this matter is to be interpreted literally because our response will have ongoing consequences.

Written in the qal imperative, “*suwr* – choosing to reject and withdraw” from that which is “*ra*’ – harmful and improper,” and “actually removing ourselves” from that which is “inconsistent” with Yahowah’s Torah (such as man’s religious and political schemes), is another request we would be wise to acknowledge.

Religious clerics are motivated to translate *yare*’ as “fear,” because they have sought to establish themselves and their institutions as the means to avoid God’s wrath. But rendering *yare*’ as fear never works in the context of God being our Heavenly Father—nor even with God being our Savior. Moreover, in this context, translating *yare*’ as “fear” is ridiculous. The concept being presented here is that rather than think we have the answers, we should “*yare*’ – demonstrate a high regard for, respect, and revere” Yahowah and His answers as they are provided in His Towrah Teaching.

Further, since this entire Proverb contains advice from our Heavenly Father, we should not be surprised that “*yare*’ – respect and revere” was written in the qal imperative, making this yet another request.

According to our Heavenly Father, if we distance ourselves from the influence of man... **“This choice will continue to exist as** (*hayah* – this decision regarding your existence will have an unfolding and ongoing influence on) **healing and restoration** (*riph’uwth* – will fortuitously provide new life and vigor) **by way of** (*la*) **your umbilical cord** (*sor* – your life-giving, sustaining, and nurturing connection as a child to your mother before and during birth) **and** (*wa*) **restorative liquid nourishment** (*siqy* – an invigorating and refreshing source of life) **to** (*la*) **your substance and essence** (*’etsem* – your bones and skeleton).” (*Masal* / Word Pictures / Proverbs 3:8)

Hayah, which speaks of existence, was translated “this choice will continue to exist as” because it too was scribed in the qal imperfect, which conveys these additional thoughts. As we now know, this means that our decision to “*yare*’ – genuinely respect and revere” Yahowah will have ongoing and unfolding consequences.

Next we find that *riph’uwth* is from *rapha*’, which speaks of “being healed by a physician and then being restored to favor.” As our Creator, Yahowah is the ultimate Physician—one who provides His prescriptions for living by way of His Towrah Instructions. As our Savior, Yahowah alone can restore us to favor. This too is accomplished by ingesting the advice provided throughout His Word.

Christian theologians would have you believe that it is our “bodies” which are healed because they insist on promoting the Pauline myth of bodily

resurrection. And that is why the NASB, the NIV, and the NLT all promoted: “It will be healing to your body.” “This will bring health to your body.” And: “Then you will have healing for your body.” But the Hebrew word to describe the “flesh of one’s body” is *basar*. It was not used here. Instead, our Heavenly Physician selected *sor* which describes our “umbilical cord.” As the “life giving, sustaining, and nurturing connection between a mother and her child before and during birth,” it speaks of us being nourished by the Towrah and then restored and reborn by way of our Spiritual Mother into our Heavenly Father’s Covenant family.

Yahowah speaks of His Called-Out Assembly Meetings of Unleavened Bread and Reconciliations as being “*etsem* – essential and substantive,” which is why, especially in the context of the sixth verse where Yahowah’s view of us is shaped by these days, I have rendered it as such. But *etsem* is equally comfortable being translated as the “bones which comprise our skeleton,” which is telling because the very same verse deploys *yasar* to *speak* of us “being upright” before Yahowah. We indeed have to be nourished, restored, and strengthened to stand in the presence of God.

To “respect and revere” our Heavenly Father...“**You should choose to honor by carefully considering and highly valuing** (*kabed* – show respect for and demonstrate that you respect) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵי - יְהוָה) **by means of** (*min*) **your abundance** (*hown* – your overly sufficient wealth and possessions; from (and indeed identical in the text to) *huwn* – that which is readily available and easy), **and** (*wa*) **from** (*min*) **the firstfruit** (*re’shyth* – the initial, beginning, first, and best (singular)) **of all** (*kol*) **your harvest** (*tabuw’ah* – your produce, yield, and crop (singular)).” (*Masal / Word Pictures / Proverbs 3:9*)

Kabed is the operative word of the Instruction which reads: “**Carefully consider, view as worthy, enormously valuable, and significant, respect and honor** (*kabed* – perceive as awesomely impressive, intensely relevant, extremely great, massively important and glorious) **accordingly the symbolism of** (*’eth*) **your Father** (*’ab*) **and** (*wa*) **that which is represented by your** (*’eth*) **Mother** (*’em*) **for the purpose of** (*le’ma’an*) **lengthening, elongating, and prolonging** (*’arak*) **your days** (*yowm*) **within and upon the Almighty’s** (*’al*) **land** (*’adamah*) **which relationally** (*’asher*) **Yahowah** (אֱלֹהֵינוּ – *Yahowah*), **your God** (*’elohym*), **has given to you** (*natan la*).” (*Shemowth / Exodus 20:12*) So, once again, by comparing these passages we find that Yahowah has revealed the identity of the Father and the Mother whom we are encouraged to “honor and respect.”

Written in the piel imperative, *kabed* and *hown* reveal that our “willingness to honor” Yahowah with “those things which are easy for us” motivates Yahowah to provide for our needs. And as we know, the imperative mood makes this yet another request from our Heavenly Father which we are free to acknowledge or

ignore. And yet, this conjugation also strongly infers that the one providing the advice hopes that we will choose the course of action which is most beneficial.

You will note also that Yahowah is not asking for money, nor is He trying to connive the poor into abandoning their savings. *Hown* specifically speaks of providing from our excess and of giving only that which is readily available and easy. Further, set into the context of “nourishment” and of “firstfruits,” God is only interested in us helping those who are hungry. This is not, as mega church promoters and televangelists would have you believe, a call to write checks or fill collection trays as they are passed before the unwary.

Speaking of “FirstFruits,” *Bikuwrym* is the name of Yahowah’s third of seven *Mow’ed Miqra’ey* – Called-Out Assembly Meetings. And “Trumpets,” which Yahowah calls *Taruw’ah*, is not only a “harvest,” this title is related to *tabuw’ah*. So one by one, Yahowah is calling our attention to His Festival Feasts.

Moreover, *Bikuwrym* speaks of the “children who are born first” to our Heavenly Father. And *Taruw’ah* is the day we are called to share God’s plan of salvation in hopes of increasing the spiritual harvest.

Lastly, please note that both “*re’syth* – firstfruit, the first and best,” and “*tabuw’ah* – your harvest” were singular. Yahowah is simply asking us to share that which is readily available and to demonstrate our appreciation and to show that we understand the nature of reciprocity in a relationship by providing the best portion of our initial harvest.

Recognizing that God just asked: “**You should choose to honor and show your respect for (kabad) Yahowah (אֱלֹהֵינוּ - אֱלֹהֵינוּ - יהוה - Yahowah) by means of (min) your abundance and from that which is readily available and easy (hown), and (wa) from (min) the firstfruit (re’syth) of all (kol) your harvest (tabuw’ah),**” (*Masal / Proverbs 3:9*) what do you suppose the chances are that the money-grubbing religious establishment allowed their publishers to print it that way?

The KJV reads: “**Honour the LORD with thy substance, and with the firstfruits of all thine increase,**” as if “the LORD” was a translation of Yahowah’s name, as if *hown* was “substance,” rather than “readily available abundance,” and as if *tabuw’ah* was an “increase” rather than a singular harvest.

Making all of the same mistakes, but adding one of their own, the NASB made *tabuw’ah* – harvest” plural with: “**Honor the LORD with your wealth, with the firstfruits of all your crops.**”

Then the evangelicals who require a steady stream of revenue to fund their mega churches and lavish lifestyles, in their New Living Translation, would have you believe that God actually said: “**Honor the LORD with your wealth and with**

the best part of everything you produce.” Why do you suppose they replicated the same mistake found in the KJV relative to Yahowah’s name? Why did they mislead believers by rendering *hown* and *re’syth* inadequately as “wealth” and “best,” *min* as “with,” and *tabuw’ah* as “produce?”

Helping those who are less fortunate with food, water, clothing, and shelter is a very real and appropriate way for us to demonstrate that we love Yahowah and respect what He has done for us. And indeed, He will reward us for doing so. But there is no support anywhere in God’s Word for us to pay pastors and priests money or donate anything to their institutions.

The Covenant is all about give and take. And to demonstrate this fact, after asking that we give from our abundance and from the firstfruit of our initial harvest, Yahowah reveals: “**And (wa) your barns** (*‘asam* – storage places for agricultural crops (plural)) **will be filled (male’) to overflowing** (*saba’* – to an overwhelming abundance and to complete and total satisfaction), **and (wa) your wine press and vats** (*yeqeb* – reservoirs (plural)) **will surge and burst forth** (*paras*) **with new wine** (*tyrowsh* – freshly pressed and recently fermented wine; from *yarash* – as an inheritance).” (*Masal* / Word Pictures / Proverbs 3:10)

You’ll notice that Yahowah’s requests of us are singular and limited, but His gifts to us are multiple and unconstrained. If we so much as initially give our best from our excess, God has promised to provide more than we can imagine.

Saba’, which was translated “to overflowing,” speaks of an “abundance which is totally satisfying” and of a “fulfillment which is complete.” I share this because *saba’* is related to “*shaba’* – the oath and promise of seven” and “*shabat* – the Sabbath.” Yahowah’s greatest gift to us is the Covenant which He enables by way of His Seven Called-Out Assembly Meetings. They comprise our Heavenly Father’s promise, His sworn oath, over the course of seven days to save us. It is a promise He has and will continue to satisfy and fulfill. And the result will provide us with life and possessions so abundant our every wish will be satisfied.

The new wine represents Passover, where the wine represents the blood of the perfect Lamb of God smeared on the Doorway to Heaven. It represents our portal to eternal life. It is part of our inheritance.

Throughout this *Masal* / Word Picture or Parable, our Heavenly Father has been speaking to us, His children, but not to us alone. This entire Proverb is prophetic, as it serves as Yahowah’s advice to His only begotten Son: Yahowsha’. These next two verses make this perspective especially relevant.

“**My Son** (*ben* – My begotten Son (masculine singular and suffixed in the first person singular)), **do not** (*‘al*) **reject** (*ma’as* – avoid an association with)

Yahowah's (אֲשֶׁר - יָצָא - יְהוָה) **penalty or punishment** (*muwsar* – corrective discipline, judicial sentence for violating the standard, or alternatively: admonition, teaching, and instruction), **and do not** (*'al*) **loathe or dread** (*quwts* – detest or fear, becoming overly distressed and grieved over) **His corrective action and chastisement** (*towkachat* – His rational response and reproof to the crimes which have been committed),...” (*Masal / Word Pictures / Proverbs 3:11*)

As is the case with much of what Yahowsha reveals, this passage was not only written on behalf of the Ma'aseyah Yahowsha', but also on our behalf. In our case, *muwsar*, which is from *yacar*, meaning “to instruct and admonish,” must be rendered “teaching and instruction.” Because of what Yahowsha' has done, we will never experience the “penalty or punishment” for our sins. And even the lighter form of *muwsar*, “discipline and correction,” can only be considered appropriate in the context of God's Word disciplining our behavior and correcting our thoughts.

Similarly, while Yahowsha' would personally experience the penalty and punishment we, ourselves, deserved, because He endured God's “*towkachat* – rational response to the crimes which we committed,” there is no reason for us to fear them. As our Heavenly Father's children, we will not be judged, and thus we will not be convicted or held accountable.

Ma'as is the operative aspect of the title, “Ma'aseyah – the Work of Yah,” further identifying Yahowah's Son. Scribed in the qal imperfect jussive, it specifically speaks of the ongoing consequence had Yahowsha' chosen not to allow Yahowah's punishment for our sins to be associated with Him. If that had occurred, many prophetic predictions would have gone unfulfilled, thereby undermining the credibility of God's Word and the reliability of His promises.

To fully appreciate this advice and the consequence which follows, we must turn to the verse which many years ago ignited my quest to understand Yahowah's Word as it was actually revealed. The passage which illuminates the use of “*'al ma'as* – do not avoid an association with” is found in Second Shamuw'el / Samuel 7:11-16. But so that we don't intervene in the flow of God's Proverb, or miss the fact that *'asher*, the operative word of my initial search, is revealed in God's concluding statement, let's momentarily postpone that review.

“...because (*ky*) **whom relationally** (*'asher*) **Yahowah** (אֲשֶׁר - יָצָא - יְהוָה) **loves** (*'ahab* – has a close, friendly, familial, and affectionate relationship with), **He vindicates** (*yakach* – He actually presents a case on behalf of, acquitting them of all charges). **And also** (*wa*) **as in the manner of** (*ka* – similar to) **a father** (*'ab*) **with** (*'eth*) **a Son** (*ben*), **He is continuously pleased with, favors, and genuinely accepts** (*rasah* – He delights in and holds in high esteem because He agrees with Him and He sees Him as having regained favor by being in complete

compliance thereby restoring the relationship).” (*Masal / Word Pictures / Proverbs 3:12*)

Asher is a relational term which serves to form an association between individuals and all manner of things. It is used in most every reference to the Ma’aseyah throughout the Torah, Prophets, and Psalms.

Ahab, which was translated “loves,” was written in the qal imperfect, affirming that Yahowah’s love is real, actual, and genuine. Further, His family-oriented affection has an ongoing and unfolding influence on the beneficiaries which will endure throughout time.

Yakah, which was rendered “He vindicates,” was presented using the hiphil imperfect. The hiphil stem tells us that there is a relationship between the verb’s subject, Yahowah, and the verb’s object, who are those whom God loves. But more than this, the hiphil stem also affirms that Yahowah’s love serves to transform His children, meaningfully and tangibly influencing our lives. And with the imperfect conjugation, we know that His love will provide unfolding benefits throughout time.

Also relevant, while the primary and secondary connotations of *yakah* are as I have rendered them, “He vindicates, He actually presents a case on behalf of, acquitting us of all charges,” its tertiary definition, “chastise and punish,” is ubiquitous in our English translations.

Rasah, which was scribed using the qal imperfect, conveys the idea that our Heavenly Father is continuously pleased with His Son. While our sins were once associated with Yahowsha’, He valiantly and mercifully paid the penalty for them, vindicating us of all charges. Moreover, “*rasah* – by being in complete compliance [with the Towrah], He fortuitously restored the relationship” we know as the Covenant.

As I mentioned a moment ago, English bible translations have a difficult time with this verse. So let’s compare what God said with what they published.

First, here is the text of Yahowah’s concluding statement: “...because (*ky*) **whom relationally** (*‘asher*) **Yahowah** (*Yahowah*) **loves and has a close, friendly, familial, and affectionate relationship with** (*‘ahab*), **He vindicates, presenting a case on their behalf, acquitting them of all charges** (*yakah*). **And also** (*wa*) **as in the manner of** (*ka*) **a father** (*‘ab*) **with** (*‘eth*) **a Son** (*ben*), **He is continuously pleased with, favors, and genuinely accepts Him, seeing Him as having regained favor by being in complete compliance thereby restoring the relationship** (*rasah*).” (*Masal / Proverbs 3:12*)

With this understanding, let’s consider what Jerome wrote in his Roman Catholic Vulgate: “**For whom the Lord loveth, he chastiseth: and as a father in the**

son he pleaseth himself.” (Proverbs 3:12) In the Latin text, Yahowah’s name was replaced by “Dominus,” which translates “Lord.” This error materialized for two reasons. First, the Latin Vulgate is a translation of the Greek Septuagint rather than the Hebrew text. And while Yahowah’s name was originally written in Hebrew characters throughout the oldest copies of the Septuagint, by the fourth-century CE, a system of Divine Placeholders using capitalized Greek letters had replaced the Hebrew spelling. Therefore, Jerome would not have known Yahowah’s name. Further, and perhaps more relevant, the religion of Christianity was committed to separating their new god “Jesus Christ” from Yahowah and all things Hebrew including the Torah. So, by replacing Yahowah’s name with “the Lord” and Yahowsha’s name with “Iesous,” a new religion was born.

Demonstrating that the King James Version is a revision (some five times over) of translations of the Latin Roman Catholic Vulgate, we find: “For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.” (Proverbs 3:12) The legacy of the Vulgate is further apparent in the KJV’s “correcteth,” which is more closely related to “chastiseth,” than the Hebrew *yakah*, whose primary meaning is “vindication.”

Although the NASB promotes itself as being a literal translation of the Masoretic Text, this publisher recognized that familiarity is what sells bibles, not accuracy. So they wrote “corrects” in italics, knowing full well that it could not be supported by the text: “For whom the LORD loves He reproveth, Even as a father corrects the son in whom he delights.” (Proverbs 3:12) In their introduction, the authors of the NASB openly acknowledged that YHWH appears in the revealed text every time they wrote “the LORD,” but they justified doing so because, in their opinion, “Yahweh’s name is strange and holds no value in the Church.” And to their shame, their publications have made it so.

The paraphrase known as the *New International Version* became the best selling bible by revising the familiar *King James* phrasing: “because the LORD disciplines those he loves, as a father the son he delights in.” Even the newly crafted evangelical *New Living Translation* remains more closely allied with the King James, and even the *Latin Vulgate*, than it does with the Hebrew text: “For the LORD corrects those he loves, just as a father corrects a child in whom he delights.” (Proverbs 3:12)

This *Masal* / Word Picture from our Heavenly Father is so profoundly prophetic and instructive, I’d like to present it in its entirety and without interruption.

“My son (*ben*), never ignore, overlook, nor forget, never lose sight of the significance of, and never inappropriately respond to (*‘al sakah*) My Towrah / Teaching, Guidance, and Direction (*Towrah*). And (*wa*) My Mitswah / My

Terms and Conditions (*mitswah*), choose to let Him preserve and protect you, allowing Him to watch over, guard, spare, restore, and save (*nasar*) your heart, your source of life and inner nature, your character, emotions and feelings, and your capacity to love and to choose (*leb*), (3:1) for (*ky*) elongated ('*orek*) days (*yowm*) and (*wa*) for renewed and transformed (*sanah*) lives (*chayym*). And (*wa*) peace, favor, wellbeing, reconciliation, and salvation (*shalowm*) they will continue to bring (*yasap*) to you (*la*). (3:2)

Never allow ('*al*) loyal love and genuine mercy (*chesed*), or (*wa*) truth and trust ('*emet*), to depart from you ('*azab*). Fasten them (*qasar*) upon ('*al*) your neck. Inscribe them (*katab*) upon ('*al*) the tablet (*luwach*) of your heart (*leb*). (3:3) And (*wa*) you will find and obtain (*masa'*) mercy and acceptance (*chen*) and (*wa*) beneficial and proper understanding (*towb sekel*) in the eyes (*ba 'ayn*) of Almighty God ('*elohym*) and mankind ('*adam*). (3:4)

...Trust and rely (*batah*) upon God ('*el*), Yahowah (*Yahowah*), with (*ba*) all (*kol*) your heart (*leb*). And (*wa*) do not ('*al*) rely (*sa'an*) upon ('*el*) your understanding or discretion (*bynah*). (3:5) In (*ba*) all (*kol*) your ways (*derek*), you should freely choose to accurately know, genuinely acknowledge, and actually understand and accept (*yada'*) Him (*huw'*). And He (*wa huw'*), Himself, will consider your conduct to be right, in full compliance and in association with His standard ('*orah yashar*). (3:6)

Do not ever ('*al*) choose to become (*hayah*) learned and wise, or impart information or instruction (*hakam*) from your own perspective (*ba 'ayn*). Genuinely respect and revere (*yare'*) Yahowah (*Yahowah*). And (*wa*) choose to reject and actually turn away, withdrawing (*suwr*) from (*min*) that which is improper, evil, harmful, troubling, and not good (*ra'*). (3:7) This choice will continue to exist as (*hayah*) healing and restoration (*riph'uwth*) by way of (*la*) your umbilical cord, your life-giving, sustaining, and nurturing connection as a child to your mother before and during birth (*sor*), and (*wa*) restorative liquid nourishment (*siqy*) to (*la*) your substance and essence ('*etsem*). (3:8)

You should choose to honor and show your respect for (*kabed*) Yahowah (*Yahowah*) by means of (*min*) your abundance and from that which is readily available and easy (*hown*), and (*wa*) from (*min*) the firstfruit (*re'syth*) of all (*kol*) your harvest (*tabuw'ah*), (3:9) and (*wa*) your barns and storehouses ('*asam*) will be filled (*male'*) to overflowing, and to your complete satisfaction (*saba'*), and (*wa*) your wine press and vats (*yeqeb*) will surge and burst forth (*paras*) with new wine (*tyrowsh*). (3:10)

My Son (*ben*), do not ('*al*) reject or avoid an association with (*ma'as*) Yahowah's (*Yahowah's*) penalty or punishment, His corrective discipline and judicial sentence for violating the standard (or alternatively: admonition,

teaching, and instruction) (*muwsar*), and do not (*'al*) loathe or dread (*quwts*) His corrective action and chastisement, His rational response and reproof to the crimes which have been committed (*towkachat*), (3:11) because (*ky*) whom relationally (*'asher*) Yahowah (*Yahowah*) loves and has a close, friendly, familial, and affectionate relationship with (*'ahab*), He vindicates, presenting a case on their behalf, acquitting them of all charges (*yakah*). And also (*wa*) as in the manner of (*ka*) a father (*'ab*) with (*'eth*) a Son (*ben*), He is continuously pleased with, favors, and genuinely accepts Him, seeing Him as having regained favor by being in complete compliance thereby restoring the relationship (*rasah*).” (*Masal* 3:12)

✠

With this essential Fatherly advice firmly rooted in our souls, and with its prophetic implications before us, let's turn to the passage which initially ignited my quest to uncover the truth. At the time I was evaluating the improbability of the Ma'aseyah Yahowsha' fulfilling twenty-five of the most interesting predictions made about Him in the Torah, Prophets, and Psalms. This study was ultimately included as part of the dialogue of a book I coauthored entitled *Tea with Terrorists*.

But as I considered the prophecy revealed in the seventh chapter of Second Samuel, I read something which undermined my trust in translations. My *New International Version* read: “I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men.” (2 Samuel 7:14) “No way,” I thought to myself. “This couldn't be accurate, for if God's Son 'did wrong,' He would be a sinner, and thus disqualify Himself from serving as the perfect Passover Lamb.”

So in a panic, I picked up my *New American Standard Bible*. It read: “I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men.” But that was even worse. “He couldn't have suffered for my sins if He was being punished for His own iniquity,” I recognized. And worse, “If Yahowsha', the Son of God, was a sinner, then God, Himself, cannot be trusted and indeed the whole of Scripture is suspect.”

Frantically searching for another translation, I found a copy of the *King James Version* and quickly ripped it open to Second Samuel Seven where in the fourteenth verse I read: “I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of

the children of men.” While that didn’t say “when he does wrong” or “when he commits iniquity,” I recognized that their “if he commits iniquity I will chasten him” was no better. The God I knew, or at least thought I knew, does not speculate. And worse, in this rendering the punishment is directly associated with his iniquity, not mine.

While I didn’t know it at the time, I realize now that the problem was the legacy of an errant translation, and the tendency of all new bibles to follow prior precedent. The Latin Vulgate, which remains the mother of all English translations, reads: “I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men.”

Fortunately, at least as a means to solve this predicament, Strong’s Concordance is keyed to support the King James Bible. So I immediately looked up “if.” And what I found was *‘asher*—the word which ultimately inverted my world.

While there is no direct counterpart to *‘asher* in English, the word appears some 3,000 times in the Torah, Prophets, and Psalms. It is most often translated “which” or “that,” but is frequently rendered “who” and “whom.” Then in reducing frequency, we find *‘asher* translated: “what,” “where,” “because,” “as a result,” “whose,” “how,” “blessed,” “until,” “happiness,” “for the reason,” a “path,” a “place to stand,” and even a “way to walk and make progress.” Mandelkern’s concordance uses almost twenty pages of very small print, with four columns per page just to list all of the times and ways *‘asher* is deployed in the Tanakh.

With meanings this diverse and seemingly unrelated, I began searching for a common denominator. And what I discovered is that most lexicons reveal that *‘asher* is a “relational term which provides a connection, association, or relationship between words, individuals, concepts, and things.” It is equally a “relative particle, preposition, and relative pronoun.”

My favorite lexicon, the Dictionary of Biblical Languages with Semantic Domains: Hebrew, calls *‘asher*: “a marker of a relative reference to an entity, event, or state.” Gesenius’ Hebrew-Chaldee Lexicon affirms: “*‘asher* is often the sign of a relationship.”

Therefore, beginning with the twelfth verse, the passage, whereby Yahowah is speaking to Dowd, actually reads: “**I will take a stand, establish, and raise up** (*quwm* – I, Myself, will completely confirm, fulfill, accomplish what needs to be done, and restore (hiphil perfect)) **in association with** (*‘eth*) **your seed** (*zera*’ – your descendant (singular)) **in your distant future** (*‘achar*), **by way of the relationship and as a fortuitous blessing** (*‘asher* / *‘esher* – providing favor

through an association), **He who shall actually come forth to serve** (*yasa'* – a diminished extension who shall really descend and be set apart and sent forth to deliver ongoing results (qal imperfect)) **from** (*min*) **a tiny seed of your body** (*ma'ah* – your internal organs). **And** (*wa*) **I will completely establish** (*kuwn* – I Myself will finish everything required to form, fashion, and prepare (hiphil perfect)) **His realm and sovereign authority** (*mamlakah* – kingdom, royal lineage, power, and reign).” (2 *Shamuw'el* / Samuel 7:12)

Therefore, Yahowah is telling us that His Son, the Ma'aseyah Yahowsha', will be a direct descendant and product of Dowd / Love. He will not only represent Yahowah, He will be a diminished manifestation of Yah, an extension of Him, descending from Heaven to serve us. And His authority will be established by God, Himself.

Our Heavenly Father's primary purpose in creating the universe and conceiving life was and remains to build a “*beyth* – family.” This is the very essence of the “*beryth* – Family-Oriented Covenant Relationship.” And as with most all families, Yahowah's family will bear His name.

“He (*huw'*), **Himself, shall build** (*banah* – establish, restore, and cause to prosper (qal imperfect)) **the family and home** (*beyth* – house and household) **in association with** (*la* – for) **My personal name** (*shem* – My proper designation and renown). **And** (*wa*) **I will establish** (*kuwn* – I will form, fashion, prepare, and firmly establish (polel perfect)) **accordingly** (*'eth*), **the throne of** (*kise'* – authority and reign of) **His realm and sovereign authority** (*mamlakah* – kingdom, royal lineage, power, and reign) **forever** (*'ad* – eternally, for an unlimited and unending duration of time) **making it everlasting and enduring** (*'owlam* – eternal and permanent).” (2 *Shamuw'el* / Samuel 7:13)

This is no ordinary household because this is Yahowah's home. God's “*beyth* – family” is royal and supreme, and it has been eternally and permanently established.

Our Heavenly Father's next statement is the one corrupted by every bible translation I could find. It connects His prophecy with His proverb. Once again, God is speaking about His relationship with His Son—Yahowsha'. But more than this, His prediction, like the word picture illustrating it, associates a horrible crime, and its subsequent punishment, with God's Son.

“I (*'any*), **Myself, actually am and shall continue to be** (*hayah* – I shall always and genuinely exist (qal imperfect)) **on behalf of and with respect to Him** (*la la* – concerning Him) **a Father** (*'ab* – masculine singular absolute), **and** (*wa*) **He** (*huw'*), **Himself, actually is and shall continue to be** (*hayah* – He will always and genuinely exist (qal imperfect)) **on My behalf** (*la la* – for and concerning Me) **a Son** (*ben* – masculine singular absolute). **Twisted distortions**

of the truth, which are not His responsibility, will be associated with Him (*'asher ba-'awah* – literally: relationally because with Him the perversity of twisting, bending, distorting, corrupting, and perverting the truth will be associated with, but not perpetrated by, Him (hiphil infinitive construct)), **and** (*wa*) **by making this connection I will bring and finish My legal case through the act of judging Him** (*yakah* – and I will completely accomplish what is required to be just by punishing Him thereby completely vindicating through Him (hiphil perfect)) **with** (*ba*) **the bludgeoning and piercing** (*shebet* – the club, whip, baton, rod, spear, and chastisement) **of individuals** (*'yish*), **and with** (*wa ba*) **the blows, strikes, wounds, and physical trauma of** (*nega'* – the plague and pestilence, the infection and disease, the deadly pandemic, stumbling, and falling of) **the sons of** (*beny*) **'Adam** (*'adam* – mankind).” (2 *Shamuw'el* / Samuel 7:14)

'Asher conveys the ideas of “an association and a relationship, especially with regard to making a connection, establishing a linkage or reason, and also with regard to proximity, both in space and time.” Therefore, *'asher* can be rendered “when” speaking of time, “are associated” speaking of making a connection, “because” denoting a purpose, and “relationally,” addressing the core nature of the word itself. And *ba*, as a preposition, can be translated “with, because, and concerning” in this context, in addition to “in proximity to, and in relation to,” all serving to reinforce the association and connection which is being made between the “Son” and these “distortions.”

While both *'asher* and *ba* appear in the text, you’ll notice that *'asher* was either errantly or inadequately translated “if” or “when,” and the existence of *ba* was completely ignored by every translation team. Further, while *'asher* and *ba* are sometimes, although infrequently, translated “when,” that rendering is invalidated in this context as is the even rarer “if,” because of the “*wa* – and” connecting the opening and concluding clauses of the second sentence—which is why every bible translator ignored “and” in their publications.

In the opening clause of the second sentence of this verse, the combination of *'asher ba* speak of associating the “*'awah* – distortions” with the Son. This not only completely resolves the problem found in every English bible translation of this passage, *'asher ba* collectively serve to reinforce an essential aspect of Yahowah’s plan of salvation. The purpose of *Pesach* – Passover and *Matsah* – Unleavened Bread is to “*'asher* – associate” the consequence and penalty of our “*'awah* – corruption” “*ba* – with” Yahowsha’. In that way, He suffered the consequence and penalty so we wouldn’t be judged or held accountable. And that is why the Proverb tells us not to fret over these things.

But there is much more to this profound prediction than just revealing the essence of our redemption and reconciliation. You see, *'awah* is a very specific form of “wrong doing.” It speaks of the single most devastating and most

prevalent crime perpetrated by mankind or the Adversary: that of “bending, twisting, distorting, corrupting, and perversely perverting the truth.” This is how Satan deceived Chawah (meaning Source of Life, but errantly known as “Eve”) in the Garden of Eden. It is how every religion deceives today. Satan, and those who serve him, seldom if ever invent an alternative to God’s plan, because “twisting, distorting, corrupting, and perverting the truth” is easier and far more beguiling. Said another way: Christianity, Judaism, and Islam are neither completely valid or invalid, because, rather than creating their own unique doctrines, they all distort, corrupt, twist, and counterfeit Yahowah’s testimony.

And if all this were not enough to affirm that this passage was inspired by someone who is both reliable and trustworthy, someone who is profoundly insightful and precisely accurate, consider the fact that *‘awah* was scribed in the hiphil infinitive construct, with the third person masculine singular suffix. In any other form or conjugation, the connection between “He” and “*‘awah* – distortions” would make the “Son” the one advancing these corruptions. But with the hiphil stem, we are reminded a third time that a relationship or connection is being formed between the subject, who is the Son, and the action, which is perversion. Further, in the infinitive construct, “*‘awah* – distortions” becomes a “verbal noun which expresses the action without referring to the person or time.” And that means that the Son is specifically excluded as the one committing the inequity of corrupting and distorting the truth, and His willingness to associate Himself with the crimes others have and will commit is not constrained or limited in time.

So in this case, this passage can only be understood in light of these tenses, and even then, only when every word is accurately and adequately translated. But when these remarkably insightful tenses which are unique to Scriptural Hebrew are ignored, and when some of God’s words are deleted, as they were in every English translation of this passage, religious clerics mislead most everyone by committing the sin of “*‘awah* – distorting, twisting, and corrupting” Yahowah’s Word.

These words, when associated with Yahowsha’, the Son of God, explain the purpose and benefit of Passover and Unleavened Bread: **“Twisted distortions of the truth, which are not His responsibility, will be associated with Him (*‘asher ba-‘awah*), and (*wa*) by making this connection I will bring and finish My legal case through the act of judging Him, and I will completely accomplish what is required to be just by punishing Him thereby completely vindicating through Him (*yakah*) with (*ba*) the bludgeoning and piercing (*shebet* – the club, whip, baton, rod, spear, and chastisement) of individuals (*‘iysh*), and with (*wa ba*) the blows, strikes, wounds, and physical trauma of (*nega’* – the plague and pestilence, the infection and disease, the deadly**

pandemic, stumbling, and falling of) **the sons of** (*beny*) ‘**Adam** (*adam* – mankind).” (7:14)

By associating our wrong-doing with Yahowsha’, by judging Yahowsha’ based upon His acceptance of our inequity, by throwing the Towrah at Yahowsha’ and holding Him accountable for these violations, by punishing Him for the corruptions we have accepted and perpetrated, Yahowah was able to be just and still vindicate us. It is to my mind the most ingenious solution ever conceived and the most merciful act ever accomplished.

Even the concluding statement is as precise as it is revealing. Yahowsha’ was bludgeoned before He was pierced. He was beaten, whipped, and ultimately speared. But more than this, He endured two foes, the “*iysh* – individuals from the Adversary’s realm who chastised His soul in *She’owl* on Unleavened Bread, and by the “*ben adam* – the sons of Adam,” who yielded the physical blows to His body on Passover. And every stripe and punishment was endured as a result of man having stumbled and fallen, having become diseased with the deadly pandemic of religious and political corruption.

“But (*wa*) **My loyal love, unfailing devotion, and mercy, even My glory and appearance** (*chesed* – My revelation of Myself as being inclined to favor, compassion, affection, kindness, and goodness, but also My manifestation of majesty, brilliance, and splendor) **will not** (*lo*) **be withdrawn from Him** (*suwr min* – be removed from Him).” (2 *Shamuw’el* / Samuel 7:15) Yahowsha’, as the Son of Yahowah, serves as the visual and corporeal manifestation of God’s “*chesed* – love, devotion, mercy, and glory.” And indeed, we have just witnessed a vivid prophetic portrayal of His most glorious, loving, and merciful act.

So now I am grateful for that day in which my world was upended by errant bible translations, because by questioning them, I have not only found the truth, I have found Yah. And it remains the mission of this *Introduction to God* to share what I have discovered with you. One word, *asher*, which speaks of relationships, led me away from religion to a relationship with God. Hopefully you too have found your trigger, something which has caused you to question your faith, and have subsequently found many of the answers you were seeking.



The previous *Masal* / Word Picture featured Yahowah speaking in first person as a Father to His Son, Yahowsha’, and to us, His children, about the importance of His Towrah. His ongoing advice is advanced in the following Proverb. It begins:

“Listen (*shama’* – receive and acknowledge this message (qal imperative)) **children** (*ben* – sons) **to the correct and disciplined instruction** (*muwsar* – to the correcting and disciplining teaching and admonishment) **of the Father** (*‘ab* – singular and absolute) **and** (*wa*) **pay attention** (*qasab* – accept this information as true and respond appropriately to it (hiphil imperative)) **so as** (*la*) **to know and discover** (*yada’* – to find, become aware of, to become familiar with, to acknowledge, to care about, to respect, and to choose (qal infinitive construct)) **understanding and discernment** (*bynah* – to gain knowledge through observation, insight and wisdom through consideration, so as to be intelligent and distinguish between right and wrong, fact and fiction).” (*Masal / Word Pictures / Proverbs 4:1*)

While our Heavenly Father wants us to love Him, He recognizes that we must come to know Him first, or our affection cannot be genuine. That is why He consistently focuses on the importance of listening to Him, on receiving His message, on paying attention to what He has to say, on coming to know and understand Him. And the path to this optimal result was, is, and will always be through the Towrah.

“For indeed (*ky* – this is important, trustworthy, and reliable), **such teaching and learning** (*leqah* – receiving instruction and coming to possess comprehension) **is good, beneficial, and helpful** (*towb* – is proper, prosperous, favorable, beautiful, pleasing, enjoyable, valuable, and healing). **For this reason I have given you** (*la natan* – therefore, for this purpose, I have actually provided and bestowed you with the completed gift of (qal perfect)) **My Towrah** (*Towrah*: from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr / tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction). **You should not forsake, neglect, or reject it** (*‘al ‘azab* – without it you will be forsaken, neglected, rejected, abandoned, separated, and left behind).” (*Masal / Word Pictures / Proverbs 4:2*)

This is the exact same message the Ma’aseyah Yahowsha’ consistently delivered. Paraphrasing, He said: “If you want answers, if you seek understanding, if you want to know who I am and what I’ve done, turn to and look in the Torah. Don’t ever forsake, neglect, nor reject the Torah, because by doing so, you will be rejected and left behind.”

But more than this, by referring to “My Towrah,” we know that this “Father” is Yahowah, our Heavenly Father. And in a message to His children, He has just told us that “the reason I have given you My Towrah” is that “such teaching and instruction” is “good, beneficial, and helpful,” even “valuable, enjoyable, and healing.” As a result, we neglect and reject our Heavenly Father’s advice regarding His Torah at our own peril. Are you listening Christians or is Paul still tickling your ears?

As is Yahowah’s custom, after providing His children with good and beneficial advice, He interjects a prophetic perspective so that we might understand that God follows His own advice. Speaking of setting part of Himself apart from the whole, of diminishing an aspect of Himself to manifest His nature in human form as the Son, as the Ma’aseyah Yahowsha’, our Heavenly Father, from the perspective of the Son, now reveals:

“Indeed (ky – this is important, reliable, and true), **I have and will actually come to exist as** (*hayah* – I was, am, and will be as (qal perfect)) **a Son** (*ben* – singular and absolute) **of My kind and merciful Father** (*la rak ‘ab* – on behalf of My compassionate, gentle, and tenderhearted Father), **the only begotten and unique Son** (*yahyd* – as the one and only child) **by way of** (*la* – concerning and on behalf of) **My Mother’s** (*‘em*) **presence** (*paneh*).” (*Masal / Word Pictures / Proverbs 4:3*)

This migration in voice from Father to Son represents a change in place and perspective, not persona. As a diminished material aspect of the Father, Yahowsha’, while not being equal to Yahowah, is part of Him, not unlike our foot is part of us.

There is no other language in which this statement could be accurately written, especially with respect to time, other than Scriptural Hebrew. Yahowah, at least some small aspect of His enormous power, took on physical form (which required a massive diminishment of some of His energy), and entered our material, three-dimensional, world as Yahowsha’—the Son—the one who came in His Father’s name. And as the Hebrew *hayah* suggests, in that it is unlimited with respect to time, the Son would come to represent the Father on more than one occasion.

At the time of this writing, the human manifestation of Yahowah’s presence had stepped upon the earth four or five times, depending upon whether this was written before or after His visit with Shamuw’el. And looking back now from our perspective, while He has come and gone six times, the occasion of His personal participation in our redemption which concluded with His fulfillment of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* in 33CE (year 4000 Yah) was not His last

visit. He will return on *Yowm Kippurym*, the Day of Reconciliations, in 2033 (year 6000 Yah). The timeless nature of Hebrew tenses accommodate this reality.

Especially important, this Son was “*yahyd* – begotten” which means that an aspect or manifestation of God did not always exist in a diminished material form. And I say diminished, not only because Yahowsha’ said as much, but also because matter must be multiplied by the square of the speed of light to become equivalent to a similar quantity of energy.

This passage also affirms that Yahowsha’ was “*yahyd* – unique,” the “only” Son of God conceived in this precise way. Moreover, it was the Set-Apart Spirit’s presence upon Him, which made this special child God’s Son. She acted as His Spiritual Mother, the same role She now performs for those of us who are adopted into Yah’s family.

Confirming that His Torah is comprised of His Teaching, and that Yahowsha’ held fast to it, Yahowah interjected *yarah*, the root of *Towrah*, into His next statement...

“And (wa) He taught Me (*yarah* – He became the source of My instruction, guidance, and direction). And (wa) He said to Me (*‘amar la* – He told Me), ‘Accept, uphold, fulfill, and keep (*tamak* – receive, grasp hold of, and retain (qal imperfect)) My Words (*dabar* – My message) upon Your heart (*leb*). Focus upon and closely observe (*shamar* – carefully examine, thoughtfully contemplate, thoroughly evaluate and consider (qal imperative)) My terms and conditions (*mitswah* – My authorized directions and instructions regarding the covenant contract) and live, being restored to life (*chayah* – embracing the source of continuous and sustained life, healthy and beneficial nourishment, and abundant growth, accepting the promise of renewal, restoration, favor, and blessings (qal imperative)).” (*Masal / Word Pictures / Proverbs 4:4*)

According to our Heavenly Father, there is only one means to restoration and life. And that is why Yahowsha’, setting the example we are to follow, accepted Yahowah’s terms and conditions as they are found in the Father’s Word—the *Towrah*. He not only accepted them, He upheld and fulfilled them. He literally embodied them. The *Towrah* and Yahowsha’ are one. They are indivisible.

But to “fulfill” does not mean to “end, to negate, to annul, to reject, to remove, or to do away with,” as billions of unthinking Christians have been led to believe. It means to “perform as promised, to engage and accomplish one’s duty, to honor an aspect of an obligation, and to validate a prior oath.” Rather than diminishing or annulling the promise, a fulfillment authenticates, legitimizes, corroborates, and bears out the reliability and merit of the vow and the one who made it: Yahowah and His *Towrah*.

To love God as He revealed Himself, to be reconciled unto God by way of His Covenant Relationship, to be saved by God in His Way, we must first come to know God. And the means to this goal is the Towrah. Speaking to His Son, and to us through Him, our Heavenly Father advised:

“Acquire (*qanah* – bring forth (qal imperative)) **wisdom** (*chakamah* – adroit and disciplined thinking) **and understanding** (*bynah* – discernment which requires observation and consideration and is based upon the exercise of sound judgment from the proper perspective). **Do not forget, ignore, nor overlook** (*‘al sakah* – do not lose sight of the significance of, nor improperly respond to (qal imperfect jussive)), **and do not separate, turn aside, or move away** (*‘al natah* – do not stretch, bend, nor conspire to turn away (qal imperfect jussive) **from** (*min*) **the Words** (*‘emer* – the trustworthy and reliable sayings and discourse) **of My mouth** (*peh* – serving as a metaphor for communication and speech).” (*Masal / Word Pictures / Proverbs 4:5*)

Let’s not overlook the fact that Yahowah verbally presented His Towrah to the Children of Yisra’el from Mount Horeb. And He audibly dictated the text of His predictions to His prophets, making reading His Word synonymous with listening to His voice.

While overlooking the significance of Yah’s Towrah is personally devastating; bending and twisting God’s Word, and conspiring with others to turn away from His voice, is an unforgivable sin. And that is why Yahowah offered this advice: Don’t forget the Torah. Don’t ignore the Torah. Don’t overlook the Torah. Do not turn away from the Torah or separate yourself from the Word of God.

Now, speaking of our Spiritual Mother, the *Ruwach Qodesh*, our Heavenly Father revealed: **“Do not forsake Her** (*‘al ‘azab* – do not disassociate from Her nor neglect Her (qal imperfect jussive), **and** (*wa*) **She will keep watch over you, guarding you** (*shamar* – She will keep you in Her field of vision, care for you, cling to you, observe and consider You, revering and protecting You (qal imperfect jussive)). **Love Her** (*‘ahab* – show real and genuine affection based upon a close, personal, and familial relationship with Her) **and** (*wa*) **She will protect you and keep you safe, saving you** (*nasar* – She will spare and save you, preserving your life and soul, keeping you out of harm’s way (qal imperfect jussive)).” (*Masal / Word Pictures / Proverbs 4:6*)

The Set-Apart Spirit enlightens and inspires us, imparting wisdom, and She protects and preserves our souls, providing salvation. Our spiritual birth and renewal come through Her. While She is not the Queen of Heaven, She is the Mother of God whom the Babylonian Madonna and Child graven image was designed to obfuscate through counterfeit. The Orthodox Christian and Roman

Catholic devotion to Mary is purposely designed to direct believers' attention away from the role the *Ruwach Qodesh* performs in our adoption into our Heavenly Father's family.

This excerpt from the fourth *Masal* was not Yahowah's first nor last offer of parental advice. In the sixth Proverb our Heavenly Father writes:

“My son (*ben*), keep your eyes focused on (*natsar* – pay close attention to and be on your guard with regard to) your Father's (*'ab*) terms and conditions (*mitswah* – the authoritative instructions and binding codicils of His covenant contract agreement). And you should never reject nor abandon (*'al natas* – you should not disassociate yourself from, be drawn away from, nor be scattered and separated for having neglected (*qal* imperfect jussive)) the Towrah Teaching, Instruction, Direction, and Guidance (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, purifying, and cleansing) of your Mother (*'em*).” (*Masal* / Word Pictures / Proverbs 6:20)

God has once again affirmed that we should not believe Paul when he claimed that the Torah was passé, or worse, that “we are no longer under the curse of the Law.” The false apostle proposed that our release from the Torah was a result of “the Lord Jesus Christ,” as if the Son saved us from the Father rather than from our sin.

With this verse, however, something old has been reinforced and something new has been introduced. Affirming the old, the “teaching, instruction, direction, and guidance” aspects of the Towrah are so prevalent in this godly advice; it must be included as part of the instruction rather than tucked away in the definition.

What's new is that this time it is our Mother's Towrah Teaching, rather than our Father's, albeit the “*mitswah* – terms and conditions” remain His. From one perspective, this distinction is actually fairly small because the Set-Apart Spirit is set-apart from Yahowah. The Towrah, therefore, has to be as closely associated with our Spiritual Mother as it is synonymous with the Father and the Son—who is the living and corporeal embodiment of the Towrah. But beyond this, the Set-Apart Spirit serves as our Spiritual Guide, directing our examination of the Towrah so that we come to better understand and appreciate its instructions. Quite frankly, this describes how much of this *Introduction to God* is being written.

Affirming what I've just shared with you, Yahowah said: **“In (*ba*) your walk (*halak* – journey), She can be trusted and relied upon to guide and to direct you (*nahach* *'eth* – you can trust Her [speaking the Set-Apart Spirit] to lead you and you can depend upon Her to create a favorable outcome for you [the Set-Apart Spirit plays an essential role in our salvation]). In (*ba*) your time of rest**

(*sakab*), **She will watch over, care for, cling and attend to you** (*shamar 'al* – She will observe and keep you, protecting you by way of the Almighty). **And (wa) in the summer, when you are awakened** (*qys* – during the summer as you come alive, are alert, and engage (hiphil perfect consecutive)), **She** (*hy'* – third person feminine singular speaking of the Spirit teaching us the Towrah) **will provide you with information to consider and ponder** (*syah* – will promote meditation by communicating with you (qal imperfect)).” (*Masal / Word Pictures / Proverbs 6:22*)

There are several insights worth of our undivided attention in this passage. First, the Set-Apart Spirit can help assure that our “*halak* – walk” is to God along the path He delineated in His Towrah – Directions. So long as our focus is on the Towrah, we can “*nacach* – trust and rely upon Her to guide” our steps.

Second, our Spiritual Mother is attentive to our needs. She does for us what we are encouraged to do regarding the Towrah. She “*shamar* – closely watches over us.” She “carefully considers and thoughtfully evaluates our concerns and issues so as to keep and protect us,” doing so by “clinging to us” because She “cares about us.” It’s one of the many reciprocal aspects of Yah’s nature. Focus on God and God will attend to you. Care about God and God will return the favor.

Third, the *Mow’ed Miqra’* which most overtly depicts the work of the Set-Apart Spirit is *Shabuw’ah*. It is the only one of the seven which is celebrated in “*qys* – summer.” During this Called-Out Assembly Meeting our Spiritual Mother “*qys* – causes us to be reborn spiritually, awakening us to a new appreciation of Yah’s Word, so that we are better prepared to engage as His witnesses.”

Also relevant, “*syah* – providing information for us to consider” is one of the most essential roles played by our Spiritual Mother. The Set-Apart Spirit exists to teach us the Torah so that our walk will be consistent with Yah’s instructions.

This understood, please consider the context of this godly advice. The Set-Apart Spirit is teaching us the Torah. And yet Christians routinely suggest that they don’t need the Torah because the “Holy Spirit” teaches them what they need to know, in essence not only disassociating the Spirit from the “*Towrah* – Teaching” of God, but also devaluing Yah’s “*Towrah* – Instructions” in the process. And in so doing, spiritual Christians attribute all manner of personal opinions and ungodly delusions to a god they do not actually know.

Following the Christian line of reasoning, if we can be so generous to call it that, why do they suppose God bothered revealing anything to us? Why mess with the Torah, Prophets, and Psalms if spiritual revelation is sufficient unto itself? Why bother even to consider Yahowsha’s testimony? What’s the purpose of their “New Testament” if individual spiritual guidance is sufficient?

Moreover, this spiritual perspective puts the cart in front of the horse. A person must first accept the terms and conditions of the Covenant and then walk to God along the path He has provided in accordance with the way these things are delineated in the Torah before they are given access to the Spirit.

And speaking of man's spiritual interpretations, be assured, the "*Ruwach Qodesh* – Set-Apart Spirit" does not teach "the New Testament" as being the Word of God, nor "salvation through faith in the Gospel of Grace," because these myths do not appear in the Towrah. Her insights are the antithesis of Pauline Doctrine.

And should you want further affirmation that the Set-Apart Spirit enlightens us and inspires our thinking with regard to Yahowah's terms and conditions as they are found in His Towrah, we have this reminder:

"For indeed (*ky* – this is important, trustworthy, and reliable), **these terms and conditions** (*mitswah* – these authoritative instructions and binding codicils of the covenant contract) **are a glistening lamp** (*ner* – a brilliant source of illumination existing as a means to extend one's life). **The Towrah** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction, which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, purifying, and cleansing) **is Light** (*'owr*) **and** (*wa*) **the Way** (*derek* – the Path) **of Life** (*chay* – the source of continuous and sustained existence, abundant growth, of revival, renewal, and restoration, the promise of the most favorable of circumstances, prosperity, and blessings)." (*Masal / Word Pictures / Proverbs 6:23*)

With this short and unequivocal sentence, "**The Towrah is Light and the Way of Life,**" Yahowah equated His Torah with Himself and declared that He and His Word represent the Way to life. There can be no clearer answer, no more important revelation.

In the first paragraph of the first book of the Torah, God equates Himself to "*'owr* – light," saying "I am Light." Now He is calling His Towrah Light. Therefore: if God = Light and the Torah = Light then God = the Torah.

While the logic is simple, the consequences are profound. This means that to know the Torah is to know God. To understand the Torah is to understand God. To observe the Torah is to observe God. To value the Torah is to value God. To look to the Torah for answers is to look to God for answers. To trust the Torah is to trust God. To be enlightened by the Torah is to be enlightened by God. And on and on it goes, forever...

But this also means that to reject the Torah is to reject God. To devalue the Torah is to devalue God. To overlook the Torah is to overlook God. To demean the Torah is to demean God. To refer to the Torah as a curse, is to say that God is a curse. To separate oneself from the Torah is to separate oneself from God. And such is the nature of religion, especially Judaism, Christianity, and Islam.

The Light illuminating the terms and conditions required to embrace and engage in the Covenant Relationship is provided by the Torah. Equally important: the Light on the Path to Life emanates from the Torah.

And lest we forget, not only is the Torah Light, it is the Way. There is one God and one Way to Him. And that Way is the Torah. When the Ma'aseyah Yahowsha' said "I am the Way, the Truth, and the Life," He was quoting this passage and equating Himself with the Torah.

While we have found more than we could have hoped for instructionally in this passage, fully justifying its inclusion in our Torah review, there is another benefit of Yah's "*Towrah* – Teaching" He'd like you to consider.

“Respond rationally (*towkachat* – receive correction) **and be disciplined** (*muwsar* – correctly process this instruction) **to** (*la*) **keep your eyes open to guard yourself from** (*shamar min* – be on your guard and be alert, you should carefully consider and properly evaluate the evidence so as to keep and protect yourself from) **the wicked** (*ra'* – bad, misguided, and wrong) **woman** (*'isah*), **from** (*min*) **the foreigner's** (*nakary* – the alien's with no kinship or relational ties, even the adulterous harlot's) **slippery and seductive** (*chelqah* – smooth, slick, flattering, and insincere) **tongue** (*lasown* – used as a metaphor for conniving and clever language).

You should not (*'al*) **desire or be attracted to** (*hamad* – you should never take pleasure in (qal imperfect jussive)) **her outward beauty** (*yopy* – her attractive physical appearance) **in** (*ba*) **your heart** (*leb* – speaking of your feelings, longings, attitude, ambitions, desires, motivations, and relationships).

And (*wa*) **do not** (*'al*) **allow her to gain control over you** (*laqah* – permit her to grasp hold of you, to capture you, to lead you away, or to lord over you (qal imperfect jussive)) **with** (*ba*) **her volatile flashing rays of light** (*'aph'aphym* – her flirtatious, inconsistent, and unreliable turning to and fro, hypnotizing you by waving a shining object back and forth), **for indeed** (*ky*) **through** (*ba'ad* – by following, being around, or near) **the Whore** (*zanah 'eshah* – adulterous woman prostitute who is unfaithful and the harlot who entices and solicits others to be unfaithful) **the loaf of bread** (*kikar* – the circular talent (speaking of one's substance, significance, value, and worth) and round loaf (speaking of wafers of leavened bread); from *karar* – that which whirls around in circular fashion) **is eternally spoiled** (*'ad* – ultimately becomes prey, forevermore plundered and

consumed as the predator's booty), **as** (*wa*) **the woman** (*'isah*) **stalks and ensnares** (*suwd* – chases after, hunts, seeks to capture and control, harm and kill (qal imperfect)) **man's** (*'iysh*) **precious and valuable** (*yaqar* – beloved and treasured) **soul** (*nepesh*).” (*Masal / Word Pictures / Proverbs 6:23-26*)

This “outwardly beautiful” yet “foreign,” “slippery and seductive tongued” “wicked woman” who “seeks to gain control over us” by way of her “volatile flashing rays of light,” this “whore” who “stalks and ensnares” and “eternally spoils” “mankind's valuable soul,” whom we are told “to be on our guard against,” is *ha Satan* – the Adversary: a.k.a. “*ha Ba'al* – the Lord.” So while the Christian culture has indoctrinated us to think of the Devil in masculine terms, spiritual beings like Satan are non-material, and thus do not have physical bodies or a sexual orientation. The gender references are symbolic, helping us better appreciate how the Adversary's schemes are perpetrated and disguised.

This passage, which presents *ha Satan* as a whore, reveals the kind of unfaithful and disingenuous relationship one should expect when money is exchanged, which occurs every time a cleric pleads for contributions or passes the collection plate. For alms, tithes, and donations, they will pretend to care about you, they will try to entertain you, and they will do their utmost to make you believe that they are providing an invaluable service. But such clerics are actually no different than an expensive, and thus outwardly attractive, seductress or whore.

This passage tells us that Satan deceives by using false pretences. Rather than appear as darkness, the Devil comes to us as light. Rather than looking sinister, Satan appears seductive. Instead of greeting man in the guise of a horned goat, the Adversary feigns an appearance which is as beautiful as the gilded cathedrals and soaring mosques the whore occupies.

Satan is way too cunning and disingenuous to sponsor and promote a religion in which he is openly revealed and worshipped as the Adversary. After all, this whore isn't trying to convince anyone that he/she/it is the living embodiment of all that is wrong with the world, but is instead pretending to be God. Even the least brilliant hunter ensnares his prey by hiding his noose. The crudest trap is baited with the promise of something real. And therefore the Devil ambushes prey in the place victims least expect Satan to hide: in religion. There has never been a better place to pretend to be God.

So this admonition is designed to heighten our awareness of the way Satan, who is being depicted here as the Whore of *Babel / Babylon*, operates. Just as we are to “*shamar* – observe” the Torah to receive Yah's light and life, we are to “keep a watchful eye open” for the Adversary so that Satan does not beguile us, ensnaring our soul by spoiling the benefit of Yah's work on Unleavened Bread.

And you will notice that it is a combination of a seductive tongue and superficial beauty which makes the fake, even poisonous, appear as if it is nurturing and real. It's hard to miss the soaring grandeur of church architecture, the gilding of cathedrals, and the eloquent sermons of their clergy in these words. This is indeed the purpose of such things.

'*Aph'aphym*, translated "volatile flashing rays of light," is a derivative of '*uwph*, which means "to fly about," "to fly to and fro," "to light upon," to "fly away," and to cause someone do the same. Further, both '*aph'aphym* and '*uwph* are often rendered "brandish," because there is a "menacing, aggressive, and ostentatious attitude" associated with this "flirtatious, inconsistent, and unreliable volatility." What's more, '*uw'eh* speaks of that which is "distorting, perverting, and warping."

In *Yowb* / Job 3:9, and again in 41:10, '*aph'aphym* is used to depict the "flickering rays of the rising sun." Also in *Yowb* / Job 16:16, '*aph'aphym* is deployed in association with "death and darkness," as a result of a "presence which is foul and causes weeping." So these "flashing rays of light" hypnotize the unwary, luring souls to their demise.

And this should be of particular concern to Christians because Paul experienced these flickering flashes of light on the road to Damascus, and described his encounter as such. For God has said that we should guard ourselves against the words of this seductress, not speak on the Whore's behalf as Paul did throughout his letters.

Before we move on and reveal God's propensity to associate this Whore and "*Babel* – Babylon," let's complete our review of God's *Masal* – Word Picture. Speaking of the consequence of exposing oneself to the Adversary, of getting too close to Satan's religious deceptions, of enveloping oneself in them, God asks if man can endure this and save himself. This is akin to a father telling his children: "if you play with fire, you are going to get burnt."

"Can (*ha* – as an interrogative) an individual (*'iysh*) grasp hold of and take (*hatah* – scoop up and heap up) **this fire (*'esh* – this flashing light and the means to execute judgment) **into his bosom as part of his adornment** (*ba hyq* – into his lap as a garment), **and** (*wa*) **clothe themselves** (*beqed* – envelop, cover, and cloak themselves), **and not be burned** (*lo' sarap* – not be consumed and destroyed)?" (*Masal* / Word Pictures / Proverbs 6:27) We have been put on notice that associating with and indulging this flashy and beautiful whore will, in the end, cause us to be burned.**

Since Yahowah has raised the specter of Satanic influence in the midst of His discussion on the validity of His Towrah, let's see if we can learn a little more about this slippery-tongued devil. And for that, we must turn to the prophet, Yasha'yahu, where in Isaiah 14:12, the Whore is not only named, the beast is linked directly with Babel, and thus Babylon.

To set the scene, this pronouncement coincides with the end of the anti-Ma'aseyah's siege of Yisra'el during the Time of Ya'aqob's Troubles—also known as the Tribulation. The antagonist, who is called “the ruler of Babel,” is being condemned in this prophetic discussion for his vicious assault on Ya'aqob, a synonym for Yisra'el. We are told that his overtly oppressive and wicked reign will be terminated with Yahowah's personal intervention, and that prior to that time, no man will be capable of restraining his arrogance, ambition, rage, dominion, violence, persecution, or oppression.

But then as this discussion progresses, and as a result of the Adversary's eventual incarceration, “all the Land will be settled and at peace.” And while it will be wonderful to have him gone, we should not be surprised that *She'owl*, where we are told that all of the leaders of the Earth will eventually be residing, will be excited to greet their patron saint—as he is the one we are told who arouses deceased souls and departed spirits. So it is upon his arrival in *She'owl* that we learn that the planet's deposed religious and political leaders will collectively ask and say of him, “Have you, yourself, also become as weak, as afflicted, wounded, and diseased, as we are? Have you become a proverb like us? All of your majesty, your splendor and status, your pride and the sound of your instruments have been brought down to She'owl, and the maggot is now your adornment, covering you.” Although too late, they now know that Satan deceived them, that he was not who or what he pretended to be.

So it is from this perceptive that we are formally introduced to *ha Satan* – the Adversary. Listen so that you might avoid being seduced by this whore.

“How (*'ek* – and why) **have you fallen** (*napal* – gone from a higher place to a lower one) **from the spiritual realm** (*min ha shamaym* – from the abode and home of God [preceded by the definite article in the DSS]), **Heylel ben Shachar** (*heyel* – light-bearing or reflecting object and shining one, from *halal* – to shine, to flash forth light, to radiate light, to be boastful, to seek praise, to make foolish, to incite formula worship, and to terrorize / *ben* – the son and representative of / *Shachar* – the reddish and fading blackness before dawn provided by the rising sun in the morning, from *shachar* – to be black and dark and to represent the absence of light)? **You have been severed, disassociated, cut off, and cast down** (*gada'* – you are now represented by the stump of a fallen tree which has

been cut down, broken, divided, and torn asunder) **toward** (*la*) **the earth** (*ha'ere*s – the material realm), **weakening and conquering, raising havoc** (*halas* – overwhelming, overcoming, and disabling by way of prostrations) **among** (*'al*) **the Gentile nations** (*gowy* – foreign individuals from different races, places, cultures, religions, and governments [singular in the DSS]).” (Yasha'yahu / Yah Saves / Isaiah 14:12)

Christians and Muslims have been deceived into believing that Satan is the Devil's name, when it is instead his title. And I suppose that this is because if Satan has a name, it's reasonable to assume that God must have one as well. Further, most envision him as a physical being, when it is obvious from this passage that he was cast out of the spiritual realm.

The name Heylel speaks volumes. It affirms that this individual is light bearing, and thus like all spiritual beings is more akin to energy than matter. Based upon *halal*, we know that his light is flashy, more like lightening than steady—and thus identical to the way Paul experienced him on the road to Damascus. But also in *halal* we discover that the Adversary is “boastful,” the very trait we shall learn which got this wayward spirit in trouble with God. Heylel “seeks to be praised,” and has therefore “incited the foolish to worship him,” many of whom have “committed acts of terrorism” as part of their religious duty.

Shachar speaks of the fading and murky dusk which precedes the dawn where everything is obscured by the lack of light. So rather than representing the pure and brilliant light which is God, *shachar* represents “darkness” which is the “absence of light.” And since we have just been told that the Towrah is Light, Shachar is the absence of the Towrah—which explains why He was called the “Torah-less one” in Revelation. Therefore, those who reject and deny Yah's Torah share something in common with Satan, which should be a significant concern for the adherents of Christianity, Judaism, Islam, and Secular Humanism.

By extrapolating the message delivered in association with the fourth day of creation, we discover that the lesser light who rules over the darkness is Heylel ben Shachar. Further, by studying the etymology of *heylel*, where the “root represents the giving off of light by celestial bodies,” there is every reason to associate the reflected light of the crescent moon with *Heylel*, which explains why it is Allah's symbol in Islam, the most overtly occult of any popular religion. Moreover, the halos and sunbursts prevalent above the heads of Catholic saints were derived from this same legacy.

So what we have with Heylel ben Shachar is flickering light in the darkness. That is to say, the Adversary uses fleeting glimmers of truth to lure the unsuspecting away from the constant and consistent light of Yah and into the darkness.

Even though the question which frames this discussion (How have you fallen from the spiritual realm?) is answered early and often, since it was asked, let's see if the pictographic artistry of ancient Hebrew can enlighten us further regarding the Devil's name. Heylel is written Heh (shown as a man reaching out for revelation and guidance), Yowd (depicted as a hand with is the symbol of authority and power), Lamed (drawn in the form of a shepherd's staff), followed by a second Lamed. Therefore Heylel suggests that mankind, and most notably the shepherds of the people, will reach out to this spirit in their quest for authority and power. By making Heylel their shepherd, and reaching out to him, human rulers will be empowered.

Shachar is written Shin (which was conveyed using teeth, and thus symbolized language and nourishment), Chet (drawn as a tent wall which was used to separate and divide), Rosh (which featured the head of a man, and conveyed that which was the highest and best). Bringing these ideas together, we find Shachar using language to separate and divide in his attempt to elevate his shepherds over mankind and himself above God.

In the context of Scripture, it is clear that Heylel ben Shachar was the first created being to be excommunicated, disassociated, and cut off. He was not however exterminated. Even God cannot kill a spiritual being. So as we shall learn, Heylel ben Shachar will be incarcerated in *She'owl* upon Yahowsha's return on *Yowm Kippurym*, only to be released again, albeit ever so briefly, at the end of the thousand year celebration of the Called-Out Assembly Meeting of Shelters for the purpose of testing the resolve of those born during the Millennial Sabbath. At that point, he and a plethora of religious and political leaders will be judged, passing through the "lake of fire" en route to the Abyss, a lightless and eternal prison akin to a black hole.

What is particularly interesting in this passage is that Yahowah initially cast this fallen spirit down to the earth where he immediately went about his business which was weakening and conquering Gentile nations—overwhelming and disabling individuals from different races, places, cultures, religions, and governments. Frankly, Satan has served a purpose. He is the most articulate, although beguiling and cunning, advocate for all that is not God. He demonstrated this in the Sheltered Enclosure of Joy, the Gan Eden, where he not only slithered in with Yah's permission, he took God's words out of context, misquoted them, and then twisted his version to suggest that his interpretation was valid and could be trusted. This ploy not only prevailed, it remains Satan's principle strategy. It is the essence of religion.

For the choice to engage in the Covenant Relationship to be genuine, the alternative to being adopted by God, to living forever with Him, and to being enlightened by Him, must appear at least somewhat alluring. If the option was

presented as bluntly as life vs. death, joy vs. anguish, light vs. darkness, fellowship vs. isolation, the decision to choose life, joy, light, and fellowship would not require any knowledge of God, or reflect any reverence for Him, much less demonstrate any regard for His instructions.

This passage goes on to say of Heylel ben Shachar that: **“You (‘atah), yourself, said in your heart (ba leb – in your inner nature as a reflection of your attitude and ambition), ‘I will unjustly ascend (‘alah – I, Allah, will wrongfully deviate from the way) to the heavens (shamaym – to the spiritual realm and abode of God), to a point above (min ma’al – beyond the largest dimension of) God’s (‘el) stars (kowkab – luminaries and heavenly powers), and I will elevate and exalt (ruwm – lift up) my throne (kise’ – place of honor and authority). I will inhabit and dwell (yasab - inhabit) at the Mount (ba har) of the Appointed Assembly Times and Feasts (mow’ed), secretly lurking within the hidden, dark, and obscure (tsaphown – unknown and undiscovered) within the boundaries of space (yarekah – in the depths and fringes).”** (Yasha’yahu / Yah Saves / Isaiah 14:13)

Pride represents a shift in attitude, perspective, and thinking. It results in over valuing oneself. So we should not be surprised that this revelation into the ambitions of the Adversary begins with a trio of “I will unjustly ascend,” “I will elevate and exalt,” and “I will inhabit and dwell.” Rather than observing Yah and listening to God, *ha Satan* came to see himself as the most important thing in the universe. He became self absorbed.

And in his egotistical attitude and self-centered perspective, we witness the downfall of humankind. Those who are separated from God have chosen to trust the religious and political pontifications inspired by Satan over the Word of God. Their perspective has been inverted by the first spirit to reflect this jaundiced view.

While we see an inappropriate attitude, an inverted perspective, and improper thinking on display in these words, we do not see a choice actually being made. This wasn’t so much a decision to rebel as it was a change of heart. I share this with you to suggest that Satan, unlike mankind, was not afforded the gift of freewill. All of Yah’s spiritual messengers, of which Heylel ben Shachar was once one, do what they are told. But this change in Heylel ben Shachar’s attitude motivated him to devalue, even ignore, God’s instructions. And it was because of this change of heart, this errant perspective, and inappropriate attitude that Heylel was cast out of the *saba’* – the spiritual command and control regime of messengers conceived to serve God by following His orders.

We initially confronted *saba’* in Proverbs 30 which speaks of the very shift in attitude which led to Heylel’s downfall. That discussion began: **“Every word,**

communication, instruction, and command of God being pure, tested, and true, is a gift and a shield for those who put their trust in Him” (*Masal* 30:5) “You should not add to the Almighty’s Words lest beware, He will argue against you, judge and convict you and you shall be proven a liar for having promoted delusions.” (*Masal* 30:6) “Keep me from becoming arrogant and vain by making false statements, promoting lies, delusions, and deceptions.” (*Masal* 30:7) Which brings us to the place Heylel ben Shachar found himself: “Lest I become satisfied (*saba’* – comfortable with having met my own needs) and I am disowned, becoming insignificant by saying: ‘Who is Yahowah?’ And lest I be disinherited and dispossessed, and I am caught in the act, arrested, and incarcerated for removing without permission and carrying away by stealth the personal and proper name of God.” (*Masal* 30:9)

We considered *saba’* again in *Dabarym* 4:19, which read: “Lest you promote or accept a different perspective and understanding, you lift up your eyes and are carried away by a perception of the heavens and you see the sun, the moon, and the stars, and all of the command and control implements (*saba’* – God’s ordered and controlled regime of spiritual messengers and envoys who, deprived of freewill, follow orders or face immediate consequences) of the heavens, and you are seduced, led astray, scattered, banished, and cast aside, and you encourage bowing down and worshipping them, even speaking of them so as to promote service to them, which is seductively deceiving, dividing and separating that individual from Yahowah, your God, and with them all of their families—everyone under the heavens.”

Returning to this passage in *Yasha’yahu* 14, you will notice that Heylel ben Shachar saw himself residing in the very place Yahowah has asked His children to meet with Him: “*Har Mow’ed* – the Mount of the Appointed Assembly Times, Meetings, and Feasts.” In this way Satan has unwittingly disclosed his ambition and strategy. He will pose as God in the very place people will expect to find God—religion.

It is hard to miss the fact that *alah*, translated “I will unjustly ascend” and meaning, “I will wrongfully deviate from the way,” is phonetically indistinguishable from Allah, the name of Muhammad’s arrogant and demented spirit. Perhaps Yahowah was prophetically foreshadowing Satan’s appearance as the Islamic god 1,400 years before Heylel ben Shachar starred in this role. After all it is hardly a coincidence that Allah and Satan are identical in purpose and persona. This realization is further affirmed in the Islamic Prayer of Fear, whereby “*Allahu Akbar!*” means “Allah is Greater” even “Allah is Greatest and Most Great.” First shouted at Yahuwdym at Khabar, it was designed to infer that Satan in the guise of Allah was greater than Yahowah.

Incidentally, we find another connection between Heylel and Islam when we consider that *halal*, the basis of Satan's name, was deployed in the Qur'an to describe that which is "lawful." As such, good Muslims will only eat food which is designated by Imams as "Halal," the Islamic version of Kosher. Have you ever wondered why Muslims in their prostrations bow down and face Satan while mooning God?

Concluding our review of the thirteenth verse, we find that *tsaphown*, rendered "secretly lurking within the hidden, dark, and obscure," can represent several things, all of which color the character and strategy of Satan. Its primary meaning is to "operate secretly, to hide, even lurk in the darkness." It speaks of "confusing people by obscuring one's nature and concealing one's motives." This is accomplished by "not expressing oneself in a clear or direct manner." It is to "blur and to veil, so as to be unnoticed and unknown." As such, *tsaphown* screams "religion," the scheme Satan has deployed to confuse while concealing his involvement and motives.

Tsaphown, which is often transliterated, Zaphon, is also the name of a mountain where the Canaanite gods were believed to have lived and were they were worshipped. It was similar in this regard to the Greek Mt. Olympus. And since the home of these false gods was north of Yisra'el, *tsaphown* came to mean "north, north wind, and left side."

Since this is the second reference to darkness in as many verses, please note that darkness is more than the opposite of light; it is the absence of light. Satan, while a formidable adversary, is not Yah's peer. He does not possess Yahowah's power, creativity, or capacity to love.

Similar concepts to light and darkness include life and death, where death is the absence of life. Enslavement is the absence of freedom as it prevents the exercise of freewill.

A lie, however, is not the absence of truth, as the most effective lies contain an element of truth. And therein is how Heylel ben Shachar operates. Christianity, Judaism, Islam, and Secular Humanism are beguiling because truth and deception have been interwoven.

In Scripture, five is the number of confusion. So a trio of statements beginning with "I" was insufficient for Heylel: **"I, Allah, will wrongfully ascend above** (*'alah* – I will unjustly deviate from the way, withdrawing from, and rising above) **Almighty God** (*'al*). **Concealed and worshipped among the idols in the highest places** (*'ab* – hidden and venerated as a deity in the shadows by the highest clouds), **I will therefore cause myself to be compared to and to resemble** (*damah la* – make myself appear like) **the Most High** (*'elyown* – God

Almighty, the Most Great and thus Greatest).” (Yasha’yahu / Yah Saves / Isaiah 14:14) You can almost hear him scream: “*Allahu Akbar* – Allah is the Greatest!”

Once again, this passage reveals that Satan’s strategy is to convince men and women to worship him by concealing his actual nature. Lurking behind the idolatrous images which festoon humankind’s religious establishments, Satan is venerated as a deity. Rather than disclose his actual nature, he has positioned himself as the object of worship, and thus has made himself appear as if he were the Most High.

But Heylel ben Shachar is actually the lowest and least. “**But instead** (*‘ak* – except indeed), **to** (*‘el*) **She’owl** (*she’owl* – the realm of the dead where deceased souls are questioned) **you shall descend** (*yarad* – you will be brought down, bow down and prostrate yourself (hophal imperfect suggesting that Satan will bring this fate upon himself and that the consequences will be ongoing and never ending)) **unto** (*‘el*) **the depths** (*yarekah* – the most remote boundary of space-time) **of the pit** (*bowr* – of the prison formed in the shape of a narrow shaft; from *buwr* – where things become clear, are explained, and proven).” (Yasha’yahu / Yah Saves / Isaiah 14:15)

For a spirit who sought to improperly elevate himself, receiving a fate, indeed a penalty, which is the opposite of what he desired, seems like Divine justice. And I love the irony of *bowr* and *buwr*—of the one-dimensional prison where that which the inmates tried to obscure is made clear, where that which they tried to conceal is explained, and where that which they sought to disprove is demonstrated.

I would be remiss if it did not tell you that She’owl is written identically in the Hebrew text to Sha’uwl, the given name of the false apostle known as Paul. The man who would question Yahowah’s Towrah became Satan’s most effective spokesperson.

The Adversary’s descent into She’owl, which is the place of estrangement, disassociated Heylel from Yahowah. This occurred because the consequence of sin, which is death, could not be prescribed to an eternal being like Satan. So he would suffer the penalty of sin which is separation from God. Now this is important because it explains what occurred on the Called-Out Assembly Meeting of Unleavened Bread to facilitate our redemption. Following His sacrifice as the Passover Lamb to resolve the consequence of sin which is death, Yahowsha’s soul descended into She’owl to resolve the penalty of sin. His soul was separated from Yah’s Spirit, thereby paying this penalty so we wouldn’t have to endure it.

Speaking of those who have and will advance Heylel’s agenda, Yahowah reveals: “**Those who look to you** (*ra’ah ‘el* – those who pay attention to you), **those who gaze longingly at you** (*sagah ‘el* – who learn how to advance

themselves by intently observing you), **they will come to realize** (*byn* – they will come to understand) **why** (*ha*) [you will be incarcerated in She’owl]. **This** (*zeh*) **individual** (*‘iysh*) **astonished and shook** (*ragaz* – agitated and terrorized) **the land** (*ha ‘erets* – the material realm). **This individual** (*zeh ‘iysh* – repeated in the DSS) **swayed and destroyed** (*ra’as* – shattered and crushed) **the kingdoms** (*mala’kah* – the empires, governments, and sovereign political realms).” (Yasha’yahu / Yah Saves / Isaiah 14:16)

Satan has long been the power behind most kings and clerics. Working together, they have astonished many while terrorizing others. And in the process, they have swayed and destroyed everything they have touched.

When Islamic apologists write to me on behalf of their religion, telling me how wonderful it is, I encourage them to consider what Islam has done to the places where Islam prevails. And the simple truth is that the fifty Islamic nations are the most impoverished and least free places on earth. Every nation Muslims have invaded, they have destroyed.

But let’s not condemn Islam alone. For over one thousand years, Roman Catholicism held sway over much of the world, terrorizing all who dared to condemn this destructive alliance between cleric and king.

The explanation for Heylel’s incarceration in She’owl continues with: “**This individual** (*zeh ‘iysh* – repeated in the DSS) **caused** (*sym* – planned and then set about to make) **the world and the people who inhabit it** (*tebel* – the places where humanity had lived) **to resemble** (*ka* – to become like) **a desolate wasteland without the Word** (*midbar* – a lifeless, barren desert; a compound of *midad / ma’ad / min* – to reject, deny, leave, and waver away from *dabar* – the Word). **The cities** (*wa ‘iyr* – towns and villages) **he destroyed** (*haras* – he violently demolished and left in ruins). **His captives who were bound to him** (*‘acyr* – those he possessed and controlled), **he would not release them** (*lo’ patah* – loosen his grasp and let go of them so that they would be free to return) **to the family** (*beyth* – to the home and household).” (Yasha’yahu / Yah Saves / Isaiah 14:17)

While *midbar* can be translated “wilderness,” the reason its inhabitants experience “desolation and lifelessness” is as a result of “*midad / ma’ad / min* – rejecting, denying, and wavering away from *dabar* – the Word” of God. And this is precisely what Heylel ben Shachar has done, not only by personally rejecting Yah’s instructions, but also by encouraging others to deny the value of Yah’s Torah, effectively rejecting its message as is the case with the Christian “New Testament,” the Jewish “Oral Law,” and the Muslim Qur’an.

While we don’t know the full extent of the carnage which will be endured during the Tribulation, other than at least half of the world’s population will die in

the all Islamic Magog War, we know from this passage that many if not most of the world's cities will be destroyed. Further, we know that Satan will never free the souls of those who for political or religious expediency have allied with him. If a person sells his or her soul to the Devil, that covenant is irreversible.

In his letter to the Romans, Paul tells those who believe him to submit to the authority of their government. But based upon this next revelation from God, that's horrible advice. **“All (*kol*) of the national rulers (*melek* – royal monarchs, political leaders, and military generals, heads of state and government officials, as well as kings who claim the authority to reign) of the Gentile nations (*gowym* – people from different races, places, religions, and cultures), all of them without exception (*kol* – every single one of them) lie (*shakab* – they require others to bow down to them in life and they come to lie prostrate in death) in the glorification (*ba kabowd* – in the status and manifestation) of man (*'ysh* – of mankind and humankind), in his household and home (*ba beyth* – in his human family and their temple and home, which is the Earth).”** (Yasha'yahu / Yah Saves / Isaiah 14:18)

Ouch! This is as unequivocal as it is all encompassing, as uncompromising as it is condemning. Yahowah has said that every leader of every Gentile nation without exception lies in life and is prostrate in death as a result of elevating and glorifying the status of man. Moreover, in context, we are compelled to conclude that these leaders, whether they be appointed monarchs or elected presidents, are eternally bound to Heylel ben Shachar—his to possess and control for all time. It is therefore in self-glorification that both Satan and his minions are linked.

And this admonition is especially telling today, living as we are on the cusp of the Tribulation where the most popular religion on Earth is Socialist Secular Humanism—the religion of man. How often have you heard politicians speak of caring for the household of man and protecting our earthly home?

Now speaking of the wayward spirit with whom the leadership of the Gentile nations are forever bound, God says of the one who sought to elevate his status: **“But you (*wa 'atah*) are cast (*salak* – thrown and snatched) from (*min*) the specter of your death (*qeber* – your grave and place of the dead) as a detestable and abhorred (*ka ta'ab* – resembling a loathed, despised, and degraded, a repulsive, shameful, and rejected) stump (*neser* – shoot which is symbolic of the Ma'aseyah and stump which is symbolic of Lord / Ba'al) having purposely clothed so many in death (*harag labuwsh* – having plotted to dress up and disguise perpetrate premeditated murder), pierced by the sword (*ta'an hereb*), descending (*yarad*) into (*'el*) prison (*bowr* – pit) just as (*ka* – similar to) the carcass of a lifeless idol (*peger* – a pejorative term for a graven image of worship in a religious setting) loathed and trampled down (*buws* – polluted and rejected).”** (Yasha'yahu / Yah Saves / Isaiah 14:19)

As a spiritual being, Satan cannot die. He is immortal, as are those who ally themselves with him. So he is cast from the specter of death to face the punishment of eternal incarceration and disassociation. He and the worldly leaders whose egos have been stoked by him, will forever be abhorred and rejected. Clothed in the death of those they have killed, they will descend into the pit, and be rendered as impotent as the carcasses of the graven images they used to promote their agenda.

You see, life is a gift, making death the culmination and thus absence of it. Death, therefore, cannot be a punishment. The gift of life which eventually ends in death is akin to giving one hundred dollars a day to a person, every day for 25,568 consecutive days, only to discontinue the donation on their seventieth birthday. Therefore, for justice to be served, the great harm Heylel ben Shachar and his shepherds have perpetrated, has to be punished, which means that death cannot be the end of their existence. And that is what God is saying.

“You will not be united (*lo’ yahad* – you will not be associated or together) with them (*’eth*) in the place of the dead (*ba qebuwrah* – in the specter of death), because (*ky*) you have corrupted and destroyed (*sahath* – ravaged and ruined by perverting) your world (*’erets* – your place), slaying (*harag* – purposefully murdering with premeditation and planning) your people (*’am*). This offspring (*zera’* – this seed and descendant) of evil (*ra’a* – of immorality and wrongdoing, of destruction and ruin) will not be welcomed, encountered, or mentioned (*lo’ qara’* – they will not be invited, received, or known) for all eternity (*la ’owlam* – forevermore).” (Yasha’yahu / Yah Saves / Isaiah 14:20)

So once Satan and his human accomplices are incarcerated at the end of the Millennial Sabbath, they will never be heard from again. Locked away in an eternal and lightless prison, those living with God will never encounter them again. And for heaven to be a joyful place, Heylel and his like will be forgotten.

But, the time of eternal bliss has not yet arrived. Satan and his shepherds are actively engaged slaughtering souls by promoting all manner of corruptions and perversions. **“Be prepared (*kuwn* – stand up and be firm) concerning (*la*) his children’s (*ben*) unbridled ruthlessness and slaughter (*matbeach* – massive killing fields) in association with (*ba*) the corruptions and perversions (*’awon* – the twisting and distorting perversity and depravity) of their fathers (*’ab*). Never, under any circumstance (*bal* – absolutely and unequivocally never ever) encourage or support them (*quwm* – stand with them, validate them, or promote them) or allow them to inherit or possess (*yaras*) the earth (*’erets* – the land and material realm) or completely fill and flood (*male’* – totally satiate and cover) the world’s (*tebel* – the Earth’s) surface (*pane’h*) with anguish and terror (*’yr*).” (Yasha’yahu / Yah Saves / Isaiah 14:21)**

Yahowah is not only warning us, so that we will not be surprised by the scale of the carnage Heylel ben Shachar will bring with him in the last days, He is telling us not to associate with him under any circumstance. Don't engage in politics, don't participate in any religion, and don't rely on an economic scheme.

He is also telling us just how bad it is going to get. Everyone on earth will be terrorized. In fact, Satan and his minions would completely destroy the earth and all life on it, if not for Yahowah's return. He alone is capable of stopping them. And that is why the next verse reads...

“I will take a stand and rise up (*quwm* – I will fulfill My promise) against them (*'al*), prophetically declares (*na'um*) Yahowah (יהוה - יהצא - יהצא) of the vast array of envoys (*saba'* – of the command and control regimen of spiritual representatives and conscripts), and (*wa*) I will cut off (*karat* – sever and banish, separate from and eliminate) concerning (*la*) Babel (*babel* – that which mingles and mixes words to confuse and confound; from *balal* – to corrupt by distorting and twisting the truth through the incorporation of lies, to negate through counterfeit; transliterated Babylon from the Sumerian *Babilim*, “Gate of the Gods”), the name (*shem* – proper designation, renown, reputation, and fame), the soul of the remnant (*sa'ar* – the conscience and flesh of who are related and remain), their continually increasing offspring (*nyn* – posterity of successive generations which has been propagated), and their stricken descendants (*neked* – their afflicted, subjugated, and slain progeny), prophetically declares (*na'um*) Yahowah (יהוה - יהצא - יהצא).” (Yasha'yahu / Yah Saves / Isaiah 14:22)

Yahowah's Covenant is the dividing line. You are either cut in or cut out of His family, which is why *karat* is used in connection with establishing the Covenant. Those who accept Yah's terms and conditions and actively engage in the Covenant are adopted by our Heavenly Father and invited to live in His home. But in this case, those who have fought against the Covenant will be cut off and banished from God.

Babel says it all. By mingling truth with lies Satan has conceived religious counterfeits which confuse and confound the masses. His clever schemes are beguiling because they corrupt and pervert the truth, twisting and distorting Yah's revelation. Rather than create a plan of his own, Satan, in league with religious and political leaders, has corrupted Yahowah's plan.

The sectarian term for this is syncretism, where elements of various religions are incorporated and merged so as to make the result appealing and acceptable to more people. It is the basis of Christianity, where early Babylonian, Egyptian, Greek, and Roman mythologies were combined with newer forms of European paganism, to create a religion which offered something satanic for everyone. The incorporation of Lent, Easter, Halloween, Christmas, Sunday Worship, crosses,

holy water, candles, halos, sunbursts, statues, the Trinity, the Queen of Heaven and Mother of God, popes, cardinals, fathers, nuns, and saints into the religion, along with the name “Jesus,” and a god who is born, dies, and is resurrected in harmony with the sun’s cycles, are all examples.

In other words, the pagan rites, relics, and holidays became Christian—creating a religion more in sync with Babel and Babylon than with the Torah Teachings. The fact that Yahowah called these rites, relics, and holidays an “abomination,” and the recognition that they are in complete conflict with the Word of God, didn’t stop anyone from including them or promoting them. And soon, billions of people were led astray by Babel—the confusing counterfeit conceived by corrupting the truth. All because the comingling of lies with the truth not only replaces that which is true with that which is false, but also twists that which remains to the point that it is no longer reliable. Such was the strategy Satan deployed in the Garden of Eden when he misquoted God.

The word syncretism was first used in a religious context by Desiderius Erasmus, the architect of the exceedingly errant *Textus Receptus*—the ultimate example of *babel*: “that which mingles and mixes words to confuse and confound; that which corrupts by distorting and twisting the truth through the incorporation of lies; that which negates through counterfeit.” Of syncretism, Erasmus wrote: “concord is a mighty rampart.” In his view, a “coherence of dissenters, in spite of their differences in theological opinions,” which he called “syncretism,” becomes an effective weapon.

A secular humanist, Catholic priest, and Latin scholar, Erasmus initially dedicated himself to helping “Paul address the Romans in better Latin,” which is telling because Pauline Doctrine differs radically from God’s Word and is specifically designed to confuse and confound by corrupting and distorting. Of this exercise in *babel*, he wrote: “My mind is so excited at the thought of emending Jerome’s text with notes that I seem to myself inspired by some god.” He then defined “emending” as “collating a large number of ancient Latin manuscripts.”

Erasmus’s life’s ambition, his *Complutensian Polyglot*, was designed to synchronize and unify the Greek and Latin traditions of the New Testament, creating what he called a “purified” version by making them “compatible.” What’s particularly telling is that rather than use a Greek manuscript to correct the existing Latin translations, he translated Jerome’s Latin into Greek to verify the Vulgate.

This translation of the Roman Catholic Latin Vulgate into Greek was “rushed into print rather than edited” according to Erasmus, because the publisher, Johann Froben, wanted to profit from the enterprise. So, by his own admission, Erasmus

only sparingly considered the small collection of late 12th and 13th century Byzantine manuscript fragments in his possession, and completely ignored the oldest Greek witness at his disposal, because “he was afraid of its erratic text.” But soon, his *Novum Testamentum Omne* became known as the *Textus Receptus* and served as the foundation of Protestant Christianity. This synchronized mixing and blending of Byzantine and Roman Christianity, of Greek and Latin, was used as the basis of Martin Luther’s translations, as well as those of Tyndale, the Geneva Bible, and the King James.

As I’ve mentioned, the most brazen manifestation of “*Babel* – Babylon” is the Christian religion. At its heart, it is little more than *babel*: “that which mingles and mixes words to confuse and confound; that which corrupts by distorting and twisting the truth through the incorporation of lies; that which negates through counterfeit.”

There is reason to suggest that Sumerian turned Akkadian name *Babilim* means “Gate of the Gods,” as *bab* means “gate,” and *ilym* means “gods.” And while *Babilim* may be nothing more than the plural of *babel*, and thus mean “corruptions,” religions confuse by opening the door to mythological deities.

Speaking of *babel*, as is the case with most of Yasha’yahu, there is an alarming disparity between the second century BCE Great Isaiah Scroll discovered in the caves above Qumran and the Masoretic Text, which was a product of Pharisaic Judaism circa the eleventh century CE. We must therefore, to have any hope of accuracy, render these translations from the older, more reliable witness. And as a result, you will not find a reference to “the possession of the bittern, owls, hedgehogs, or porcupines” in the following prophetic promise depending upon which translation you favor.

“And (wa) I will cause her (suwm – I will ordain, decree, appoint, and make her (speaking of Babel / Babylon)), accordingly (la), to be dispossessed and cut off (mowras qipowd – to become the most suitable place to be disinherited, to experience rejection and anguish, fear and terror, and to be closed off and to receive and possess nothing of value from one’s father), stagnant pools of tears (‘agem maym – hopeless grieving, sadness, anxiety, and distress). And (wa) I will sweep her away (te’tē’ – I will remove the unwanted material) with (ba) a decimating and exterminating (samad – annihilating) broom (mat’ate’), prophetically declares (na’um) Yahowah (יהוה - יהוה - יהוה) of the vast array of envoys (saba’ – of the command and control regimen of spiritual representatives and conscripts).” (Yasha’yahu / Yah Saves / Isaiah 14:23)

Babel / Babylon is a stagnant pool of tears, something to be swept away and exterminated. And while the city-state of Babylon was destroyed within two hundred years of the time this message was written, the fact that it was swept

away under a sea of sand some 2,500 years ago isn't what Yahowah' was predicting. We know this because there was no king of Babel known as Heylel ben Shachar, no worldwide onset of terrorism, and Yah wasn't personally engaged in the city's downfall. Moreover, the fall of Babylon spoken of in this passage is the focus of the last half of the book of Revelation—which means that it has not yet occurred. There we find Yahowsha' pleading with His people to come out of her prior to His return.

Throughout Yahowsha's long dissertation on Babylon's identity and demise, we find that Satan is called the "Whore of Babylon." And this "Beast" is specifically said to rule from the city on seven hills, which being Rome, indelibly identifies Satan with the Roman Catholic Church, and thus Christianity. There is no escaping the fact that Yahowah and Yahowsha' are associating the fall of Babylon with the demise of Christianity—which will be cast down and remembered no more.

This prediction regarding the fall of Satan and Christianity in the last days, and the incarceration of its leadership, is unequivocal. "**Yahowah** (יְהוָה - יהוה) **of the command and control regimen of spiritual representatives** (*saba'* – of the vast array of envoys and conscripts) **swears and promises** (*shaba'* – affirms an oath based around seven (niph'al perfect – affirming that a total and complete relationship exists between Yahowah and His promise which benefits those who avail themselves of it, making them total and complete)), **accordingly** (*la*), **saying** (*'amar* – informing, answering, promising, and declaring), **'There are no ifs** (*'im lo'* – this is absolutely certain because there will be no conditions which will interfere with this fulfillment). **As is whatever** (*ka 'asher* – As is the case with what) **I plan based upon what I am like** (*damah* – I intend, consider, and share because of My nature and what I represent), **so likewise** (*ken* – therefore) **shall it be** (*hayah* – shall it come to exist (qal perfect – actually, totally, and completely)). **As is that which** (*ka 'asher*) **I propose, decide, and plan** (*ya'as* – I conclude and intend (qal perfect – affirming that His purpose is genuine and His plans are complete)), **it** (*hy'* – third person singular feminine pronoun referring to the extermination and annihilation of Babel) **will be fulfilled by taking a stand** (*quwm* – will be demonstrated as being reliable and valid) (qal imperfect – will actually occur with ongoing consequences))." (Yasha'yahu / Yah Saves / Isaiah 14:24)

This says that Yahowah not only has a plan and honors His promises, He, Himself, is indistinguishable from His plan and promise. Moreover, He, Himself, engages to accomplish His plan and fulfill His promises. As such, Yahowsha' is a diminished manifestation of Yahowah, sent into our world to accomplish Yah's purpose.

This passage is particularly lethal to evangelical Christianity, which is based upon the notion of dispensationalism, whereby God is seen as relating to different people in different ways under different covenants. Just as there is one God, there is one plan. Yah's singular plan is as consistent and enduring as He is. That which He has decided shall be, no exceptions.

While Christianity is primarily Babylonian, it does manifest elements of the Assyrian religion—especially the Ashur Pole, which is the Christian Cross, and the decorated Christmas tree. And as a result, the Anti-Ma'aseyah is referred to as the Assyrian. Therefore... **“Surely (*la*) I will break and destroy (*sabar* – bringing an end to) ‘Ashuwr (*Ashuwr* – man’s foundation; transliterated Assyria) in (*ba*) My Land (*‘erets*) and I will trample him down (*buws* – I will assert My dominance over him with an unrelenting downward pressure in an act of rejection leading to separation) upon (*wa ‘al*) My mountains (*har*). And his yoke (*wa ‘ol* – his ability to exert his control and the burden of the oppression he inflicts) will be removed (*suwr* – will change, be rejected, and taken away) from upon you (*min ‘al*), and his oppressive burden (*sobel* – the burden of his tyranny) will be removed (*suwr* – will change, be rejected, depart, and be taken away) from upon (*min ‘al*) your shoulders (*shakem*).”** (Yasha’yahu / Yah Saves / Isaiah 14:25)

Scripture tells us that the last battle fought on Earth will be waged in Israel. Heylel ben Shachar will lead a massive army across the Euphrates, and into *Har* (the mountains of) *Megiddo*, rendered Armageddon in English Bibles. But as Satan prepares to attack and destroy Jerusalem, Yahowah returns to earth to stop him—putting an end to all religious and political oppression. Just as He delivered His people from the physical crucible of Egypt, and from the religious, political, and economic oppression they endured therein, He will also save His children from the spiritual abuse perpetrated by the Adversary: *ha Satan*.

From the very beginning, when Satan entered the garden to deceive Chawah and then Adam, excommunicating them from God, it has been Yah's plan to undo the damage Heylel ben Shachar has done to the relationship He envisioned with humankind. And once again, God's plan is singular: **“This (*zeth*) is the plan (*ha ‘esah* - this is My council and advice regarding the preparation for, the announcement of, and the arrangement to carry out) which has been determined (*ya ‘as* – deliberated, intended, concluded, and decided (scribed in the qal passive participle form unifying the plan with the planner)) concerning (*‘al*) the entirety of (*kol* – the entire and all of) the material world (*ha ‘erets* – earth and land). And this (*wa ze'th*) is the hand (*ha yad* – symbolic of the work and influence) which is stretched out (*natah* – extended) concerning (*‘al* – upon) all of (*kol* – everyone and the entirety of) the Gentiles (*gowym* – people from races other than Yahuwah and place other than Yisra'el).”** (Yasha’yahu / Yah Saves / Isaiah 14:26) So if God has a plan specifically for the Gentiles, then the

Dispensationalists have it wrong, as this isn't about salvation, but instead damnation.

Although Paul, in league with Satan, did his best to revoke and nullify Yahowah's plan and to frustrate the purpose of the Towrah and Covenant, they will not prevail. **“For indeed** (*ky* – surely and truly, emphasizing that this is important), **“Yahowah** (אֱלֹהֵינוּ - יְיָ אֱלֹהֵינוּ - יהוה) **of the vast array of envoys** (*saba'* – of the command and control regimen of spiritual representatives) **has completely decided upon His plan** (*ya'as* – He is determined to do as He has intended and advised (qal perfect affirming that there is an actual plan and that it is totally complete)), **so then** (*wa*) **who and what** (*my*) **will frustrate or nullify it** (*parar* – thwart or revoke it)? **And the hand** (*wa ha yad* – the power, influence, and active engagement) **which is stretched out and extended** (*natah*), **who and what** (*my*) **will frustrate or nullify it** (*parar* – will change its direction)?” (Yasha'yahu / Yah Saves / Isaiah 14:27)

Every religious and political scheme aimed at nullifying Yahowah's testimony will fail. Babel will fall.

אֱלֹהֵינוּ

Our Heavenly Father provided further instruction to His children regarding the importance of His Word, His Directions, His Terms and Conditions, and His Towrah Teaching in another *Masal* / Word Picture—this one telling us that collectively they will protect us from the beguiling ways of the Whore of Babylon. Turning the page to the Seventh Proverb, we find the best advice a Father can give His children.

“My son (*beny* – My child), **choose to actually observe** (*shamar* – elect to focus upon, carefully examine, diligently consider, and thoughtfully evaluate, agree to pay close attention to and genuinely care about (qal imperative indicating that an actual relationship will be established between Father and son should the child choose of their own volition to pay attention to this exhortation to revere and regard)) **My Words** (*'emer* – My answers, explanations, and promises). **And** (*wa*) **My Terms and Conditions** (*mitswah* – My authorized directions and binding instructions regarding My covenant contract) **you should habitually treasure and store** (*tsaphan* – you should value and keep (qal imperfect affirming the relationship between us and Yah's terms and conditions ought to be genuine because by properly valuing them, their influence will be ongoing, producing everlasting results)) **with you** (*'eth*).” (*Masal* / Word Pictures / Proverbs 7:1)

God consistently offers this same advice. Observe His Word. Value His Terms and Conditions. So why do you suppose Jews favor their Oral Law, Christians prefer their New Testament, and Muslims recite their Qur'an? Why pretend to worship a God whose instructions one completely ignores?

Hebrew poetry, rather than emphasizing rhythm and rhyme, is comprised of couplets which convey truth from a variety of perspectives—each affirming and augmenting the overall message. This next verse is a great example.

“Choose to keep focused upon, closely examine, and carefully consider (*shamar* – elect to actually observe, pay close attention to, and genuinely care about (qal imperative)) **My Terms and Conditions** (*mitswah* – My authorized instructions and binding directions regarding the covenant agreement) **and** (*wa*) **live** (*chayah* – be restored and renewed, be nourished and grow, electing to exist forever as a result of God's promise and favor) (qal imperative – affirming that our decision to observe the Terms and Condition of Yah's binding Covenant is equivalent to choosing to be restored to life and living forever)). **My Towrah Teaching** (*Towrah* – My Torah Instruction, Guidance, and Direction: from *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source from which My instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* / *tohorah* – purifying and cleansing you, *towr* – so as to provide you with an opportunity to change your thinking, attitude, and direction) **should be as** (*ka* – should be considered as and akin to) **the pupil, the center, and the focus** (*'iyshown* – the extant essence and individual nature) **of your eyes and understanding** (*'ayin* – your sight and perceptions, your perspective and thoughts).” (*Masal* / Word Pictures / Proverbs 7:2)

Our Heavenly Father has just told us that by choosing to “*shamar* – keep our eyes focused upon, closely examining, and carefully considering” the Instructions He etched in stone along with the Terms and Conditions of His binding Covenant contract, we are choosing “*chayah* – to live.” And not only to live, but also “to be restored and renewed, to be nourished and grow.”

Moreover, Yah has encouraged us to achieve this result by focusing upon His “Towrah – Teaching.” This will not only cause us to grow in understanding, but also the Torah provides us with the proper perspective from which to appreciate how His Directions and Guidance lead to an eternal relationship with Him. So by bringing these couplets together, we find that Yah's Word, Yah's Instructions, and Yah's Towrah are associated, integrated, and related. They are the source of

understanding and life. When you observe one, you are considering the other and gaining both.

Speaking of His Word, His Directions, and His Torah, what are the chances that in the next verse God revealed: “Paul is right. They must all be annulled because they are of no value to you. You should disregard my testimony and forget that I ever shared these instructions with you.” Or did He say...

“Choose to tie them (*qasar* – you should consider closely and continually associating with them by binding them (qal imperative)) **upon** (*‘al*) **your fingers** (*‘etsba*) **to etch them** (*katab* – electing to write and engrave them (qal imperative)) **upon** (*‘al*) **the tablet** (*luwach* – the surface) **of your heart** (*leb*).” (*Masal / Word Pictures / Proverbs 7:3*) We grasp hold of and cling to things with our fingers, so God is suggesting that we use them to write the Torah.

This is not the first time we have heard Yah speaking of writing the Torah on our hearts. As we have already learned, God, Himself, has promised to do this very thing when He renews and restores His Covenant upon His return. Remember: **“Behold** (*hineh*), **days** (*yowmym*) **are coming** (*bow*), **prophetically declares** (*na’um*) **Yahowah** (*YaHoWaH*), **when** (*wa*) **I will actually cut** (*karat*) **relationally with** (*‘eth*) **the household and family** (*beyth*) **of Yisra’el** (*yisra’el*) **and on behalf of** (*wa ‘eth*) **the household and family** (*beyth*) **of Yahuwdah** (*Yahuwdah*) **a renewing, restoring, and repairing** (*chadash*) **Family-Oriented Covenant Relationship** (*beryth*).

Indeed (*ky*) **with this** (*ha zo’th*) **Familial Covenant Relationship** (*beryth* – mutually binding and nurturing promise) **which relationally** (*‘asher*) **I will cut** (*karat*) **with** (*‘eth*) **the House** (*beyth*) **of Yisra’el** (*yisra’el* – those who engage and endure with God) **after** (*‘ahar*) **those days** (*ha yowm hem*), **prophetically declares** (*na’um*) **Yahowah** (*YaHoWaH*), **I will actually give My Towrah, completely providing and producing My Teaching and Instruction** (*natan ‘eth Towrah*) **within their inner nature** (*ba qereb*).

And (*wa*) **upon** (*‘al*) **their heart** (*leb*) **I will actually write it** (*katab* – I will genuinely engrave and inscribe it). **And** (*wa*) **I shall be** (*hayah*) **God** (*‘elohym*) **to and for them** (*la la*), **and** (*wa*) **they** (*hem*), **themselves shall be** (*hayah*) **to and for Me as** (*la la*) **family** (*‘am*).” (*Yirmayahuw 31:31 & 32*) Therefore, as a responsible father, God, Himself, is willing, and even committed, to doing what He asks of us.

This Fatherly advice continues with: **“Say** (*‘amar* – affirm and declare) **to** (*la*) **this source of instruction, wisdom, and understanding** (*ha chakamah* – this capacity to be discerning and to think so as to adhere to the standard), **‘You** (*‘ath*) **are my sister** (*‘ahowth* – you are my sibling as we share the same Father and Mother) **and my kin** (*wa moda’* – we are related).” (*Masal / Word Pictures /*

Proverbs 7:4) Yahowah's Set-Apart Spirit is responsible for helping us understand the Word, the Torah, and the Instructions. When we observe Yah's Word, She instructs and enlightens us. And the result of such Divine wisdom is that we become part of our Heavenly Father's family.

What follows is so obvious; it's a wonder God had to say it. **“To (*la*) understanding and discernment (*bynah* – knowledge, insights, wisdom, and proper responses) you are summoned (*qara'* – you are called, encountered, read, and recited) to (*la*) keep your eyes open, to be on your guard, to protect you against and keep you away from (*shamar min* – for you to remain properly focused, to examine and beware of) the illegitimate and foreign (*zarah* – unauthorized, nauseating, and loathsome estranged) woman (*'isah* – wife and mother), away from (*min*) her unassociated and alien (*nakary* – the disassociating and foreign, disastrous and misfortunate, idolatrous and religious) words (*'emer* – answers, explanations, and promises) with which she deceitfully seduces (*chalaq* – she misleads through smooth and slippery speech which is divisive, scattering, and idolatrous, ultimately causing you to be robbed of your inheritance).”** (*Masal / Word Pictures / Proverbs 7:4-5*)

God is inviting us to read and recite His Word, His Directions, His Torah so that we understand His Word, His Directions, and His Torah. It is such a simple thing, and yet it is the most important thing.

Yahowah did not ask us to believe Him. He did not call us to faith. He wants us to understand, and then as a result of understanding to know, to trust, and to rely upon His Word, His Instructions, His Torah.

Equally important, the surest and smartest way, indeed the only way, to keep from being fooled by the likes of Paul, Akiba, Muhammad, and Joseph Smith is to observe Yahowah's Word. If you know God's Torah, Heylel ben Shachar and his minions cannot fool you.

Since charlatans typically remove Yahowah's testimony from its context in the Torah, Prophets, and Psalms, and then twist and convolute these truncated citations to advance their religious schemes, their ploy is thwarted by understanding. Those who know Yah's Word sufficiently to understand it are in a position to refute and reject their deceptions by comparing their corruptions to Yahowah's Teaching.

The reason that Christians have been deceived by Paul into believing that his “Gospel of Grace” replaced Yahowah's Torah is because they don't know the Torah. And that may be why he preached exclusively to Gentiles in the first place, knowing full well that his ploy would not prevail with an audience which was cognizant of God's Word. If Christians understood the terms and conditions required for them to participate in the Covenant, they would not be fooled into

believing that God favors religion. Those who understand the Covenant as it was presented to Abraham recognize that there is no possibility of a “New Testament.” Further, the religious affinity for “faith” would be replaced by knowing, because the residue of understanding is confidence. If Christians understood Yahowah’s terms and conditions, they wouldn’t be irritating Yahowah by worshiping on Sunday, calling Him “Lord,” His Son “Jesus Christ,” or celebrating Christmas and Easter much less believing that He died for their sins.

And if Muslims accepted this invitation to understanding and observed God’s Word, they would immediately recognize that Allah is not Yahowah, and that the Qur’an is the antithesis of the Torah. These informed and rational realizations would then save them from their religion because they completely undermine the very foundation of Islam. Allah not only claims to be the author of the Torah, but also states repeatedly that his Qur’an confirms the Torah. Therefore, submission to Allah is a direct result of being ignorant of God’s Word. Only fools are seduced by Islam.

This next Proverb not only exposes the means to the madness that is religion, it explains how God wants us to respond to its arrogant advocates. It is insightful and practical...

“The wicked (*rasa’* – the guilty and condemned who deserved to be punished, those in violation of the standard) **arrogantly boast and make fools of themselves** (*halal* – they are flashy, and while pretending to be bright and enlightened they display an improper attitude of haughtiness, glorifying themselves, praising themselves they mock and slander) **by abandoning and rejecting** (*‘azab* – by forsaking and separating from, by neglecting and disassociating from, by departing from and ignoring) **the Towrah** (*Towrah* – the signed, written, and enduring means to search for, find, and choose the instruction, teaching, guidance, and direction which provides answers which facilitate our restoration and return that are good, pleasing, joyful, beneficial, favorable, healing, and right, purifying and cleansing, thereby giving us the opportunity and means to change our thinking, attitude, and direction to the way which is more fortuitous and beneficial). **And** (*wa*) **those who observe, focusing upon** (*shamar* – those who closely examine and carefully consider) **the Towrah** (*Towrah* – Instruction, Teaching, Guidance, and Direction), **they take the initiative to oppose and resist them** (*garah ba* – they are overtly hostile to them and they provoke them, they actively engage against them and irritate them by not conforming to their pressure or power).” (*Masal / Word Pictures / Proverbs 28:4*)

This profoundly important revelation begins by associating “*rasa’* – wickedness” with “*halal* – arrogance.” Pride lies at the heart of all of man’s misguided schemes. As evidence of this, society’s political, religious, academic, and economic leaders almost always present themselves as being enlightened.

Such is the essence of Socialist Secular Humanism—itsself an outgrowth of the Illuminati (the Order of the Illuminated) and “enlightened” philosophers. So by juxtaposing *rasa’* and *halal*, we learn that those pretending to be bright, even enlightened, are actually fools.

Equally relevant, wickedness is being equated to “*‘azab* – abandoning” Yahowah’s “*Towrah* – Teaching.” As such, Christianity, and its “New Testament,” are by definition both wicked and forsaken. Further, in this *Masal* we discover that those who are guilty of rejecting the Torah deserve to be punished according to God. This is especially bad news for Paul, as well as Christians who preach his message. After all, God has just said that those who depart from the Torah are condemned. Even worse, *‘azab* was written in the qal participle, making it a verbal noun and thereby affirming that the wicked actually become foolish by rejecting the Torah.

It is also important to recognize that *halal*, which is the basis of Heylel ben Shachar’s given name, is a verb in Hebrew which conveys the Adversary’s nature: “to be arrogant, to boast, to glorify oneself, and to become foolish by mocking and slandering something which one has lost the capacity to understand.” It is the very Word of God, the Torah, Prophets, and Psalms, that Satan is slandering and mocking with his corruptions and counterfeits. The result, of course, is Christianity and Islam.

In addition, *halal* speaks of “using harmful words to ridicule something recklessly.” In this we ought to see Rabbi Akiba’s Talmud, the Apostle Paul’s Epistles, and the Prophet Muhammad’s Qur’an recital.

Interestingly, *halal* was scribed using the piel stem which tells us that the subject, which are the “wicked” suffer the effect of the verb’s action, which is to say that the “arrogant become fools.” And the imperfect conjugation affirms that there will be unfolding and ongoing consequences associated with their pretense of enlightenment.

And while all of this is enlightening, enhancing our understanding of how the Adversary and those in league with him operate, the practical aspect of this Godly instruction is found in its conclusion. And once again we find it undermining Christian sensibilities. There is this notion among Christians that their “Jesus” was a passive, mild-mannered, accepting, and tolerant peacemaker, both conciliatory and compromising. And while Yahowsha’ was the opposite of these things, this verse affirms that He was actually following Yahowah’s instructions when He angrily opposed both political and religious leaders. As the single most Towrah observant individual in the universe, the Ma’aseyah Yahowsha’ set the example we are to emulate. Following His Father’s advice, He consistently, overtly, and with hostility, took the initiative to irritate and provoke every

religious and political opponent He encountered. He did not conform, capitulate, or compromise as they pressured Him to do. He was not swayed or impressed by their power.

If we replace the pronoun “them” at the end of the 4th verse with the way they were defined at the beginning of the passage, we find that God stated: **“Those who observe, those who closely examine and carefully consider, the Towrah’s Instructions, Teaching, Guidance, and Direction, take the initiative to oppose and resist”** the **“wicked who are guilty and condemned, those who deserve to be punished because they are in violation of the standard by arrogantly boasting and making fools of themselves by mocking, slandering, abandoning, rejecting, and disassociating from the Towrah.”**

Moreover: **“Those who observe the Towrah are overtly hostile to them and they provoke them, they actively engage against them and irritate them by not conforming to their pressure or power.”**

Moving on to our Heavenly Father’s next statement, we find that God is aware of the mechanism which underlies most all of mankind’s religious and political schemes—especially Socialist Secular Humanism. The purpose of Political Correctness, the moral code of Secular Humanism, is to make being judgmental a crime. Socialists and Communists know that the best way to fool people is to preclude them from thinking. And there is no better way to do that than to discourage good judgment, which is the proper means to be discriminating, to differentiate between right and wrong, good and bad, trustworthy and unreliable, truth and deception.

“Evil (*ra’* – wicked and violent, mischievous and malignant) individuals (*’ysh* – men) do not (*lo’*) apprehend or teach (*byn* – consider, realize, perceive, understand, instruct, or implement) good judgment (*mishpat* – the proper means to resolve disputes, to be discriminating, to be fair, to obtain justice, and to make sound decisions). But (*wa*) those who diligently seek (*baqas* – those whose search and investigation allows them to procure the information necessary to learn about) **Yahowah (יהוה - אלהים) consider and understand (*byn* – apprehend, perceive, and realize) everything (*kol*).”** (*Masal / Word Pictures / Proverbs 28:5*)

Recognizing that Yahowah has just spoken of the importance of observing His Towrah, it should be obvious that procuring information from His Instructions by way of a thorough investigation of His Teachings and diligent search of His Guidance is how we come to understand everything worthy of our consideration. It is in the Torah that our every question is answered. It is in the Torah that we find Yahowah. It is by observing the Torah that we obtain complete understanding.

As an interesting aside, this verse settles the argument between Catholicism and Protestant Christianity in favor of neither. Catholics teach that Scripture is insufficient and cannot be understood without their interpretations. And Protestants speak of their New Testament as if it alone was sufficient to achieve salvation. Both are wrong.

Should you wonder how it is that Christians miss this obvious association between the Torah and understanding, between observing it and seeking Yahowah, the answer lies in their errant translations. So as to hold them accountable, and expose their malfeasance, recognize that Yahowah said: **“The wicked (*rasa*) arrogantly boast and make fools of themselves (*halal*) by abandoning and rejecting (*‘azab*) the Towrah (*Towrah* – Instruction, Teaching, Guidance, and Direction). And (*wa*) those who observe (*shamar*) the Towrah (*Towrah*) take the initiative to oppose and resist them (*garah ba*). “Evil (*ra*) individuals (*‘ysh*) do not (*lo*) apprehend or teach (*byn*) good judgment (*mishpat*). But (*wa*) those who diligently seek (*baqas*) Yahowah (*Yahowah*) consider and understand (*byn*) everything (*kol*).”** (*Masal 28:4-5*)

Torah does not mean “law,” and yet the Roman Catholic Vulgate and the Protestant King James Version rendered it as such. Jerome wrote: **“They that forsake the law, praise the wicked man: they that keep it, are incensed against him. Evil men think not on judgment: but they that seek after the Lord, take notice of all things.”** (Proverbs 28:4-5) Mind you, the essential title “Towrah” was scribed twice in this verse and yet the Church elected to mistranslate it in the first instance and ignore it completely in the second. And since the primary meaning of *shamar* is “to observe,” by changing it to “keep” the connection with “seeking” was lost. Moreover, the intended message was compromised once again by rendering *byn* as “notice” instead of “to consider and understand.”

Sir Francis Bacon began by regurgitating the Latin text: **“They that forsake the law praise the wicked: but such as keep the law contend with them. Evil men understand not judgment: but they that seek the LORD understand all things.”** In actuality, it’s hard to understand anything when the source of understanding is tampered with in this way.

Blazing a trail of their own, the authors of the New Living Translation published: **“To reject the law is to praise the wicked; to obey the law is to fight them. Evil people don’t understand justice but those who follow the Lord understand completely.”** Christians might have been alerted to Paul’s wickedness if only they had begun by writing: “To reject the Torah is to praise the wicked. To observe the Torah is to fight them.” This realization would have been further reinforced if only the NLT had concluded by publishing “Those who seek Yahowah understand everything.” But I suppose rendering God’s Word accurately would be bad for business, so it was too much to ask.

Speaking of asking, consider this... **“The one who turns away his ear from hearing** (*suwr ‘ozen min shama’* – the one who avoids listening and paying attention to) **the Towrah** (*Towrah* – the source of instruction and direction, guidance and teaching), **his prayers and requests** (*taphilah* – his pleas and petitions for intervention) **also** (*gam*) **will be considered detestable** (*tow’ebah* – will be seen as a disgusting abomination).” (*Masal / Word Pictures / Proverbs 28:9*)

If you are a Christian, and as a result prefer your “New Testament” to Yahowah’s Towrah, be aware: God considers your prayer requests to be revolting. Christian, and indeed Muslim and Jewish prayers disgust and repulse Him.

At issue here is something quite profound. Not once does the Towrah encourage us to pray. And yet countless times Yahowah asks us to listen to Him and to observe His written Word. As such, the vast preponderance of our communications with God should be in the form of responses to what He has revealed. We ought to show our respect and gratitude for, and declare our acceptance of, the terms and conditions of His Covenant. Moreover, if we listen to Him, if we observe His instructions, we don’t need to ask for God’s guidance because we will already know and understand His will for our lives.

The reason that Christian prayers are an abomination to God is due mostly to Paul. He not only dismissed the Towrah, he told believers to “pray without ceasing” which is to say “without listening.” So speaking of his ilk, we read: **“The one who misleads** (*sagah* – the one who deceives and leads astray) **the upright** (*yashar* – the straightforward) **in the way** (*ba derek*) **of evil** (*ra’* – in that which is harmful, malignant, afflicting, and adversarial, severing the relationship), **into the pit** (*ba shachuwth* – the place where one is brought down, prostrating themselves in worship before false gods and reduced to despair) **he will fall and be cast down** (*huw’ naphal* – he will descend from a higher position to a lower one, wasting away), **but the innocent** (*tamym* – those who have been perfected, who are genuine and unblemished) **will enjoy a good, generous, festive, and beneficial inheritance** (*towb nachal* – will inherit and acquire that which is agreeable, moral, joyous, and valuable).” (*Masal / Word Pictures / Proverbs 28:10*)

This serves as yet another affirmation that Yahowah does not take kindly to those who mislead in the name of religion, causing souls to veer from His straight and narrow path. They will be cast down and incarcerated in the pit, a synonym for *She’owl*, more widely known as “Hell.” But, those who are perfected by remaining on the path Yah has provided, and not wavering from it, their inheritance as His children will be generous, enjoyable, and beneficial.

As we say goodbye to the Proverbs, consider this contrast: **“Without revelation** (*ba lo’ chazown* – with no communication from God, without prophecy; from *chazah* – without seeing and perceiving, without understanding) **people** (*‘am*) **take charge and run wild** (*para’* – they are ignorant and unkept, they take their own initiative and behave like an uncontrolled and unrestrained mob). **But** (*wa*) **he is happy and blessed, he walks upright on the correct path** (*‘esher / ‘ashur* – he finds good fortune and experiences great joy along the restrictive but valid, straight way to stand safe and secure) **who observes and focuses upon** (*shamar* – who closely examines and carefully considers) **the Towrah** (*Towrah* – Teaching, Instruction, Direction, and Guidance).” (*Masal / Word Pictures / Proverbs 29:18*)

The choice is yours. You can place your faith in men running amuck. Or you can observe the Towrah. As always, it is the likes of Akiba, Paul, and Muhammad versus Yahowah’s Teaching.



As we transition from the last Proverb to the first Psalm, nothing changes. So you might be wondering why it was necessary to repeat this message over and over again. To which I’d suggest that even with God’s consistent affirmations of the enduring value of His Towrah, one man’s letters were sufficient to undermine them all. So, since several hundred confirmations were insufficient to prevent this apostasy, how likely is it that a third that number would undo the damage?

If we want to be blessed by God, if we want to receive His favor, we must avoid any association with a political scheme which is inconsistent with Yahowah’s standard, or any religious path which deviates from God’s Way. **“Blessed and happy is** (*‘asry* – by walking the straight path the enjoyment of a favorable outcome awaits) **the individual** (*ha ‘iysh*) **who** (*‘asher*) **does not walk** (*lo’ halak*) **in** (*ba*) **the plans and schemes** (*‘esah* – the strategy, advice, and counsel) **of the wicked who violate the standard** (*rasa’* – of those who are evil and unrighteous). **And in** (*wa ba*) **the way** (*derek* – path) **of sinners** (*hata’* – of the offensive who have missed the way), **he does not stand** (*lo’ ‘amad* – he does not appear and is not even present). **In the assembly** (*wa ba mowshab* – in the dwelling places and settlements, the communities and households) **of those who arrogantly mock** (*lys* – of those who boast and interpret which showing no respect), **he does not stay** (*lo’ yasab* – dwell, live, settle down, sit, or remain).” (*Mizmowr / Song / Psalm 1:1*)

We are called to walk away from political and religious counsel, because their advice is in violation of Yahowah’s standard. In their ways, we are not to associate, neither stand nor be present—which could well include standing during the playing of a national anthem. And yet while we are not to sit or stay in the religious or political assemblies of those who arrogantly mock Yahowah’s Towrah Instructions, the inference here is that we may enter their communities long enough to expose and condemn them.

“To the contrary (‘im) instead (ky), in (ba) the Towrah of Yahowah (𐤏𐤍𐤅𐤏𐤃𐤁𐤏𐤃𐤁𐤏𐤃 – the Teaching, Instruction, Guidance, and Direction of Yahowah), he finds enjoyment and pleasure (chephets – he prefers, refers, and desires). And regarding (wa ba) the Towrah (Towrah – teaching, instruction, guidance, and direction), he speaks thoughtfully and purposefully (hagah – he reviews the material, meditates upon the information, considers its implications, and then makes the decision to roar, declaring these conclusions forcefully, emotionally, and powerfully (qal imperfect – telling us that these informed declarations on behalf of Yah’s Instructions are genuine and ongoing)) in the daytime (yowmam – in the heat of the day) and at night (wa laylah – in the darkness and shadows).” (Mizmowr / Song / Psalm 1:2)

If you can find a church, temple, or mosque which eschews the Talmud, New Testament, and Qur’an, and recants Akiba, Paul, and Muhammad, while exclusively championing Yahowah’s Torah Instructions, make yourself at home. But if not, take pleasure privately and publicly in the Teaching of God, thoughtfully meditating on His Instructions with the intent of sharing His Directions as forcefully, emotionally, and powerfully as possible. After all, *hagah* speaks of a voice so strong it is equated to the roar of a lion.

Speaking of an individual who not only loves the Torah but is enthralled with the idea of promoting it, the First Psalm reveals: **“He is (hayah – he exists and shall always be) like (ka) a tree (‘ets – an upright pole and timber) planted (shatal – which takes root and grows from good seed) upon the Almighty’s (‘al – beside God’s) outpouring (peleg – flowing rivers and channels) of water (maym) where relationally (‘asher) his fruit (pary – that which he produces, his harvest) he gives (natan – he bestows) at the right time (ba ‘eth – at the particular and specific occasion so as to precipitate change). And (wa) his branches and foliage (‘aleh – outgrowth which ascends) do not wither (lo’ nabel – does not become senseless, foolish, shrivel, or die). And with all that (wa kol ‘asher – and everything which relationally) he does (‘asah – he actively engages in) he comes in power and accomplishes the goal (tsalach – he succeeds, is useful, prospers, and thrives in an overpowering fashion).”** (Mizmowr / Song / Psalm 1:3)

Interestingly, *‘eth*, rendered “the right time,” is based upon *‘ad* which speaks of a “continued existence into eternity.” Moreover, *‘ad* is from *‘adah* which

affirms that eternal life is a product of Passover, as it conveys the ideas of: “passing by and over.”

And speaking of observing Passover at the right time so as to exist forever, there are other references here to the work of Yahowsha’, the Passover Lamb. The *’ets* “tree” is symbolic of the upright wooden timber upon which Passover was fulfilled. And the *peleg* “outpouring” affirms that this sacrifice would take place in “*Yaruwshalaim*—the Source from which Salvation Flows.”

Further, Yahowsha’ is the source of living “*maym* – waters.” And His *pary* “fruit” is the “harvest” of souls on FirstFruits on behalf of those who have chosen to rely upon His fulfillment of the Towrah’s Passover and Unleavened Bread promises.

Collectively, these represent the “*natan* – gift” of salvation Yahowsha’, the “*’aleh* – branch” facilitated “*ba ’eth* – at the right time”—precisely on God’s *Mow’ed Miqra’ey* schedule. And this all occurred because Yahowsha’, as the human manifestation of Yahowah’s power, had the “*tsalach* – authority and ability to accomplish the goal” of reconciling mankind to Himself. So in this passage, our Heavenly father is encouraging us to follow the example set by His Son.

In harmony with His custom of providing contrasts, Yahowah reveals the fate of those whose lives are not guided by His Towrah Instructions. “**Not so are** (*lo’ ken*) **the wicked** (*rasa’* – those who are evil and condemned for being opposed to the standard). **To the contrary, instead** (*ky ka*) **they are like** (*ka*) **the chaff** (*mos* – the husk surrounding grain exclusive of the fruit) **which relationally** (*’asher*) **is blown away and scattered** (*nadap* – is driven about and asunder only to become worthless and be destroyed) **by the wind of the spirit** (*ruwach*).” (*Mizmowr / Song / Psalm 1:4*)

This language is also symbolic, albeit of the consequence of religion. As followers of these popular paths, the “*rasa’* – wicked” have been presented in the plural form, while the individual who “*chephets* – prefers” the Towrah was consistently represented using singular references. This speaks to the fact that relatively few individuals walk upon the unpopular and narrow path which leads to life. This is to be contrasted with the popular, wide, and accommodating paths presented by the world’s religions which lead to death and destruction of souls.

The seven-step path we are invited to walk to God through His “*Mow’ed Miqra’ey* – Called-Out Assembly Meetings” is single file. Our adoption into Yahowah’s family by way of the terms and conditions He delineated on behalf of His “*beryth* – Family-Oriented Covenant Relationship” occurs one birth at a time.

Fruit, and most especially grain, serves as a metaphor for souls who are harvested by God. So we should not be surprised that chaff is used to describe the souls who are not saved. The husks surrounding kernels of grain represent lives which are squandered.

What's especially interesting is that having disassociated themselves from the Way, the Truth, and the Life by rejecting the Towrah, the chaff withers and is easily driven about by the spirit of deception. Such souls are susceptible to being blown away from God because they don't actually know Yah.

Since *ruwach* is the Hebrew word for "wind" in addition to "spirit," this would be a good place to pause a moment and reflect on the nature of spirits and the difference between a spirit and a soul. Like *ruwach*, *nepesh* conveys both "breath" and "soul." These dual meanings are both instructive. Our soul represents our unique mortal life and consciousness, and thus it not only comes from inside of us, its cessation is a sign of death. And while there are many spirits, and all are estranged from us initially—they are thus experienced from outside, just like the wind.

The "*Ruwach Qodesh* – Set-Apart Spirit" represents Yahowah. We are called to invite Her into our lives so as to be born anew from above. But all of the "*malak* – messengers" described in Scripture are also spiritual beings. While most represent Yahowah and follow His orders; not all do. Heylel ben Shachar is a *malak*, and thus is a "*ruwach* – spiritual being." As "*ha Satan* – the Adversary," this spirit's message serves to dissuade souls from "*chephets* – preferring" the Towrah and from "*hagah* – speaking thoughtfully" about it. And it is, therefore, his religious corruptions of Yahowah's Instructions which "*nadap mos* – blow the chaff away, scattering them, making them worthless, and ultimately destroying them."

Those who find pleasure in God's Towrah Teachings, those who yearn for God's Instructions and who refer to His Guidance, speak forcefully, emotionally, and powerfully on Yah's behalf. But their thoughtful and impassioned declarations are drowned out by the roar of religious rhetoric. For just as chaff is hard and withered, such souls are not receptive. Blown by the wind, they never pause long enough to thoughtfully compare God's Word to Satan's corruptions of it. They are either unwilling or unable to realize that the message delivered by Paul, Akiba, and Muhammad disregards and dismisses the Towrah and thus cannot be true.

Those who appreciate the nuances found in the Towrah Guidance of Yahowah know that both standing upright and bowing down are symbolic concepts. And with regard to these polar opposites, God's view is the antithesis of the religious perspective. In religion, man bows down to God. But in the Torah, it

is God who bows to man so that men and women can stand upright in His presence. Yahowsha' is God on His knees, His diminished presence in our material realm. He bowed His body on Passover and lowered His soul on Unleavened Bread so as to lift us up so that we could stand with Him.

But there is an exception to this rule, one circumstance where certain individuals will not only be unable to stand with God, they will be forced to bow down in His presence—in judgment. The religious and political leaders who compelled others to bow before them will find themselves on their knees. Listen...

“So therefore (*ken*) the Almighty (*'al*) will not allow the wicked to stand upright (*lo' quwm rasa'* – will not enable those who are condemned for having violated the standard to stand, to arise, be restored, confirmed, validated, honored, or established) during (*ba*) their judgment (*ha mishpat* – the process of achieving justice) or (*wa*) sinners who have missed the way (*hata'* – the offensive and immoral who have incurred guilt for having wandered from the path) [to stand] with (*ba*) the community of upright witnesses (*'edah* – assembly of the righteous and innocent testimony).” (*Mizmowr* / Song / Psalm 1:5)

When Yah speaks in Yasha'yah of every knee bowing before Him, it is in judgment as it is in this affirmation of that witness. Those who choose not to stand with Yah in this life, will not be able to stand with Yah when it is over. They will bow down before Him in judgment.

But there is a better choice, a superior way... **“Instead (*ky* – rather) come to know, become familiar with, acknowledge, and respect (*yada'* – become aware of, choose, and affirm) Yahowah's (אֱלֹהֵינוּ - אֱלֹהֵינוּ) upright (*tsadyq* – righteous and vindicating) Way (*derek* – path). For (*wa*) the way (*derek* – the path) of those who violate the standard (*rasa'* – of the unrighteous, evil, wicked, and guilty) is death and destruction (*'abad* – wandering away, wastefully squandering one's life, being expelled, and ceasing to exist).” (*Mizmowr* / Song / Psalm 1:6)**

This statement is the basis of what Yahowsha' said regarding the Towrah during His Teaching on the Mount. To stand with Yah, to live and walk with Him, we must first come to know Him and acknowledge His Way. Those who don't do these things will cease to exist upon the completion of their mortal lives, their souls destroyed.

While this brings us to the end of the first Psalm, and its declarations regarding the essential nature of the Towrah, I'd be remiss if I didn't share the opening of the second Psalm, as it presents the dismissal of Yah's Instructions as ignorant, irrational, and insane, indeed as unjustified, delusional, and vain.

“Why (*mah* – for what purpose) **are the Gentiles** (*gowym* – people from different races and places) **and the nations** (*la’om* – the cultural, religious, and political associations) **in actual and total rebellion** (*ragas* – in open defiance, conspiring to completely overthrow the proper authority (qal perfect)), **speaking passionately about** (*hagah* – meditating upon and considering the implications of declaring conclusions forcefully, emotionally, and powerfully about) **vain, worthless, and delusional fantasies** (*ryq* – empty and unreliable promises, that which is of no advantage or benefit)?

Why do earthly (*’erets*) **royal rulers** (*melek* – kings) **and** (*wa*) **those who govern** (*razan* – political, judicial, religious, and military officials) **establish themselves in positions of authority** (*yasab* – set themselves up and present themselves as authorities by defiantly taking a religious and political stand) **while at the same time joining together** (*yahad* – united and working as one) **to conspire to rebel** (*yasad* – to plan to establish a foundation and base to initiate a process to appoint and ordain one another to rise up together) **against** (*’al* – placing themselves over and above) **Yahowah** (אֱלֹהֵינוּ - יְיָ) **and** (*wa*) **against** (*’al* – placing themselves over and above) **His Anointed** (*maseyah / masyach* – Yahowah’s Work [note: while the 2nd Psalm is extant among the Dead Sea Scrolls, this portion of the text is not, so we do not know if it was originally written Ma’aseyah or Maseyach])?” (*Mizmowr / Song / Psalm 2:1-2*)

For one to rebel against and defy Yahowah’s authority, one must first be made aware of His “*’ed* – testimony” and “*towrah* – instructions.” This means that the “*gowym* – gentiles from different races and places” and the “*la’om* – national and religious associations” who are being questioned for their “*ragas* – rebellion,” have been given access to the truth but have chosen to defy it. These questions then cannot therefore be poised to the governments of Babylon, Assyria, Egypt, or Greece, and most likely not Rome either, but rather to the Socialist, Christian, and Islamic governments and religious establishments infecting our world today.

On the surface, the answer to these questions is obvious. Religious and political leaders pontificate delusional fantasies and establish themselves in positions of authority for sex, power, and money. But what’s not so obvious is why any rational person would trade transitory and unfulfilling indulgences for their chance to be adopted and enriched by God. It is irrational, even insane.

What’s also interesting here is that Yahowah is affirming that there is a “*yasad* – conspiracy to rebel” against Him. He is saying that political and religious leaders have joined together to establish and then legitimize their worthless religions and delusional claims to power. And this is precisely what we

have seen with the inception of Pharisaic Judaism, Roman Catholicism, and Islam. This same scheme is at work today crafting the New World Order.

And if this were not enough to convince you to flee religious and political authority, recognizing that their worthless and delusional doctrines are overtly opposed to Yahowah and Yahowsha', consider God's perspective upon the ruse they have foisted to lift themselves above the Most High. Recognizing that the last sentence concluded by saying that "those in positions of authority had joined together to conspire to rebel against Yahowah and against His Anointed," what follows reflects the very essence of Christianity—revealing its primary ploy...

“Let us of our own volition choose to pull apart, tear, and break (*nataq* – let us continuously sever, shatter, and separate (piel imperfect cohortative – telling us that those who consciously choose to consistently sever the ties between Yahowah and Yahowsha will endure the ongoing consequence of being eternally separated from them)) accordingly ('*eth*) their teachings and bonds (*mowserah* – that which binds and connects them, especially their instruction and principles) and (*wa*) we shall throw off the bonds of the relationship (*salak* – we, of our own volition, will knowingly choose to habitually, continually, intensely, and violently reject any form of association (hiphil imperfect cohortative)) separating from us (*min*) their interwoven nature ('*aboth* – that which is intertwined and connected as well as from the completion of their work).” (*Mizmowr* / Song / Psalm 2:3)

Yahowah and Yahowsha' are inseparable, as one is part of the other. Their teachings are also the same, because Yahowsha' is the living manifestation of Yahowah's Towrah. And yet, Christian religious and political leaders have all conspired to pull apart and break these bonds. It is the very basis of their religion and of their power and authority. It is why they replaced Yahowah's name with "the LORD," and why they substituted "Jesus Christ" for the Ma'aseyah Yahowsha'. It is why the Christian "New Testament" was compiled to replace the "Old Testament." This separation of Yahowsha' from Yahowah, and Yahowsha' from the Towrah, is the essence of Pauline Doctrine.

The Christian religion substitutes their "Gospel of Grace" for Yahowah's Towrah. It then recasts Yahowsha' in the image of Tammuz, Osiris, Dionysus, and Bacchus. So rather than enabling the promises of Pesach, Matsah, and Bikuwrym in accordance with Yahowah's Towrah, the Christian God died on a pagan cross, only to be reborn on Easter Sunday in perfect compliance with pagan mythology. The separation was complete.

But when Yahowsha' is separated from Yahowah, when Yahowsha' is separated from the Towrah, Yahowsha' ceases to be relevant. His words, deeds, and sacrifices are all rendered moot. And that is precisely what makes Christianity

a “*ryq* – vain, worthless, and delusional fantasy, an empty and unreliable promise which is of no advantage or benefit” to anyone. And yet it is upon this edifice that virtually every leader, both political and religious, conspired to establish their authority throughout the realm poisoned by Constantine and Christianity.

While Yahowah’s point has been made, let’s consider one additional verse, as it is particularly telling. Consulting 11QPS from the Qumran collection, we find: **“Living (*yasab* – dwelling) in the heavens (*ba ha shamaym* – in the spiritual realm) the Lord (*’adown*) is amused and laughs (*sahaq* – scoffs) by mocking and ridiculing them (*la la’ag* – by disparaging them).”** (*Mizmowr* / Song / Psalm 2:4)

Based upon the Aleph Dalet Waw Nun script found in the Qumran text, or the Aleph Dalet Nun contraction written in the Masoretic, we don’t know for certain whether the psalmist meant to convey “*’edown* – the Upright One and Foundation” or “*’adon* – the Lord” was “amused,” with the former representing God and the latter denoting Satan. And while Yahowah is no doubt amused by the attempts of clerics and kings to present themselves so regally, and while I don’t deny that God laughs at human frivolity, He finds no humor in religion.

Satan, however, is a spiritual being, and thus has access to the spiritual realm. And no doubt, this Lord finds the clerics and kings under his spell entertaining, as he has played them for fools.

These things known, since there remains the possibility that the psalmist intended to scribe *’edown* in the text, and thereby suggested that Yahowsha’ laughed at the expense of others, we are compelled to dig a bit deeper and realize that while *sahaq*’s primary definition expresses “bemusement,” it can be translated “scoff” as well. Moreover, since *sahaq* is often rendered “to show contempt or derision,” we may have a foreshadowing of Yahowsha’ mocking Yisra’el’s religious and political leaders with His ironic and biting rhetoric (read Matthew 23). So perhaps the moral of the story is that while clerics and kings may be fooling the fools who revere and worship them, they aren’t impressing God. Although Satan is enjoying their foolishness.

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It is time to return to the Psalm we reviewed nearly four-hundred pages ago—as it was the very first passage cited in this *Introduction to God*. But this time, so that we come to appreciate how the 19th Psalm helps illuminate the words of the 1st and 2nd Psalms, let’s consider its Towrah reference in context. It begins

by acknowledging its author and then by sharing the seldom-discussed fact that creation was the result of an extraordinarily precise calculation.

“On behalf of (*la* – to and unto) the eternal and glorious one (*ha nasah* / *nesah* – the unending and everlasting splendor and majesty of the director), a psalm (*mizmowr* – this melody, lyrics, and song) of (*la*) Dowd / Love (*dowd* – love and David): The heavens (*shamaym* – the realm of stars) quantify the unit of measure, exactly and accurately of (*caphar* – they recount and relate, number and reckon, record, and proclaim) the manifestation of power (*kabowd* – the glorious presence and abundance, energy and massiveness) of God (*‘el* – the Almighty). Its spreading out and expanse (*raqya* – its expansion and transformation into matter) makes conspicuous (*nagad* – makes known, reporting this information for a purpose; declaring the message which presents and acknowledges) His handiwork (a compound of *yad* – hand, power, strength and control; and *ma’aseh* – work, business, labor, pursuits, undertakings, enterprise, achievements, and creation).” (*Mizmowr* / Song / Psalm 19:1)

In addition to telling us that the enormity of His power is evident in the universe, Yahowah revealed that we can use the stars themselves to compute creation’s timeline. And indeed we have, coming to the conclusion that the universe had a beginning, that it was created, that it is unimaginatively enormous, and that it is nearly fifteen billion years old. That is from our perspective here on Earth orbiting a second-generation star. By measuring the “*kabowd* – manifestation of power” still emanating from the “*raqya* – spreading out and expansion” of the universe, we “*nagad* – come to realize” that from God’s perspective at creation, the entire process required but six days. The reconciliation between fifteen billion years and six days is a result of the fact that time is relative. In the presence of enormous mass, energy, or velocity, all of which existed at the point of creation, time moves more slowly. (For those who have not yet read it, you will confront what Yahowah had to say about His creation of the universe in the First Volume of *Yada Yah*.)

Also insightful is the juxtaposition of *kabowd*, “the manifestation of the power” of *‘el*, the considerably less common singular form of “God,” with *raqya*, “to extend oneself and become material” and *nagad*, “that which makes conspicuous,” because these collectively speak of God’s power becoming manifest conspicuously in material form. And while this alone would be revealing and point to the Ma’aseyah Yahowsha’, these insights are further reinforced by “*ma’aseh yad* – the work of Yahowah’s hand.

“Day unto day (*yowm la yowm*) pours out (*naba’* – gushes forth, proliferating) answers (*‘emer* – words of intent, proclamations and declarations), and night unto night reveals (*hawah* – makes known and illuminates, displays and announces) knowledge which leads to understanding (*da’at* – information

which facilitates comprehension).” (*Mizmowr / Song / Psalm 19:2*) The existence of the universe and its scale, the existence of life and its complexity, all serve as vivid declarations from our Creator which when thoughtfully observed lead to understanding.

No accounting of our existence, or of God’s corporeal manifestation, would be complete without a complement of instructions, as enlightening insights are woven into most everything He has to say. **“Nothing exists without** (*‘ayn* – we cease and are fatherless, incurable, powerless, and senseless without) **the Word** (*‘emer* – the answer, the promise, and the declaration). **Nothing exists when and where** (*wa ‘ayn*) **the spoken and written message** (*dabarym* – statements, accounts, and words of advice) **of the voice which calls out** (*qowl* – the summons and invitation) **is corrupted and fails** (*bely* – is negated, becoming unimportant and nameless, is diminished in relevance so as not) **to be heard, regarded, or understood** (*shama’* – attentively listened to and processed, received and heeded).” (*Mizmowr / Song / Psalm 19:3*) As a result of the corruption of His Word by religious institutions, many, many souls will cease to exist.

Yahowah is right. Words are essential. Nothing exists without them. Emphasizing this, we find: “and God said” before each creative event all the way to “and God said let us make man in our image.” Without His words, we would not exist. And without the written report Yahowah has provided to us, these very words we are currently considering, there would be no hope of redemption or life beyond the grave.

‘Emer, meaning “word,” was singular in this passage, something which is fairly uncommon. Therefore, in this context, we are compelled to consider the Psalm’s connection with the opening paragraph of Yahowchanan’s (John’s) eyewitness account: **“In the beginning was the Word and the Word was with God, and the Word was God.... All things came into being through Him. In Him is life, and the life is the light...enlightening every man.... To all those who receive Him, He gives them the right to become children of God.... So the Word became flesh and camped out with us and we beheld His glory.”** Simply stated, without the Ma’aseyah Yahowsha’—the Word made flesh—we would not know the Light and our brief existence would end in death. Without the Word, we are blind, incurable, and forever estranged from God.

For Christians who may be reading this, it’s important that you recognize that Yahowchanan was speaking of the Torah when He said that the Word of God was manifest before our eyes in the person of Ma’aseyah Yahowsha’. The “*logos* – word” did not include any part of what has been labeled “the New Testament.”

According to Yahowsha’, the individual being identified as “the Word,” God’s testimony was comprised exclusively of the Torah, Prophets, and Psalms.

Beyond this, all we can conclude with any degree of confidence is that Yahowsha's words (at least those which were properly reported, appropriately translated into Greek, and then accurately transmitted and maintained) should be considered "the Word of God." But that's it.

As Yahowah has suggested, without language, we are rendered senseless and powerless as it is the source of enlightenment and of causality. We think with words and act upon them. Words are the source of life and the means to relationships. Therefore, in this verse Yahowah is saying that if we fail to regard His message, if we diminish the importance of His Word, we will cease to exist, returning to the dust upon which we came.

Returning to the 19th Psalm, there are three ways to interpret what follows. Yah's Torah Instructions represent the universal standard as they undergird the laws of nature and the covenant of life. The Word of Yahowah is the source of mankind's mortal existence as well as the means to immortality. And the heavens accurately calibrate Yah's power. **"This measuring standard (*qaw*) has gone forth (*yasa'* – been brought forth and exits) concerning (*ba* – in association with) all the material realm (*kol ha 'erets*)—these words (*milahym* – reasoned arguments, communications or proverbs characterizing truth, and as rational propositions) to the uttermost outskirts (*ba qatseh* – to a point marking the completion of an epoch, and the end of time and space) of the world (*tebel* – planet Earth)."** (*Mizmowr / Song / Psalm 19:4*) More than any words ever spoken or written, Yah's Word has been known longer and by more people than any other message. And as a result, it has been misquoted, twisted, and misapplied more than any message ever written.

To fully appreciate what follows, you need to know that during Yahowah's presentation of the fourth day of creation, using the symbolism of the sun as the sign of the "Greater Light" who would affirm the "*mow'ed* – Appointed Meetings," He predicted that during the fourth millennia of mankind's history the Ma'aseyah would arrive and fulfill this promise. Then later, in the Song of Songs, He explains that the Ma'aseyah will be the Bridegroom for Yisra'el. So in this light, please consider:

"Concerning (*la*) the sun (*ha shemes* – the brilliant light), He has set up (*suwm* – appointed and established, constituted and fashioned, brought about and placed) a tabernacle (*'ohel* – household and home, a sheltered tent dwelling place). And He (*huw'*), like (*ka* – similar to and as) the Bridegroom (*hatan* – and Son-In-Law) who goes forth (*yasa'* – extends Himself to serve) from (*min*) His protective canopy (*hupah* – sheltered tent pavilion erected for the wedding ceremony), is pleased with the relationship and delighted (*suws* – expressing fond feelings and enjoyment, rejoicing), just like (*ka*) the mighty and victorious Upright One (*gibowr* – the leader with the power to prevail and the authority to

confirm) **who swiftly and intensely pursues** (*la ruwts* – who as a messenger and prophet enables; from *rasu*, meaning the one who helps and provides benefits along) **the Way** (*'orah* – the path of life, the example of conduct).” (*Mizmowr / Song / Psalm 19:4-5*) Yahowsha’ is the Word made flesh, who out of love, camped out with us to illuminate and enable the way to the marriage ceremony where we are betrothed to God.

Transitioning from salvation back to science, and then returning to redemption again, the psalmist, speaking of the Brilliant Light, the Bridegroom, the Upright One, and the Way, proclaims: **“His (*huw*) going forth is (*mowtsa*’ – His source, origin, and place of departure, and His pronouncements are) **from (*min*) the uttermost part of (*qatseh* – a point in time marking completion; the foundation of and whole of) the heavens (*samayim* – the abode of God and Spiritual realm). His circuit of arrivals (*taquwphah* – completion of His course of action) is unto the distant end of time (*qatsah*).”** (*Mizmowr / Song / Psalm 19:5*)**

The Psalm is telling us that Ma’aseyah’s “going forth,” His “*mowtsa*’ – source and origin” is “*qatseh* – set apart” from heaven, the abode of God, and from the “completeness of time.” For this to be true, Yahowsha’ must be set apart from Yahowah into our material realm where time is finite. And based upon the use of *taquwphah*, which conveys the idea of “completing a course of action,” He will fulfill the last three Called-Out Assembly Meetings as surely as He participated in the initial four.

The basis of *qatseh*, translated “uttermost part” above, is *qatsah*, meaning “to be cut off and set apart from.” It reflects the single most misunderstood aspect of the Ma’aseyah’s nature, providing us with the first hint that Yahowsha’ isn’t a unique individual or a separate personality, as is touted by Trinitarians, but is instead a diminished aspect of God, set-apart from Him. That is to say, Yahowsha’ is Yahowah in three dimensions, God reduced to human form. While I don’t expect you to concur with this position now, at least based on so little information, rest assured, the evidence will continue to mount until this understanding becomes the only universally consistent and plausible explanation. Ultimately, there will be few concepts in Scripture as repetitive or essential as understanding what it means to be “set apart.” Yet most people are unaware of this reality, because the most commonly used word for “set apart” in Hebrew, *qodesh*, is consistently mistranslated “holy” in most every English bible.

Scientifically, the Psalmist’s next sentence is profound. It is also precisely accurate: **“No (*ayin*) radiant energy (*chamah* – heat or light) will be concealed or cease to exist (*satar* – will be unknown, vanish, or perish).”** (*Mizmowr / Song / Psalm 19:6*) The Second Law of Thermodynamics confirms this concept which is directly related to the conservation of energy. While energy can be transformed

into mass, and mass can be transformed back into energy, neither can be destroyed, ceasing to exist.

In these next two verses, we find once again that Yahowah's affirmation of His Towrah is preceded by a reference to Yahowsha', the manifestation of Yahowah who has come forth, arriving and departing the earth, always with the purpose of completing His mission, which is to reveal and affirm the restoring and transforming nature of Yahowah's Teaching.

God revealed: **"From (*min*) the far extremity (*qatseh* – the foundation and outskirts) of the spiritual realm (*ha shamaym* – the heavens and the abode of God), His going forth (*mowtse 'a'* – the source of His message and the nature of His way) and His arrivals and departures (*taquwphah* – His ability to encompass time and space and complete the circuit, bringing all things back to where they began) unto (*'al*) their completion (*qasah* – their culmination and end). And nothing (*wa 'ayn*) is hidden (*satar* – is concealed) from (*min*) His light (*chamah* – radiant energy and passion)." (*Mizmowr / Song / Psalm 19:6*)**

Considering the conclusion of this passage, where "nothing is hidden from His light," I would be remiss if I didn't reference the erroneous statement ascribed to Yahowsha' in Mark, and by implication also in Luke. One wrote and the other inferred that "no one knows the day or the hour, not even the Son, only the Father." If such a thing were true, Yahowsha' would have been an imposter.

This review of the 19th Psalm brings us to one of Scripture's most important statements regarding the Torah. It reads...

"Yahowah's (יְהוָה - יְהוָה) Towrah (*Towrah* – Source of Teaching and Instruction and the Place from which Direction and Guidance Flow) is wholly complete and entirely perfect (*tamym* – without defect, lacking nothing, totally correct, sound, genuine, right, helpful, healing, beneficial, and true), returning, restoring, and transforming (*suwb* – turning around, bringing back, changing, and renewing) the soul (*nepesh* – our consciousness). Yahowah's (יְהוָה - יְהוָה) (יְהוָה - יְהוָה) testimony (*'eduwth* – witness) is trustworthy and reliable (*'aman* – is instructive, informative, verifiable, confirming, supportive, and establishing), making understanding and obtaining wisdom (*hakam* – making education, learning, and enlightenment to the point of comprehension) simple for the open-minded (*pethy* – easy for those who are receptive)." (*Mizmowr / Song / Psalm 19:7*)

And with this one verse, and in just seven words, Yahowah completely destroyed the religions of Judaism, Christianity, Islam, and Mormonism. Most everything the Apostle Paul, Rabbi Akiba, the Prophet Muhammad, and Joseph Smith wrote was exposed and contradicted by the testimony of the very God all four of these men claimed to represent. As such, the only possible informed and

rational decision which can be drawn from these irreconcilable differences is that all four men lied. And that means that the religions they founded are untrustworthy and unreliable.

In this passage, *suwb*, translated “returning, restoring, and transforming,” was scribed in the hiphil stem. This means that we are influenced by and benefit from the relationship established between our “*nepesh* – soul” and Yah’s “*Towrah* – Teaching.” This is what leads to our restoration and renewal. Further, *suwb* was written in the participle form, telling us that this restoration and renewal actually modify our soul, changes us so that we can return to God. And in the construct form, we find that as a result of the Torah all of the benefits of *suwb* are eternally bound to our *nepesh*.

Also noteworthy, ‘*aman*, which was deployed to affirm that Yahowah’s “‘*eduwth* – testimony” is “trustworthy and reliable,” even “informative, verifiable, and instructive,” was scribed in the niphil participle absolute. This means that “trust and reliance” are actionable and that they are linked to Yah’s witness. In fact, it is His testimony which facilitates trust and reliance, enabling them through informative instruction which is verifiable and thus confirming.

While that was more than sufficient, God has more to say about His Towrah...

“Yahowah’s (אֲמָרָהּ - יָשָׁר) directions (piquwdym – instructions and prescriptions, precepts and guidance; from paqad – that which we should pay especially close attention to, care about, look at, and examine so that we respond appropriately) are right (yashar – are straight (and thus neither crooked or circuitous) and upright (and thus are disassociated from bowing down), they are approved, esteemed, correct, proper, and pleasing), causing the heart to rejoice (leb samah – facilitating an attitude of elation). Yahowah’s (אֲמָרָהּ - יָשָׁר) terms and conditions (mitswah – His authorized instructions regarding the codicils of His covenant contract) are morally pure and are purifying (bar – paving the way to inheritance, to enlightenment, and to understanding) shining a light toward understanding (‘owr ‘ayn – illuminating the proper perspective, shedding a brilliant light on the path to enlightenment).” (Mizmowr / Song / Psalm 19:8)

In this passage, *yashar* can be an adjective or verb. As an adjective, it modifies Yahowah’s directions, affirming that they are “correct, proper, and pleasing.” And as a verb, *yashar* tells us that Yah’s directions cause those who avail themselves of these instructions “to be right, to be upright, to be approved, and to be pleasing.”

Bar is a particularly revealing term with three related connotations. It speaks of the Son who is perfect, of His pure radiant light, and of how His enlightenment

regarding the moral standard leads to understanding. *Bar* is also the path to purification and inheritance and thus is invocative of *Matsah* and *Bikuwrym*. It is first used in Psalm 2:11-12, where speaking of our Heavenly Father's and Spiritual Mother's child, Yahowsha', we read: **“Work with Yahowah with reverence and respect, and rejoice with a passionate, emotional, and actively engaged response. Embrace and pay attention to the directions, demonstrating your affection for the Son (*bar* – the radiant and enlightening one who is perfect and pure), lest He become displeased, and you wander from the way and cease to exist.... Blessed are all who rely upon Him for their salvation.”** So herein Yahowah's Towrah has been equated to His testimony, His witness to His directions, and His instructions with the terms and conditions of His binding covenant contract. And all of these things have been associated with our restoration and renewal, with wisdom and understanding, and now with the “*bar* – Son.”

This speaks of God's purpose, which is to form a relationship with us, and of His promise, which is to make such a thing possible and enduring. Both of which require Him to make us acceptable. So in a way, this is a summation of the Torah. **“Revering and respecting (*yir'ah*) Yahowah (𐤅𐤓𐤁𐤀 - 𐤁𐤓𐤁𐤀) is cleansing and restoring (*tahowr* – purifying and perfecting) sustaining and establishing (*'amad* – causing one to be established, standing upright) forever (*'ad*). The just means to resolve disputes (*mishpat* – the means used to achieve justice and exercise good judgment) Yahowah (𐤅𐤓𐤁𐤀 - 𐤁𐤓𐤁𐤀) are trustworthy and reliable (*'emeth* – are enduring, dependable, honest, and true). They are wholly (*yahdaw* – all together and completely) vindicating (*tsadaq* – justifying, causing the recipient to be righteous and innocent).”** (*Mizmowr* / Song / Psalm 19:9)

Then emphasizing the importance of properly valuing the role Yah's “*mishpat* – means used to achieve justice and resolve disputes” play in “*tahowr* ‘*amad* – restoring and sustaining” us, and of “*tsadaq* – vindicating” us, God says...**“Desire and covet them (*ha hamad*) instead of (*min*) gold (*zahab* – money)....”** (*Mizmowr* / Song / Psalm 19:11) It might be helpful if someone wrote this passage on a slip of paper and inserted it into the offering plate of their local church instead of money.

And continuing to speak of Yahowah's “*mishpat* – judgment and decisions” as they are presented in His Torah, the psalmist writes: **“Moreover (*gam* – also in addition) Your coworker (*'ebed* – he who serves with you) is warned and he shines (*zahor* – he is admonished and taught and thereby achieves a higher status) by them (*ba*) by focusing upon and observing them (*ba shamar* – by closely examining and carefully considering them) because the great and abundant benefits endure (*'eqeb rab* – for the express reason that the many enormous**

many rewards and recompense are ultimately great).” (*Mizmowr / Song / Psalm 19:12*) This is why we should observe the Towrah – Instructions of Yahowah.

אָזַן

While this Psalm was scribed by Dowd, the voice he was recording is none other than Yah’s. It begins...

“**This is a call to be circumspect, to understand, and to prosper** (*maskyl* – these are the lyrics to a song which encourages the listener to be prudent, to pay attention, to consider its insights, and to gain comprehension; from *sakal* which speaks of thoughtful contemplation) **to** (*la*) ‘**Acaph** (*‘acaph* – describes the threshold of a storehouse where the most valuable treasures are kept; ‘Acaph was also the name of Dowd’s favorite Levite musician). **My people** (*‘am* – My family), **choose to listen to and respond to** (*‘azan* – elect to pay close attention so that you come to understand the implications of what you are going to hear and then choose the most appropriate response regarding) **My Towrah** (*Towrah*).” (*Mizmowr / Song / Psalm 78:1*)

Shama’, not *‘azan* is the customary Hebrew word used throughout Scripture to encourage people to “listen.” Therefore, something special is being communicated here by Dowd—the man known as “David” whose name means “love.” When we examine its etymological history, we find that *‘azan* conveys the ideas of “carefully considering what you hear, of testing and weighing the message, and to give the information which is being shared serious thought.” To *‘azan* is to “pay very close attention so that you come to understand what is being said and as a result can respond appropriately. It was scribed in the hiphil stem, which means that the subject of the verb, which here is comprised of those who are listening carefully to this message, will cause the object of the verb, which is Yahowah’s Towrah, to become actively engaged in their life, ultimately influencing them. And in the imperative mood, it expresses an exhortation which is subject to volition. In other words, we are being encouraged to choose to listen to and understand the Torah.

As is His custom when comprising the poetry which becomes the lyrics of songs, Yahowah reinforces His message, saying the same thing, but using different words.

“**Please choose to incline and extend** (*natah* – to stretch out (hiphil imperative)) **your ears** (*‘ozen* – your sense of hearing; scribed identically in the text to *‘azan*, and thus conveying the realization that this message is not only essential for us to contemplate so that we come to understand it, but also so that

we make an informed decision and respond appropriately) **to (la) the words** (*'emer* – the declarations and promises) **of My mouth** (*peh* – My speech and voice).” (*Mizmowr* / Song / Psalm 78:1)

Yah’s “*Towrah* – Teaching” is once again being equated to Yah’s “*'emer* – Word,” His “declarations and promises.” There are very few insights as important as this. And yet, when most religions speak of the Word of God, they seldom if ever include the Torah.

The next poetic couplet serves to affirm and reinforce the lyrics of this song. **“My mouth** (*peh* – My speech and voice) **will open** (*patah* – will respond by generously providing (qal imperfect – affirming that what God has to say is reliable and that it will produce ongoing results)) **with** (*ba*) **a proverb and parable** (*mashal* – a picture drawn with words which enlightens and is easy to remember).” God loves to tell stories and to paint pictures using words. And especially revealing here is the realization that the Proverbs serve as our Heavenly Father’s advice to His children, while His Son was best known for His parables.

“I will profusely and prolifically pour out (*naba'* – I will gush forth, effusively and freely expressing) **riddles to be solved** (*chydah* – enigmas to be resolved, hidden things to be known, questions to be answered, allegories which illuminate perplexing things which are not otherwise understood) **from long ago** (*min qedem* – from time immemorial, from an eternity in the past, from the period before time).” (*Mizmowr* / Song / Psalm 78:2)

This is something I’ve always suspected, even enjoyed. The *Towrah*, Prophets, and Psalms are filled with “*chydah* – riddles to be solved.” Sure, Yahowah could have laid it all out for us, presenting the Covenant as His top priority, and then enumerated each of its codicils, but then the Torah would have been a dull lecture rather than a lively discussion. And as such, it would have thwarted the development of a lively relationship.

God could have bluntly delineated His plan of salvation, telling us what each of His seven Called-Out Assembly Meetings represented, and said that they comprised the lone path to Him, but had He done so, what incentive would there have been to look any deeper or understand anything else? He could have spoon-fed us all of the answers, but without questions to ponder and resolve, how would we grow?

There would be no voyage of discovery, no reason to explore, no thrill associated with learning something new. There would be no search, and nothing to find. There would be no incentive to spend time engaged in getting to know Yahowah better, and thus a lot less fun.

Yahowah could have said that My formula is six plus one which equates to seven, but then who would have endeavored to figure out what each number represented or how it applied to everything else? He could have told us that Adam was expelled from the Garden in year 1 Yah, that the flood occurred in Year 1000 Yah, that the Covenant was ratified in Year 2000 Yah, that the Temple was built in Year 3000 Yah, that He would fulfill His first four Called-Out Assemblies in Year 4000 Yah, and then return to enable the promises He had made regarding the final three in Year 6000 Yah, instead of providing us with all of the information required for us to experience the satisfaction of figuring this out for ourselves.

As for me, I love the challenge of solving an enigma, of using the details to turn something perplexing into something profound. The joy is in piecing the clues together to solve the puzzle. It is not unlike the game of dot-to-dot that I relished as a child, where when you connect all of the seemingly unrelated dots on a page in the proper order a picture emerges. After all, what fun would a jigsaw puzzle be if it came preassembled?

Yes, God could have provided each of us with a perfect copy of His Torah translated into our favorite language, literally inserting it into our brains for instant and complete recall, and He could have personally explained every jot and tittle. But He could not do so without demeaning us, making a mockery of freewill, and demeaning the quality of the relationships He sought to build.

Life is about growing and growing is about learning. And perhaps this is why *chydah* and *chayah* are related. There is no “*chayah* – salvation or restoration” for those unwilling to “*chydah* – seek answers to life’s questions.”

It is the reason students study. It is what drives the scientist to seek answers. It is the mother of invention. It is what fuels progress.

As Dowd writes the lyrics to this psalm, he transitions from Yah’s perspective to his own, now demonstrating his acceptance of what God has just revealed. **“This which** (*’asher* – as a result of the relationship) **we have heard** (*shama’* – we have received) **and we have known** (*yada’* – we have been aware of, acknowledged, respected, and understood), **our fathers** (*’ab*) **communicated to us verbally and in writing** (*la chapar / cheper* – recounted and declared, documented and communicated these things, recording them on a scroll). **These things were not concealed** (*lo’ kachad* – they were not kept) **from** (*min*) **their children** (*ben*) **from one generation to** (*dowr la* – from one time and place to) **the next and to the last** (*’acharown*). **They recounted and recorded** (*chapar / cheper* – they proclaimed and they documented) **Yahowah’s** (אֱלֹהֵינוּ - אֱלֹהֵינוּ) **glorious love songs** (*tahillah* – psalms which reveal the manifestation of His praiseworthy nature, words, and deeds), **His power** (*’azuwz* – His influence and ability) **and the wonderful and astounding things** (*pala’* – the amazing

miracles) **which as a result of the relationship** (*'asher*) **He has done and will do** (*'asah* – has conceived, acted upon, engaged in, performed, and will cause to occur).” (*Mizmowr / Song / Psalm 78:3-4*)

Just as our Heavenly Father has shared His guidance with us, there is nothing a father can do for his children which will influence them more positively than reciting Yahowah’s glorious love psalms to them while regaling them with the stories of the wonderful and astounding things which Yahowah has done and will do as a result of His Covenant relationship. But beyond this, and after you have done this, why not encourage your children to understand what all of these things mean, to properly arrange the pieces of the puzzle so as to reveal the message behind the proverb and parable.

Doing this very thing, Dowd shares what he considers to be Yahowah’s most wonderful deed—revealing the Towrah. **“He took a stand to establish** (*quwm* – He stood up for) **a witness to this testimony** (*'eduwth* – these principles) **with** (*ba*) **Ya’aqob** (*Ya’aqob* – the heir to the Covenant who became the father of the Chosen People), **bringing about** (*suwm* – placing, giving, appointing, and preserving) **the Towrah** (*Towrah* – Torah; the signed, written, and enduring, *towrah* – way of treating people, giving us the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate our restoration and return, even our response and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, purifying and cleansing us so as to provide an opportunity to change our thinking, attitude, and direction) **with** (*ba*) **Yisra’el** (*Yisra’el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and who are set free and empowered by *'el* – God), **which as a result of the relationship** (*'asher*) **He instructed and directed** (*sawah* – He told) **our fathers** (*'ab*) **to make it known** (*la yada'* – to become familiar with and teach it) **to their children** (*la ben*) **for the express purpose** (*ma'an* – for the intent of providing responsive answers and testimony) **that the next and last** (*'acharown*) **generation** (*dowr* – that every place and every time) **would come to know, to become acquainted with, and understand** (*yada'* – to recognize and respect, to acknowledge and teach this). **These children** (*benym*) **will have children** (*yalad*) **who rise up, stand upright, and take a stand** (*quwm* – who will be restored and established) **and they will relate and proclaim this** (*caphar* – they will record and recount this) **to** (*la* – on behalf of) **their children** (*benym*).” (*Mizmowr / Song / Psalm 78:5-6*)

The single most important thing Yahowah has done for us is to reveal His Torah. And likewise, the single most important thing we can do for our children is to share the Torah with them. For without the Torah, there is no Covenant, and

thus no means to form a relationship with God. Without the Torah, there is no path to God, no plan of salvation, as the Called-Out Assembly Meetings would be unknown. Without the Torah we would not know how we came to be or what is expected of us. Without the Torah, we would have no hope of knowing God.

There is a subtle message being conveyed here that I don't want you to miss. The inference here is that Yahowah's Witness, whereby He established His Towrah Teaching, therein delineating the means to form a relationship with Him, to be adopted by Him, and live forever in His presence, remains more important than enabling the promises which comprise this plan. In other words, the Towrah is more vital than the enactment of the Covenant with Abraham or the fulfillment of Passover with Yahowsha'. And I suspect that this is so because coming to know God's plan, coming to understand His provision, and coming to rely on Him is vastly more essential to our wellbeing than anything which has been or will be done.

And indeed, this seems to be Dowd's conclusion as well...**“And they will place** (*wa sym* – bring about and establish, they will extend and direct) **in them** (*ba*) **the trust and reliance upon** (*kecel* – the certainty of and confidence in) **God** (*'elohym* – the Almighty). **And they will not forget or improperly respond to** (*wa lo' shakach* – and they will not be made to overlook, to ignore, or to be ignorant or unmindful of, nor disregard the significance of) **God's** (*'el*) **work** (*ma'alal* – endeavors, deeds, acts, actions, and accomplishments) **and the terms and conditions of His binding contract** (*mitswah* – His authoritative instructions and written legal stipulations) **will save them** (*nasar* – spare and preserve them, keeping them safe and secure by watching over them and guarding them from harm).” (*Mizmowr* / Song / Psalm 78:7)

When we know and understand the Torah, we come to trust and rely on God. It is really that simple. By observing the Torah, we are prepared to respond appropriately to our Heavenly Father's guidance, especially as His directions relate to the terms and conditions associated with the binding contract known as His Covenant.

If this vital information is shared with our children, they will find themselves drawn to God. But if the Torah is not shared, if it is neglected or worse, denounced by fathers, then an entirely different attitude will be manifest.

“And they will not be (*wa lo' hayah* – they shall not exist) **like** (*ka* – similar to) **their fathers** (*'ab*), **a generation** (*dowr* – representing a lineage, time, and home) **too stubborn to change** (*sarar* – too obstinate to alter their course), **and a generation** (*wa dowr* – a history of related individuals) **who were defiantly rebellious and embittered** (*marah* – who were hostile and disobedient), **whose hearts** (*leb* – attitudes and ambitions) **were not prepared** (*lo kuwn* – were not

ready to be loyal, to be properly guided, to become established, or to be trusting), **and were not true to nor nurtured by** (*wa lo' aman eth* – were neither loyal nor faithful to, were not cared for, fostered, nor raised as a child by) **God's** (*el* – the Almighty's) **Spirit** (*ruwach* – the feminine and maternal manifestation of Yah's nature)." (*Mizmowr / Song / Psalm 78:8*)

Just as teaching prepares students for life, Yahowah's Torah prepares our souls to respond appropriately to God. Those who are taught to reject the Torah, as the offspring of Christians, Muslims, and Secular Humanists are encouraged to do, are all too often beguiled by their religion into being too stubborn to change when confronted later in life with God's instructions. Even in the face of irrefutable evidence from the world's only unassailable source, religious individuals remain rebelliously defiant. And yet all too many Christians claim the impossible, to be nurtured by God's Spirit while at the same time being hostile and disobedient to God's Torah. It is a delusion born and bred by generations who were improperly prepared.

When associated with *ruwach*, the feminine and maternal aspect of Yahowah's nature, *aman* is especially revealing. Speaking of those who are too stubborn to change, who are rebellious toward God as a result of failing to respond to His Work and Word, we are told that they were "*lo' aman* – not trusting, faithful, or loyal" so they were "*lo' aman* – not established or raised as God's children, they are neither confirmed nor supported, not nourished or nurtured." *Aman* also speaks of "trust and reliance." Vocalized *amen*, it is an "expression of acceptance by way of a strong affirmation of that which a person has established, verified, and concluded to be true." As a result, that which is *aman* is "firm and enduring," unlike faith which can neither be verified nor established and thus is both fleeting and wavering.

I am particularly pleased to see Yahowah associating the "*Ruwach – Spirit*" with so many maternal duties, especially in the context of us being "*shakach el' ma'alal* – mindful of God's work." *Aman* tells us that the *Ruwach* "rears us as Her children, that She nurtures and nourishes Her offspring, establishing them in an enduring fashion." *Aman* says that the Spirit "cares for Her children and fosters their growth, that She attends to their needs and keeps them safe." This is an adroit and comprehensive depiction of what it means to be born anew from above by the *Ruwach* – our Spiritual Mother. And let us not forget, this message was delivered in Yahowah's Torah, Prophets, and Psalms, as opposed to the Christian New Testament.

Also inherent in this passage is the corollary of this message. Since a person cannot love someone they do not actually know, for our hearts to be prepared to genuinely love God we must be willing to change and properly value His Word

and Work. And that occurs most often and expeditiously when our parents teach us Yahowah's Towrah.

We can choose to engage in a relationship with God in accordance with the terms and conditions He delineated in His Towrah, or we can submit to those who deceive, yielding to those who use their military might to compel the masses to acquiesce to their will. While one choice leads to being enriched, the other invariably leads to destruction.

“The children (*beny*) of ‘Ephraym (*Ephraym* – meaning heap of ashes but serving as a moniker for the Northern Kingdom) **submitted to (*nasaq* – yielded, obeying a directive from) **those who deceive, who hurl arrows from their bow** (*ramah* – those who betray others while firing their weapons), **and were overthrown and destroyed** (*hapak* – were overrun and overturned) **in the day** (*ba yowm*) **the battle was waged** (*qarab* – of hostility and strife, during the conflict, and internal struggle). **They did not observe** (*lo’ shamar* – they did not focus upon, carefully examine, or thoughtfully consider, they did not respect or care about) **the Covenant Relationship** (*beryth* – the nurturing and engaged family-oriented relational agreement established on the foundation of *beryth* – family and home, the mutually binding and reciprocal partnership promise, solemn oath, and the actively engaged alliance, the participatory pledge based upon a marriage vow which fosters and encourages) **of God** (*‘elohym*). **And in His Towrah** (*wa ba Towrah* – in the Source of His Torah Instruction and Teaching, from the Place His Guidance and Direction Flowed) **they resisted and refused** (*ma’an* – they did not agree to the proposition or give their consent) **to** (*la*) **walk** (*halak*).” (*Mizmowr* / Song / Psalm 78:9-10) Therefore, if you do not want to be destroyed, observe the Covenant and the Torah.**

אֱלֹהִים

At some point you may be wondering when enough is enough. After all, we have now devoted more than two hundred pages to understanding God's perspective on the Torah. Perhaps we have learned all there is to know.

Perhaps not. David knew that He would never be disappointed by God, because by trusting and relying upon Him, he would never experience God's disapproval. And so it was that one of the most passionate rascals whoever lived was considered righteous by Yah.

“On behalf of (*la*) **Dowd / Love** (*Dowd* – love, a.k.a. David) **to you** (*‘el* – Almighty), **Yahowah** (אֱלֹהִים - יהוה). **I lift up** (*nasa'* – entrust and bear) **my soul** (*nepeš*). **My God** (*‘elohym*), **in You** (*ba*) **I trust and rely** (*batach* – I have

complete confidence and am totally secure), **never despairing or being disappointed** (*lo' bowsh* – never facing disapproval, distress, or disgrace).” (*Mizmowr* / Song / Psalm 25:1-2) The single most important and beneficial decision we can make in life is to trust Yahowah with our soul.

In this way, David is perhaps the perfect paradigm. Since Yahowah has chosen to embrace and forgive him in spite of his less than ideal behavior, we come to realize that redemption and reconciliation are predicated upon a person’s willingness to rely on God, and not upon the balance of their good and bad deeds.

Knowing that he was deeply flawed, David asked God to: **“Never allow (*lo'*) my enemies** (*'ayab* – those who are hostile and opposed to me) **to triumph over me** (*'alas ly* – to rejoice over me).” (*Mizmowr* / Song / Psalm 25:2)

Now turning his attention to the rest of us, David prays: **“Moreover (*gam* – in addition) do not allow (*lo'*) any of those (*kol*) who place their confidence in You** (*qawah* – who look to you anticipating and expecting deliverance) **to be disappointed or be disapproved** (*bowsh* – to experience despair, distress, or disgrace).” (*Mizmowr* / Song / Psalm 25:3)

Then seeking justice for those who would dare oppose Yahowah by deceiving others, the psalmist wrote: **“Let those be disappointed and disapproved (*bowsh*) who are unfaithful, who act deceitfully and deal treacherously** (*bagad* – who are offensive and betray others) **without cause** (*ryqam* – as a result of their vanity and worthlessness).” (*Mizmowr* / Song / Psalm 25:3)

Yahowsha’ began the prayer which would serve as the ideal paradigm with “Our Father who is in heaven, set apart is Your name. Your will be done on earth as it is in heaven.” So incorporating this into his own life, David asked:

“Yahowah (יהוה - יהוה), make known to me (*yada'* – show and teach me, cause me to understand and respect, to acknowledge and choose) **Your ways** (*derek*). **Teach me** (*lamad* – instruct me so that I respond appropriately to) **Your paths** (*'orah* – Your journey through life, and Your example).” (*Mizmowr* / Song / Psalm 25:4) He wanted to know Yahowah’s will, to receive His direction, to understand His teaching, and to walk along the path He had provided.

And David found God’s will, His direction, His teaching, and His way presented in the Torah. That is after all, its purpose. **“Direct me to walk** (*darak* – guide, instruct, teach, lead, and enable me to go forward) **by (*ba*) trusting and relying upon You** (*'emeth* – faithfully depending upon You). **Teach me** (*lamad* – instruct, guide, and direct me) **because indeed (*ky*) You are** (*'atah*) **the God** (*'elohym*) **of my salvation** (*yasha'* – my deliverance). **With You** (*'eth* – alongside You), **I confidently expect and anticipate deliverance** (*qawah* – I am

confident of a beneficial outcome) **every day** (*kol yowm*).” (*Mizmowr / Song / Psalm 25:5*)

This confident declaration regarding how one’s reliance on God’s teaching leads to one’s salvation from David stands in stark conflict to Paul’s testimony, where God’s teaching is called a curse which cannot save anyone. So who do you suppose knew God better? Whose testimony is more reliable: the person who trusted and relied upon Yahowah’s guidance or the person who was opposed to it?

Paul speaks of the God of the Torah as being a cruel taskmaster and harsh disciplinarian who is incapable of mercy. But such is not the God David knows. “**Yahowah** (יְהוָה - יִזְכָּר), **remember and invoke** (*zakar* – recall and memorialize) **Your mercy** (*racham* – Your compassion and favor) **and Your steadfast love and unending kindness** (*chesed* – Your affectionate devotion to the relationship). **For indeed** (*ky*) **they** (*hem*) **are from** (*min*) **time immemorial** (*‘olam* – before time began).” (*Mizmowr / Song / Psalm 25:6*)

God’s nature is to be merciful. That is why He has provided us with access to His Towrah – Guidance. God’s nature is to be loving. That is why He provided us with access to His Covenant – Relationship. Long before Yahowah created the universe and conceived life, He was as He is: merciful and loving.

As for Paul’s advice, which is to place one’s faith in the “Gospel of Grace,” speaking of the Roman *Gratia* and the Greek *Charities*, I wouldn’t bet my soul on it or them.

So while David is encouraging God to remember who He is, he is also pleading with Him to forget what he has done. “**The sins** (*chata’ah* – the errors, mistakes, offenses, and wrongdoings where I missed the way) **of my youth** (*na’uwrym* – childhood) **and rebellion** (*peshah* – defiance and transgressions) **do not remember** (*lo’ zakar* – recall or memorialize) **as** (*ka*) **Your love for me is remembered** (*chesed zakar la’atah* – your unchanging and steadfast devotion for me is recalled) **on account of** (*ma’an*) **Your goodness** (*towb* – Your perfect nature), **Yahowah** (יְהוָה - יִזְכָּר).” (*Mizmowr / Song / Psalm 25:7*)

Yahowah conceived and then enabled a plan to forgive and then forget our sins. This required Him, as a result of His good and perfect nature, to love us sufficiently to pay the price Himself to exonerate us. Such is the purpose of Passover and Unleavened Bread, the *Mow’ed Miqra’ey* of *Pesach* and *Matsah*.

David did many things which were in violation of the Torah, and yet his unbridled love for God, his devotion to His Guidance, and his willingness to trust and rely upon Yahowah’s unchanging provisions, rendered him righteous in the end. It is the same path we must all follow if we want to be part of our Heavenly Father’s eternal family.

David came to know Yahowah as He revealed Himself in His Towrah. As a result, He came to see God as good and His Instruction as worthy. **“Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ), **the Most High** (*‘al*), **is good** (*towb* – moral, perfect, beautiful, pleasing, joyful, cheerful, happy, favorable, beneficial, generous) **and always right** (*yashar* – completely correct, consistently straightforward, and upright), **therefore** (*ken*) **He is the Source of teaching and instruction, and He guides and directs** (*arah* – He provides the information required to know and to understand to) **sinners** (*hata’* – to those who have violated the standard and are guilty, those who would otherwise be condemned) **along the Way** (*ba ha derek* – in the way, with the way, and by the way).” (*Mizmowr* / Song / Psalm 25:8)

Arah, translated “He is the Source of teaching and instructing, and He guides and directs,” is the root of Towrah. It is therefore Yahowah’s Towrah which is taught to sinners, so as to guide them. This tells us that the Torah, rather than cursing and condemning sinners, as Paul would have you believe, is God’s means to exonerate them.

And while that is clear enough, the final phrase, *ba ha derek*, is an essential component of this instruction. It literally means “in the way,” “with the way,” and “by the way.” So Yahowah “directs sinners in the way,” “guides sinners with the way,” and “teaches sinners by the way.” And “*ha derek* – the way” is the straight, narrow, and solitary path designated by God through the seven steps known as the “*Mow’ed Miqra’ey* – Called-Out Assembly Meetings.”

In that arrogance leads to self-reliance, the subset of sinners who benefit from Yahowah’s guidance is limited to those who are willing to rely on God. **“He enables the way of** (*darak / derek* – He provides the path for) **the unpretentious and sincere** (*‘anaw* – the straightforward and humble; from *‘anah* – those who respond, answer the call, and actively engage) **with this means to achieve justice and resolve disputes** (*ba ha mishpat* – by this basis whereby sound judgment is exercised). **He provides the information to teach** (*lamad* – He responds to and instructs) **those who respond to His call and actively engage** (*‘anaw* – those who are unpretentious and sincere) **His Way** (*derek*).” (*Mizmowr* / Song / Psalm 25:9)

Yahowah established the Towrah to Teach us the Way. The Towrah is His open invitation to engage in His Family-Oriented Covenant Relationship. It includes His summons to meet with Him. Those who respond to His call and walk to Him along the Way He has provided will find Him resolving every dispute which would otherwise separate and limit us.

While the Way sinners are invited to walk to God is constrained to a singular path, the ways of God are many. He communicates, does, thinks, and feels many things. **“All** (*kol*) **the mannerisms and conduct** (*‘orah* – the ways life is

conceived, conveyed, preserved, expressed, related, and enjoyed) **of Yahowah** (אֱלֹהֵינוּ - יְיָ) **are merciful and beyond reproach** (*checed* – demonstrate goodness, faithfulness, and loving kindness) **and they are trustworthy and reliable** (*emeth* – true, sure, enduring, certain, and dependable) **for (la) those who are preserved by** (*natsar* – for those who are saved, protected, and maintained by observing and keeping) **His Family-Oriented Covenant Relationship** (*beryth* – nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge predicated upon a marriage vow and home which fosters and encourages) **and His Witness** (*edah* – testimony).” (*Mizmowr* / Song / Psalm 25:10)

Yahowah’s Witness reveals how we can be preserved by His Family-Oriented Covenant Relationship. Such is the essence of the Torah. It describes the provisions upon which we must rely to receive Yahowah’s mercy.

“**As a result** (*ma’an* – the intent and purpose of and for the sake of; from *anah* – speaking of those who answer and respond to the witness) **of Your name** (*shem* – your reputation and renown), **Yahowah** (אֱלֹהֵינוּ - יְיָ), **You will choose to genuinely and completely forgive** (*wa salah* – You have already decided to actually pay a ransom to pardon me, removing all associated guilt (qal wa perfect consecutive)) **my sin** (*la awon* – my guilt for having not been in accord with the standard, my personal perversity and depravity), **because indeed (ky) it and He** (*huw’*) **are great (rab).**” (*Mizmowr* / Song / Psalm 25:11)

Ma’an reveals that the “purpose” of Yahowah’s name is to ransom us from our sin. Indeed the “result” of Yahowah’s name is forgiveness. Based upon *anah*, *ma’an* tells us that those who “answer and respond to the witness” of Yahowah’s name will be pardoned, and thus saved from our sin.

Here we find *salah*, translated “You will choose to genuinely and completely forgive,” was scribed in the qal stem, affirming that the pardon will be actual, genuine, and real. The perfect conjugation tells us that God’s forgiveness will be whole and complete, requiring nothing more of us. Then in the consecutive mood, the *wa* consecutive perfect conveys volition, telling us that it is both Yahowah’s choice and desire to save us.

Removing our Heavenly Father’s passion from His Word by inadequately translating the desire expressed by the *wa* consecutive perfect is one of many ways religious publishers make the God of the “Old Testament” appear dictatorial and overbearing. They render His desires as commands, even as demands, even though the text dictates otherwise. Above all else, Yah is passionate.

Also relevant in this passage is that while Yahowah and His name are “*rab* – great,” the purpose of the Covenant is to share His greatness with us. Early in the next section this will be affirmed by the following verse: “**After these**

conversations, the Word of Yahowah, He came to exist with ‘Abram in the form of a personal, visual, and illuminating manifestation which could be seen and experienced to say: ‘Do not be awed, frightened, or intimidated ‘Abram. I am a defender and shield, a protective covering for you, your exceedingly (*ma’od* – your most ultimately empowering, energizing, facilitating, abundant, and) great (*rabah* – increasing and uplifting, making you more than you currently are) reward (*sakar* – payment for passage, transit fee paid by a servant or shepherd, by a generous father and reliable doorkeeper).’” (*Bare’syth / In the Beginning / Genesis 15:1*)

There is but one name upon which a person may rely to receive completely trustworthy instruction on the Way. “Hence (*zeh*), whatever (*my*) individual (*ysh*) respects and reveres (*yare*) Yahowah (אֱלֹהֵינוּ - אֱלֹהֵינוּ), He will teach him (*yarah* – He will become the Source of their guidance and will direct him) in, with, and by (*ba*) the way (*derek* – the path) He should choose (*bahar* – desire, select, and prefer (qal imperfect indicating that our desire must be genuine and that our choice must be based upon reality because the implications will unfold and be ongoing throughout time)).” (*Mizmowr / Song / Psalm 25:12*) Yahowah teaches us, He guides and directs us, by His Towrah.

The reason God created the universe, conceiving life therein, was to grow by way of forming close and personal relationships with mankind. And those who avail themselves of this opportunity will find their souls residing in the most favorable and festive of circumstances.

“His soul (*nepesh*) in (*ba*) the most favorable, pleasing, and festive circumstances (*towb* – goodness, beauty, prosperity, and enjoyment) will dwell and endure (*lyn* – will rest and remain, abiding in safety), and his descendants (*zera’* – seed and offspring) will inherit (*yaras*) the land (*‘erets* – the realm and world). A very close and intimate fellowship with (*cowd* – personally sitting in the company while confiding in) Yahowah (אֱלֹהֵינוּ - אֱלֹהֵינוּ) is certain for (*la* – surely awaits) those who respect and revere Him (*yare*). And His Family-Oriented Covenant Relationship (*beryth* – His nurturing relational agreement, His binding promise and solemn oath of friendship, His mutual alliance and pledge based upon a marriage vow and home which fosters and encourages and His constitution, compact, treaty, and partnership), He makes known to him (*yada’* – He reveals to them).” (*Mizmowr / Song / Psalm 25:13-14*)

Yada’, written in the hiphil stem, reveals that the subject of the verb, which is Yahowah’s Covenant Relationship, causes the object of the verb, which is the person who is engaged in a close personal relationship with Yah, to participate in the action of the verb, which is knowing and understanding. This means that the Covenant itself facilitates our knowledge and understanding of God. Said more

directly: the Covenant causes us to “*yada*’ – to know and be known” to Yahowah. Further, since *yada*’ was scribed in the infinitive construct, the verbal noun reinforces the reality that we become known to God.

Speaking of the lessons we can learn from Hebrew grammar, the victims and perpetrators of the many popular religious paths which lead away from God are almost universally presented using plural verbs and pronouns, while the beneficiary of the singular and unpopular relational path to God is almost always presented using singular verbs and pronouns, as is the case with this passage. The Way to God is straight, narrow, restrictive, and single file. We form a personal, close, and intimate fellowship with our Heavenly Father individually, not collectively. And so in the subtleties of the language there is profound truth.

The most effective and indeed efficient way to focus one’s attention upon God is to observe His Torah. **“My eyes** (*‘ayn* – my observations and perceptions, my focus, gaze, perspective, and attention) **will continually be** (*tamyd* – will constantly remain without interruption) **upon** (*‘el*) **Yahowah** (אֱלֹהֵינוּ - יְיָ יֵצֵא), **because indeed** (*ky*) **He** (*huw*’), **Himself, will come** (*yatsa*’ – He will descend, extend Himself, come forth and serve) **removing the snare from** (*min resheth* – the trap and restraints, speaking of *yarash* – the human propensity to oppress, possess, destroy, and impoverish from) **my feet** (*regel* – my ability to walk), **turning me around and preparing me** (*panah* – changing me to come before Him) **to have mercy on me** (*‘el chanan* – to show me favor and compassion) **as a unique child** (*ky yahyd*) **and I am** (*wa ‘any*) **humbled** (*‘any*).” (*Mizmowr* / Song / Psalm 25:15-16)

In the 25th Psalm, Dowd does not tell you everything you should know, but he does reveal everything you need to understand to engage in the Covenant relationship with Yah, and to be saved by Him. He provides the proper perspective on the Towrah – Yah’s Teaching. He frames the issues which really matter. So let’s let his lyrics sing to us once again.

“On behalf of Dowd / Love to you, Almighty Yahowah. I lift up and entrust my soul. My God, in You I trust and rely, I have complete confidence and am totally secure, never despairing or being disappointed.

Never allow my enemies who are opposed to me to triumph over me. Moreover do not allow any of those who place their confidence in You, expecting deliverance, to be disappointed or be disapproved. Let those be disappointed and be disapproved who are unfaithful, who act deceitfully and deal treacherously, who betray others without cause.

Yahowah, make known to me, and cause me to understand Your ways. Teach me so that I respond appropriately to Your paths. Direct me to walk by trusting and relying upon You. Teach me because indeed You are the God

of my salvation. With You, I confidently expect and anticipate deliverance every day.

Yahowah, remember to invoke Your mercy, Your favor, and Your steadfast love and unfailing kindness. For indeed they are from time immemorial. The sins of my youth and my rebellious nature do not remember as Your love for me is remembered, unchanging and steadfast, on account of Your goodness and perfect nature, Yahowah.

Yahowah, the Most High, You are good, moral, perfect, beautiful, pleasing, joyful, favorable, beneficial, generous, and always right, completely correct, and consistently straightforward, and upright, therefore You are the Source of teaching and instruction, the One who guides and directs sinners along the Way.

You enable the way of the unpretentious and sincere who respond, answer the call, and actively engage, with this means to achieve justice and resolve disputes, even to exercise sound judgment. You provide the information to teach, instruct, and guide those who respond to Your call and actively engage, those who are unpretentious and sincere, Your Way.

All the mannerisms and conduct of Yahowah are merciful and beyond reproach, and they are trustworthy and reliable for those who observe and are saved by Your Family-Oriented Covenant Relationship and Your Witness.

As a result of responding to Your name, Yahowah, You will choose to genuinely and completely forgive my sin, in fact, You have already paid the ransom to pardon me, because indeed Your name is great. Hence, whatever individual respects and reveres Yahowah, You will teach him the way he should choose.

That individual's soul will dwell and endure in the most favorable, pleasing, and festive circumstances, and his children will inherit the realm. A very close and intimate fellowship with Yahowah is certain for those who respect and revere Him. And His Family-Oriented Covenant Relationship, He makes known to him.

Therefore, My eyes and focus will continually be upon Yahowah, because indeed He, Himself, will come, He will descend, extend Himself, and serve, removing the snare, the human propensity to err, from my feet, turning me around and preparing me to have mercy on me as a unique child, and I am humbled." (*Mizmowr* / Song / Psalm 25:1-16)

אֵלֹהֵינוּ

The insights we have gleaned regarding the value of Yahowah's *Towrah* – Teaching from the *Mizmowr* – Psalms have been as rewarding as were those we enjoyed in the *Mashal* – Proverbs. So since our efforts have been consistently rewarded, let's consider another.

In the next Psalm, we find that rather than introducing the Torah directly, the Torah is affirmed in the end. And as always, we find that God's advice is good for us.

“As a result of (*min* – from) Yahowah (אֵלֹהֵינוּ - אֵלֹהֵינוּ), the steps (*mits'ad* – the stride and progress) of each individual (*geber* – of each unique person) are prepared and firmly established (*kuwn* – are secure, stable, upright, and steadfast). And (*wa*) His Way (*derek*) is a pleasurable experience (*chaphets* – is desirable, delightful, and pleasing).” (*Mizmowr* / Song / Psalm 37:23)

It is fun to walk with God. His way is pleasant, even pleasurable. When our voyage of discovery ceases to be enjoyable, we are headed in the wrong direction.

Geber, rendered “each individual” in this passage, is so seldom used in Scripture, we are compelled to consider why it was selected. And my sense is that it was deployed to emphasize the fact that our relationship with Yahowah is one on one, individual, and unique. We engage God personally and privately. This is the antithesis of a religious experience.

Also relevant, Yahowah will tell us at the conclusion of this discussion that He uses His *Towrah* to guide and direct our steps, to prepare us so that we are firmly established. To walk in the *Towrah* is to walk to God. It is the means to a relationship with Him and it provides the path to salvation. Those who follow its instructions find that they lead to heaven – a most pleasurable experience.

While we are in our mortal bodies we will stumble at times, and more often than not we fail to live up to the standard established in the Torah. The good news is that Yah is always there ready and willing to pick us up. **“Indeed, though (*ky*) he falls (*napal*), he is not cast down (*lo' tuwl* – we will not be forced away or removed from the fellowship). Indeed (*ky*) Yahowah (אֵלֹהֵינוּ - אֵלֹהֵינוּ) is sustaining and upholding him in His hand (*samak yad* – is supporting him in His hand).”** (*Mizmowr* / Song / Psalm 37:24)

The moral of this message is that, contrary to what Paul alleges, we do not have to do everything the *Towrah* instructs perfectly and without exception to be saved. God's Torah teaches us that Yahowah not only has a plan to pick us up, He

is personally engaged in the process. We all stumble, so recognizing this, and to resolve this problem, the Towrah was written.

The psalmist has experienced life from both sides now, but still has not witnessed a single occurrence of Yah forsaking anyone He has promised to accept. **“I was young** (*hayah na’ar* – I was a child) **and now** (*gam*) **I am old** (*zaqen* – of advanced years) **and yet** (*wa*) **I have not seen** (*lo’ ra’ah* – I have not witnessed) **the upright and righteous** (*tsadaq* – the person who is in accord with the standard) **abandoned or rejected** (*‘azab* – disassociated or forsaken), **nor seen** (*wa*) **his offspring** (*zera’* – descendants) **searching for** (*baqash* – trying to find) **bread** (*lechem* – a meal).” (*Mizmowr / Song / Psalm 37:25*) Just as God is loving and merciful, He is also trustworthy and reliable.

What follows is one of the clearest depictions of our Heavenly Father’s love for His children we have yet encountered. It is a perfect affirmation of the Covenant.

“Every day (*kol yowm* – all day long) **He is merciful and compassionate** (*chanan* – He is generous and kind, demonstrating favor), **accompanying and associating with** (*lawah* – relating to, providing for) **His children** (*zera’* – His seed and offspring), **kneeling down in love to bless them** (*la barakah* – diminishing Himself to help them prosper).” (*Mizmowr / Song / Psalm 37:26*) This is indeed a perfectly written definition of the purpose and result of the *“beryth* – Family-Oriented Covenant Relationship.” It pictures our Heavenly Father kneeling down to relate to and associate with His children because He loves them and wants to enrich their lives.

This Psalm is written in such a way that it could well read: “Every day He is generous and kind, relating to and providing for His children, for they are a blessing.” And such is the case with an ideal father and family.

The following statement mirrors Yahowah’s request of Abram, where God asked the first beneficiary of the Covenant to walk away from Babylon and all *Babel* represents. **“Please choose to turn away and remove yourself** (*suwr* – I encourage you to decide of your own volition to turn around, change direction, reject, strip away, leave, and distance yourself (qal imperative)) **from** (*min*) **that which is evil, bad, wrong, immoral, unjust, troubling, and harmful** (*ra’* – that which is not in accord with the standard, that which is improper and undesirable).” (*Mizmowr / Song / Psalm 37:27*)

Suwr is an especially revealing concept. It speaks of us “changing direction and walking away” from something. In this case it is *ra’*, that which is evil, bad, harmful, and wrong. Before we can engage in a relationship with Yahowah we must first “*suwr* –change direction and turn away” from religion. We must “*suwr*

– reject and then strip away” the myriad of troubling and harmful myths which permeate our culture.

In this passage, *suwr* was written in the qal imperative, which is the expression of a literal exhortation in the volitional mood. God is thereby encouraging us to exercise our freewill to choose to walk away from religion.

So once we leave religion, we are prepared to walk to God. **“And then (wa) I encourage you to consider acting upon and actively engaging with** (*‘asah* – please choose to respond to celebrate, to profit from, and endeavor to associate with (qal imperative)) **that which is good, beneficial, moral, agreeable, generous, pleasing, beautiful, and festive** (*towb* – that which is in accord with the standard, is valuable, prosperous, ethical, just, worthy, and worthwhile) **and as a result (wa) live** (*sakan* – settle down and dwell) **forever** (*la ‘owlam* – into eternity).” (*Mizmowr* / Song / Psalm 37:27)

In the preceding statement, Yahowah is encouraging us to consider the evidence and then render an informed decision. He wants us to walk away from that which is harmful and immoral and associate with that which is good and beneficial. To do this we have to be judgmental, which means that we have to be able to judge between that which is good or bad, right or wrong, true or false, beneficial or counterproductive, using the proper standard—which is the Torah. **“For indeed (ky – truthfully and reliably), Yahowah (יהוה - יהוה) loves** (*‘ahab* – adores and desires) **good judgment, the process of evaluating evidence so as to render a just and fair verdict which resolves disputes** (*mishpat*).” (*Mizmowr* / Song / Psalm 37:28)

This is the antithesis of the human mantra of Political Correctness, where being judgmental is considered a sin. And it is a handy rebuttal to those who quote the passage in the Christian “New Testament,” wrongly inferring that it says “Judge not lest you be judged,” when it actually says: “Do not separate or you will be separated,” with “*krino* – separation” being from God.

“And (wa) He will not abandon (*lo’ ‘azab* - He will not forsake or desert, He will not reject or separate from) **those who steadfastly seek His protection** (*chacyd* – those who trust and rely on Him for shelter and salvation). **Throughout eternity** (*la ‘owlam* – forever) **they shall be watched over and cared for** (*shamar* – they shall remain within His field of vision, properly attended to, kept secure, revered, and respected).” (*Mizmowr* / Song / Psalm 37:28)

Chacyd is a derivative of *chacah*, which speaks of “trusting and relying” upon God. It is from *checed*, which conveys the reason we trust Yahowah: He is “merciful, kind, and good, and He treats people favorably.”

Shamar is most often used by Yah to encourage us to “focus upon, carefully observe, closely examine, and thoughtfully consider” His *Towrah* – Teaching. But here, God is the one engaged in *shamar* and we are the object of His focus and consideration. So in this context, we must account for *shamar*’s ancillary connotations, which are: “to care for, to watch over, to attend to, to keep someone within one’s field of vision, to focus upon them, and thus to revere, and to respect, even to choose them” And when it pertains to one’s soul, one’s eternal fate, these are things we all want God to do.

There is however, a different fate awaiting those who do not seek Yah’s protection, who place their trust in less reliable individuals and institutions. “**But (wa) the offspring (zera’ – seed and descendants) of the wicked (rasa’ – of those who violate the standard, who are evil) will be cut off (karat – severed and disassociated from the covenant, banished and disassociated, uprooted and die.)**” (*Mizmowr / Song / Psalm 37:28*)

Karat is the word God has chosen to convey the fact that He “*karat beryth* – cut His covenant by way of separation and disassociation,” in essence separating those who would form a relationship with Him from the rest of humanity. This is what it means to be “*qodesh* – set-apart” unto God. So now here, Yahowah is presenting the other side of this division line, speaking of those who are cut off from Him. He is telling us that all those who disassociate themselves from the Covenant will either die, ceasing to exist, or they will be eternally separated from Him. As will be their children, which means that evil begets evil. The child of a fundamentalist Muslim will become “*rasa’* – wicked.” The child of a believing Christian will “*rasa’* – violate the same standard” their parents demeaned and ignored. Religion poisons mankind’s “*zera’* – seed.”

In this case, *karat* was scribed in the niphthal stem, telling us that the subject, which is “the offspring of the wicked,” will by a simple passive response receive the action of the verb, which is to be cut off. This means that these parents aren’t actively engaged trying to separate their children from God, but instead that it is their unwillingness to engage with God that has led to the children’s fate. They have not observed the Torah or shared it with their descendants. Also, in the perfect conjugation, we learn that the disassociation from God is not partial, but instead complete.

There are many passages in Scripture which demonstrate that the “*erets* – land” is the “*amar erets* – Promised Land” and that it serves as a metaphor for heaven. In fact, *amar*, which is rendered “promised” in conjunction with the land, actually means “that which is being communicated.” And one of the many verses which communicate this promise is Psalm 37:29: “**The upright and vindicated (tsadyq – the righteous and just, those who are in accord with the standard, who are innocent and guiltless) shall inherit (yaras – become an heir**

to **the land** (*'erets* – the realm), **and they shall live** (*wa sakan* – and they shall dwell and remain) **forever** (*la 'ad* – eternally) **upon her** (*'al* – with and near her (speaking of the *'erets* which is a feminine noun)).” (*Mizmowr / Song / Psalm 37:29*) If the “*'erets* – land” represented anything other than heaven, this promise would not be possible.

The “*'erets* – land” represents God’s home, which is what we inherit when we accept the terms and conditions of His Familial Covenant Relationship. But you will notice, to be an heir, you have to be upright, which means that those who bow down in religious services will be excluded. And you have to be vindicated, for which there is only one way: *Matsah*.

I would be remiss if I didn’t share the primary meaning of *'al*, the last word in this promise. While its secondary connotations describes “motion toward an object or person,” and coming to exist “near them, before them, and alongside of them,” it more accurately represents the title of God, “the Most High.” As such, “The upright and vindicated shall inherit the land and they shall live before, near, and alongside Almighty God.” And in this case, the third person feminine singular suffix, “Her,” would refer to our Spiritual Mother, the Set-Apart Spirit.

God not only wants us to boldly proclaim His Word, He wants us to equip all who will listen with the wisdom to understand what He has to say. “**The mouth** (*peh*) **of the upright and vindicated** (*tsadyq* – the righteous and just, those who are in accord with the standard, who are innocent and guiltless) **passionately and boldly proclaims** (*hagah* – growls and roars out the message they have meditated upon which publicly heralds) **wisdom, providing the capacity to understand** (*hakamah* – providing others with the information, instructions, and insights required to make wise decisions), **and their tongue** (*lason* – the organ of the mouth used for communicating) **speaks the Word** (*dabar* – communicates the Word) **of judgment** (*mishpat* – of the process of evaluating evidence so as to render a just and fair verdict which resolves disputes).” (*Mizmowr / Song / Psalm 37:30*)

In this passage, *hagah*, translated “passionately and boldly proclaim,” was scribed in the qal stem, affirming that this message is genuine and reliable. And in the imperfect conjugation, we discover that the upright and vindicated habitually and consistently roar out the Word of God to all who will listen because they know that a person’s response to it will have unfolding and ongoing consequences throughout time.

The way we come to understand is by exercising good judgment. We must observe and evaluate the evidence which is available to us and then by being discerning and discriminating choose between that which is right or wrong, good or bad, beneficial or harmful, fair or unreasonable, vindicating or incriminating,

truthful or unreliable. God wants us to exercise good judgment, so that we come to understand His Word, and as a result of processing His instructions wisely, we come to trust and rely upon Him.

And this brings us to the crescendo of this passage, to the high note Yahowah wants us to roar out with all of the passion we can muster. **“The Towrah** (*Towrah* – the signed, written, and enduring, *towrah* – way of treating people, bestowing the means to explore, to seek, to find, and to choose the source from which instruction, teaching, guidance, and direction flow, that provides answers that facilitate restoration and return, even the proper response and reply to that which is good, pleasing, joyful, beneficial, favorable, healing, and right, and that which promotes being loved, becoming acceptable, so as to endure, purifying and cleansing and thereby providing an opportunity to change) **of his God** (*‘elohym*) **is in his heart** (*ba leb* – speaking of their source of life, and the seat of love, volition, feelings, attitude, and character) **so his steps** (*‘ashur* – his walk through life and stand in life) **will never waver** (*ma’ad* – wobble or turn).” (*Mizmowr / Song / Psalm 37:31*)

Yahowah has come full circle, explaining the opening line of this portion of the *Mizmowr*: **“From Yahowah, the steps, the stride and progress, of each individual are prepared and firmly established, are secure, stable, and steadfast, and His Way** (*derek*) **is a pleasurable experience and is pleasing.”** (*Mizmowr / Song / Psalm 37:23*)

There is only one way to assure that your walk through this life never wavers, and that is to observe Yahowah’s Towrah, revering and respecting it sufficiently to take its guidance and direction to heart. It is the path to paradise.



Since you can’t be overexposed to the Torah, let’s consider another Love Song, another *Mizmowr* from *Dowd*. It begins where the last Psalm ended.

“To the Director (*la ha natsach* – to the Exceedingly Bright, Preeminent and Perpetual, Ever Enduring Overseer) **concerning** (*la*) **Dowd / Love** (*Dowd* – love), **a Mizmowr / Song** (*Mizmowr* – Psalm with lyrics set to a melody). **I have confidently placed my trust in, always anticipating a beneficial result from** (*qawah qawah* – I have eagerly looked to and have steadfastly waited upon) **Yahowah** (אֱלֹהֵינוּ - אֱלֹהֵינוּ), **and He has bent down and extended Himself** (*natah* – He has stretched out and inclined Himself, reaching out) **as God to me** (*‘ely*). **And He has heard** (*shama’* – He has listened to) **my cry for help** (*shava’ / shuw’ah* – my call for assistance).” (*Mizmowr / Song / Psalm 40:1-2*)

The connotations associated with *natsach* suggest that rendering it “director,” with a lower case “d,” might well cause us to miss the intended recipient: God.

Qawah, rendered “I have confidently placed my trust in, always anticipating a beneficial result,” was written twice, indicating that Dowd not only relied upon Yahowah for assistance, but also that he knew without equivocation that Yahowah would help him. The first instance, *qawah* was scribed in the infinitive absolute, which as a verbal noun not only intensifies the effect of the verb, but also in causes the subject (in this case Dowd / Love) to be significantly influenced its action. This is further reinforced by the piel stem, which not only establishes a relationship between Dowd / Love and Yahowah by way of *qawah*, but also affirms that Dowd is the beneficiary of his willingness to trust and rely on God, to rest while God does the work which is required to meet his needs. Lastly, the second instance of *qawah* was written in the perfect conjugation, telling us that Dowd had total and complete confidence in Yahowah. It is little wonder God loved him.

It is worth noting that *natah* strongly implies that Yahowah “bent down, even bowed down, and diminished” Himself to serve Dowd. And indeed He did, but not just for David, for all of us. God diminished Himself, setting part of Himself apart from Himself to extend Himself out of love to serve us in the form of the Ma’aseyah Yahowsha’ on Passover and Unleavened Bread so that we would be able to stand with Him.

I find it interesting, that most every word associated with the Ma’aseyah Yahowsha’ has been altered by the Rabbinical Masoretes. Shin Wah Ayin Heh cannot be transliterated “*shava*’.” There is no “v” sound in Scriptural Hebrew and the Wah is pronounced like the English vowel “o” or “u” most every time it is used. But since the name is written Yahowshuwa’ (meaning Yah Cries Out) on two occasions, these Pharisaic Jews altered its pronunciation.

As a direct result of David’s willingness to trust and rely on Yahowah, “**He lifted me up** (*‘alah* – He raised me) **from** (*min*) **the pit of death** (*bowr*), **from** (*min*) **desolation and destruction** (*sa’own* – corruption and ruin) **in the dirt** (*tyt* – the natural substances of which the earth is comprised), **the slimy, stinky, sticky, and filthy sediment of decomposing life** (*ha yaowen* – the mud, muck, and mire). **And** (*wa*) **He caused me to stand, establishing and restoring me** (*quwm* – validating and confirming me, raising me up and supporting me) **upon a Godly** (*‘al*) **Rock** (*sela*’). **My feet** (*regel*) **He fashioned and prepared** (*kuwn* – designed and built) **for me to stand and walk a certain way** (*‘ashur* – to travel through life along a meaningful, restrictive, and yet correct path, to advance straight ahead and be happy and blessed).” (*Mizmowr* / Song / Psalm 40:3)

Those who trust and rely on Yah are lifted up from the specter of death, which entails the destruction of the soul and the decomposition of the physical body. Those who, like Dowd, trust Yahowah and rely on Him to do everything which is required to save them, find God restoring their souls so that they can stand and walk with Him. It is how we were designed by the Creator, to stand upright and walk, unlike any other animal. We were created to “*quwm* – stand” beside God and to walk with Him.

And that indeed is cause for celebration. **“And (*wa*) He gave me a song, placing it in my mouth (*natan ba peh syr*), of renewed (*chadash* – of restored and reaffirming) adoration and thanksgiving (*tahillah* – in recognition of the glorious and miraculous manifestation of power and praiseworthy deeds) of and for our God (*la ‘elohym* – pertaining to our Mighty One). They shall see greatness (*ra’ah rab* – they shall witness and perceive this power and authority), and they will come to respect and revere (*yare’*), trust and rely (*batah*) upon (*ba*) Yahowah (אֱלֹהֵינוּ - יְיָ אֱלֹהֵינוּ).”** (*Mizmowr* / Song / Psalm 40:4)

Dowd’s message is: express your adoration and thanksgiving to God, because through the revelation of the manifestation of His power and through His praiseworthy deeds, men and women have come to respect and revere, to trust and rely upon Yahowah.

This recognized, there is some dispute as to the proper translation of *rab*, which means “great,” in this context. While it is certain that *ra’ah rab*, written in the third person plural means “they will see greatness,” it is possible that by reversing the word order, *rab ra’ah* could also be rendered “many shall see.” At issue here isn’t the fact that God is great, or that many individuals have and will witness his enormous power and authority, but rather if many will come to “respect, revere, trust, and rely” upon Yahowah. In reality, it may only be a relatively few individuals among the billions of souls who have passed through life who will make this choice.

The answer to the question concerning whether *rab* should have been conveyed “great” or “many” may be answered by Dowd’s next line, where the “*geber* – human individual” blessed by way of his reliance on Yahowah is scribed in the singular form. It is not until the second of these next statements that the verbs become plural as they speak of the many who are beguiled by religion.

“Favorable is the circumstance and happy is the attitude of (*‘ashery* – blessed and joyful is) the individual (*geber* – human being and person) who as a result of this relationship (*‘asher*) Yahowah (אֱלֹהֵינוּ - יְיָ אֱלֹהֵינוּ) establishes and preserves (*suwm* – He extends Himself on behalf of and transforms). Confidently trusting and relying upon Him (*mibtach* – resting free from harm, secure while confiding in Him and seeking refuge in Him), then he is not turned

away from the presence of (*wa lo' panah / paneh* – also he does not change direction in opposition to) **God** ('*el*).' (Mizmowr / Song / Psalm 40:5)

The addition of a Yowd is all which separates '*asher*, the relational term used throughout Yah's testimony to convey the concept of relationship, and '*ashery*, the expression used at the beginning of this sentence to describe the result of that relationship: unearned and undeserved favor, known alternatively as mercy. But more than just being saved from the fate we would otherwise deserve, we are being offered the opportunity to be perpetually happy, and that indeed is a blessing worthy of our gratitude.

God has used the full arsenal of Hebrew words thus far to convey the idea that good things happen when we "trust and rely upon" Him. *Mibtach* makes another contribution to this cause, telling us that a person who "rests, confident in the fact that Yahowah will perform as He has promised, will be set free from harm by Him." His or her "trust and reliance upon Yahowah will serve as a catalyst in their salvation."

Since translation is more art than science, and since individual choices permeate the end result, in my quest to be fully transparent, I want you to know that there were two equally viable ways to represent *wa lo panah / paneh 'el*. It can be rendered as it is above: "then he is not turned away from the presence of God." Or, just as easily, this phrase could be connected with what follows and say: "And he is not turned away to" "*rahab* – the pretentious and frenzied religious devotion to false gods." Frankly both options are valid, because as we have already discussed, *p-n-h* can be *panah* or *paneh*, meaning either "to turn away" or the "face and presence." And '*el* can be rendered "God" or "to."

These choices known, we have most certainly come to know that religion "*panah paneh 'el* – turns people away from the presence of God." And the lone antidote to preventing this wonton waste of a soul is to "*mibtach* – confidently trust and rely upon" Yahowah to "*suwm* – establish and preserve" us. This is done as Yahowah and Dowd have so often reminded us: by "observing Yahowah's Towrah." Those who follow such advice "then are not turned away from the presence of God."

But those who discount this advice, those who would rather rely upon false gods like "the Lord Jesus Christ" and "Allah," who prefer the testimony of Paul and Muhammad, their estrangement from Yahowah will be the result. They will be turned away to...

"Pretentious and frenzied religious devotion to false gods (*rahab* – senseless behaviors which demonstrate a lack of thought, haughtiness, arrogance, and self-reliance, whereby unworthy and undignified things are defiantly worshiped, as a devotion to certain objects comes to instill a sense of pride, even

defiance) **causes estrangement** (*suwt* – prompts turning aside and falling away) **based upon the deceptions and delusions associated with pagan deities** (*kazab* – as a result of lies which are promoted to beguile people into worshiping false gods under false pretenses).” (*Mizmowr* / Song / Psalm 40:5)

This is an adroit definition of religion and of those who promote it. They are almost always pretentious, frenzied, and defiant. And should you doubt this, I have a few thousand letters from Muslims and Christians, even Secular Humanists, to prove it.

Their “*rahab* – devotion to false gods, to monstrous deceptions, to their senseless ritualistic behaviors which demonstrate a lack of thought, and to their worship of things which are unworthy,” “*suwt* – causes them to be estranged from” God. The victims of religion are “*rahab* – routinely beguiled by the delusions associated with pagan deities”—and no more so than devout Christians and Muslims whose beliefs were predicated upon the myths which initially emerged from Babylon. And yet the religious are “*rahab* – eager to rapidly and impulsively defend their erroneous opinions” with “*rahab* – pretentious pride, and a frantic sense of haughtiness which has no basis in reality.”

These ills are then further reinforced by *kazab*, a derivative of ‘*azab*, which speaks of “becoming estranged from God, abandoned, rejected, forsaken, and damned,” as a result of “*kazab* – the deceptions and delusions associated with false and pagan gods, by misguided opinions, by worthless worship, and by a misplaced devotion to religious and patriotic symbols.” The victims of the world’s religions have been “*kazab* – beguiled into believing especially deceptive lies.”

To make matters even worse, *kazab* was scribed in the qal stem, affirming that this testimony is genuine, true, and reliable, and as a participle, which is a verbal adjective. This suggests that those who are estranged by way of religious delusions are delusional.

“**Great things** (*rab* – wonderful and abundant, exceedingly powerful and meaningful, acts) **You** (‘*atah*), **Yourself, have done and will do** (‘*asah* – You have performed and will accomplish, You have celebrated and will personally engage and participate in), **Yahowah, my God** (*Yahowah* ‘*elohy*). **You are amazing, wonderful, and marvelous** (*pala*’ / *pale*’ – You are awe inspiring, astounding, and miraculous in Your communications and in the fulfillment of Your promises). **And** (*wa*) **Your thoughts and plans** (*mahshabah* – Your thinking and reasoning, Your proposed purpose and desires, Your intentions and regard) **for us** (‘*el* – on our behalf, God, for our benefit and concerning us) **are without comparison** (*lo*’ ‘*arak* – are unlike anything else anyone else has ever conceived, arranged, organized, prepared, or set in place).” (*Mizmowr* / Song / Psalm 40:6)

Yahowah's Covenant and His Called-Out Assemblies represent the most wonderful plans and deeds ever conceived, much less facilitated and enabled. They are without comparison. There is no rival.

One of the many reasons I am so sad for those who have been beguiled into believing religious lies is that the truth is so much better. His Covenant is the most beneficial and most generous offer ever made to anyone. His seven-step plan of salvation is awe inspiring in its conception and magnanimous beyond comprehension in its fulfillment.

By contrasting mankind's religious delusions with Yahowah's thoughts and plans on our behalf, Dowd is making two points. The first of these is obvious. Man cannot compete with God. The best plans ever devised by man fall so woefully short of God's purpose that there is no comparison. And second, God wants what is best for us. His thoughts and plans are all for our benefit.

“On behalf of You, God (*‘el* – concerning You, God), **I choose to consistently inform** (*nagad / neged* – I want to openly convey the message, I elect to boldly and bluntly report my conclusions, I desire to provide an appropriate and comprehensive warning, I will conspicuously and continually proclaim what I know, expounding upon the truth, confessing the news as a willing messenger, announcing and expounding upon this message in a straightforward manner, conspicuously and in front of everyone).” (*Mizmowr / Song / Psalm 40:6*)

Nagad and *neged* are written identically in the text, so it is not surprising that their meanings are related. *Nagad* means “to provide information with a purpose.” It speaks of “declaring, announcing, reporting, expounding, acknowledging, confessing, and making known a message, conclusion, verdict, or warning so as to inform.” And *neged* speaks of doing these things “in a straightforward way, conspicuously, bluntly, and boldly in front of everyone who will listen.”

Scribed in the hiphil stem, *nagad / neged* affirm that there is a relationship between the subject, which is God, and the action of the verb, which is to openly inform others. Moreover, the hiphil speaks of a causative effect, whereby the subject of the verb, in this case God, causes the object of the verb, which is Dowd's audience, to benefit from his willingness to expound upon the truth. Then in the imperfect conjugation, we learn that Dowd is committed to continually proclaiming this message, knowing that it will produce ongoing and unfolding results over time—even to this day. And as we have discovered, the cohortative mood expresses volition, and thereby confirms that Dowd has chosen to boldly and bluntly report what he has learned.

In this regard, we would be wise to follow Dowd's loving example.

“And (wa) I want to speak the Word (dabar – I choose to consistently share the message (scribed in the piel imperfect cohortative)) which is vast and powerful, essential and substantial (‘asam / ‘esem – is able and authorized to accomplish any task, it is corporeal, and as such provides the framework to understanding) from (min) where it is recorded (caphar – collected, written, recounted, and proclaimed).” (Mizmowr / Song / Psalm 40:6)

As was the case in the previous statement, we are once again confronted with a word which can be pointed differently to convey related meanings. *‘Asam* communicates the idea that Yahowah’s Word is “vast, powerful, and able to accomplish great things.” *‘Esem* speaks of something which is “essential and substantial,” even “corporeal,” just as are “bones to the framework and skeleton of our body.” Along these lines, *‘osem*, which is written the same way in the revealed text, means “mighty, with more than sufficient power, authority, and ability to accomplish any task.”

Considering what we have just been told, this next revelation will be astonishing to those who think that God wants to be worshipped, that He wants our offerings, that He wants us to make sacrifices, or engage in religious activity.

“Sacrifice and worship (zebach – propitiation and offerings, slaughter and appeasement), obligatory offerings and religious activity (minchah – gifts, tribute, oblation as part of a religious rite, and compensation as an act of submission or worship), You do not want, do not desire, and do not take pleasure in (lo’ chaphets – You do not want to experience and You are not pleased with, objecting to them).” (Mizmowr / Song / Psalm 40:7)

Further emboldening these words, *lo’ chaphets*, “You do not want, do not desire, and are not pleased with,” was written in the qal perfect. And that means that Yahowah’s objection to “sacrifice, worship, offerings, and religious activity” is genuine, actual, total, and complete.

And if that was not sufficiently enough...**“Listening to someone (‘ozen – hearing someone) barter with You (karah – try to trade or exchange something of value to them with You during a holiday, feast, or religious ceremony) in relation to (la – concerning and for) wrongdoing and injustice (‘owlah – a burnt offering for violating the standard and being evil) or a sinful offense against the moral standard (wa chata’ah – or an offering to resolve the condemnation incurred as a result of the offense) is not (lo’) what you requested (sha’al – asked for or demanded).” (Mizmowr / Song / Psalm 40:7)**

This reinforces some things which I’ve long thought to be true. First, the animals which are “sacrificed” during the celebration of festival feasts are not being offered to God, but are instead being used to feed us.

Second, the purpose of each Called-Out Assembly Meeting is to reinforce the fact that it is Yahowah who is freely making the sacrifice, neither requiring nor wanting anything from us in return, save a little appreciation and fellowship.

Third, since God is actually offended when we attempt to barter with Him and try to pay some part of the cost of our salvation ourselves, it strikes me that understanding and relying upon the meaning and purpose of each *Mow'ed Miqra'* is vastly more important than performing every aspect perfectly on the right day and in the right way.

And while those conclusions are all suppositions on my part, the obvious intent of the statement contained in Psalm 40:7 is that: God does not want to be worshipped. God is not interested in our sacrifice. God does not want our money. God is opposed to all religious activity. God does not want us to barter with Him.

Once again in the spirit of full disclosure, this was not the easiest passage to translate. Each word has more than one possible connotation, and it was thus necessary to choose the most appropriate of those definitions within the context of this discussion and with the realization that it could not conflict with other instructions found in the Torah, Prophets, and Psalms. For example, *zebach*, rendered here as “sacrifice and worship,” doesn’t necessarily carry the negative connotations of “sacrifice, worship, propitiation, slaughter, or appeasement.” It can be used to convey the sense of simply “making an offering,” or “sacrificing an animal to provide food for consumption.”

Likewise, when the context allows, there are positive aspects associated with *minchah*. But in a sentence which list things God does not want, we are compelled to present *minchah*’s dark side: “obligatory offerings, religious activity, tribute, oblation, ritualistic rites, submission, and worship.”

Moving on to the next negotiable term, there are a wide range of options regarding the word scribed Aleph Zayin Nun, depending upon whether it is pointed and marked ‘*ozen*’ or ‘*azen*’. The more natural choice is ‘*ozen*’, in that it means “ear,” and thus is used to convey all things associated with “hearing and listening.” But considering the word which follows the Aleph Zayin Nun, the alternative vocalization ‘*azen*’, which denotes a “digging or cutting device such as a shovel or spade” appears plausible.

You see, the following word, *karah*, carries six entirely different, and seemingly unrelated meanings. Since the first of which is “to dig into the ground, to cut, and to pierce,” at first blush we seem to have a nice tie in with a “shovel or spade.” But *karah* was scribed in the second person masculine singular, and thus since Dowd is speaking to Yahowah, it would read “A shovel You dig into the ground,” which while reading appropriately, is a very odd fit in this discussion.

The second definition of *karah*, however, which is “to barter, trade, or exchange something,” working in harmony with the primary definition of ‘*ozen*, which is “to listen,” renders “Listening to someone barter with You.” This then serves to explain why God dislikes religious activity, especially human sacrifices. The person engaged in them assumes that he or she is making a deal with God, trading something they value for something they want from Him. But neither our wellbeing as part of the Covenant, nor our salvation as a result of the Called-Out Assembly Meetings are negotiable. This is not: “Let’s Make a Deal.”

Should you be interested, the other potential renderings of *karah* are: “to plot or plan,” to “prepare food for a feast,” to “bind together,” and to “provide pasture or shelter.” Each of which would have to follow “ear, listen, or shovel” and include the pronoun “You” in reference to God to be used in this context. And that is why I rejected these options in comprising the translation – especially when a much more fitting option was readily available.

Moving on to the next challenge, we find that the term written Aiyh Lamed Hey is also subject to interpretation. The linguists who compiled the *Dictionary of Biblical Languages with Semantic Domains: Hebrew*, associated these letters with ‘*olah*, the word for “burnt offering.” It in turn is from ‘*alah* which means “to rise and go up.” However *Strong’s Lexicon*, recognizing the inclusion of the Wah, directs our attention to ‘*owlah*, which speaks of “injustice, wrongdoing, unrighteousness, wickedness and violence.” And since Yahowah instructs us to “‘*olah* – create a burnt offering which rises up” out of the portion of the lamb we do not consume (mixed with some wine, olive oil, and grain), to suggest that He is opposed to what He has asked us to do would be a needless contradiction, especially when there is an even more appropriate choice.

Lastly, since *chata’ah* can be translated “sinful offense deserving of punishment” using its primary definition, there is no merit in considering its alternative connotation which is a “sin offering” in this context.

Therefore, after thoroughly considering the options available to us, I have concluded that Dowd set the following lyrics to music:

“To the Exceedingly Brilliant and Eternal Director (*la ha natsach*) concerning (*la*) Dowd / Love (*Dowd*), a Mizmowr / Song with lyrics set to a melody (*Mizmowr*).

I have confidently placed my trust in, always anticipating a beneficial result from (*qawah qawah*) Yahowah (*Yahowah*), and He has bent down and extended Himself (*natah*) as God to me (‘*ely*). He has heard (*shama*’) my cry for help (*shava*’ / *shuw’ah*).

He lifted me up ('alah) from (min) the pit of death (bowr), from (min) desolation and destruction, from corruption and ruin, ultimately decaying (sa'own), in the material from which the earth was comprised (tyt), in the slimy and filthy sediment of decomposing life (ha yaowen).

And (wa) He caused me to stand, establishing and restoring me (quwm) upon a Godly ('al) Rock (sela'). My feet (regel) He fashioned and prepared, He designed and built (kuwn), for me to stand and walk a certain way and travel through life along the especially meaningful, restrictive, and yet correct path ('ashur).

And (wa) He gave me a song, placing it in my mouth (natan ba peh syr), a song of renewed and reaffirming (chadash) adoration and thanksgiving in recognition of the glorious and miraculous manifestation of the power and praiseworthy deeds (tahillah) of our God (la 'elohym).

They shall see greatness, witnessing and perceiving this power and authority (ra'ah rab), and they will come to respect and revere (yare'), to trust and rely (batah) upon (ba) Yahowah (Yahowah).

Favorable is the circumstance and happy is the attitude of ('ashery) the individual (geber) who as a result of this relationship ('asher) Yahowah (Yahowah) establishes and preserves (suwm). Confidently trusting and relying upon Him (mibtach), then he is not turned away from the presence of (wa lo' panah / paneh) God ('el).

Pretentious and frenzied religious devotion to false gods (rahab) causes estrangement (suwt) based upon the deceptions and delusions associated with pagan deities (kazab).

Great things (rab) You ('atah), Yourself, have done and will do ('asah), Yahowah, my God (Yahowah 'elohy). You are amazing, wonderful, and marvelous (pala' / pale'). And (wa) Your thoughts and plans (mahshabah) for us ('el) are without comparison (lo' 'arak).

On behalf of You, God ('el), I choose to consistently inform (nagad / neged). And (wa) I want to speak the Word (dabar) which is vast and powerful, essential and substantial ('asam / 'esem) from (min) where it is recorded (caphar).

Sacrifice and worship (zebach), obligatory offerings and religious activity (minchah), You do not want, do not desire, and You do not take pleasure in (lo' chaphets). Listening to someone ('ozen) barter with You (karah) in relation to (la) wrongdoing, injustice ('owlah), or a sinful offense (chata'ah) is not (lo') what you requested (sha'al)." (Mizmowr 40:1-7)

Then, telling us where to find the same information he was sharing about God, Dowd wrote: **“At that time** (*‘az* – then) **I shared** (*‘amar* – said, affirmed, answered, and promised), **‘Behold** (*hineh* – look here, please pay attention), **I am coming** (*bow*’ – I am bearing, carrying, and returning) **with** (*ba*) **the scroll** (*magilah*) **of the written document** (*cepher*) **which was dictated and scribed** (*katab*) **on my behalf** (*‘aly* – before me, for me, upon me, and concerning me) **regarding** (*la* – and on behalf) **the work You have done and will do to accept me, God** (*‘asah rasown ‘elohy* – the things You have accomplished and will engage in to approve me, God, even though I am unworthy).” (*Mizmowr* / Song / Psalm 40:8-9)

In this passage, *‘asah*, rendered “the work You have done and will do,” was scribed in the qal stem, affirming that these endeavors were and will continue to be real, and not hypothetical. In the infinitive construct, which serves as a verbal noun, the “work,” and the one performing it, in this case Yahowah, have to be one in the same.

Also, *rasown*, in the construct form, eternally associates our “unearned and undeserved good fortune, leading to our approval and acceptance” with the noun which follows it in the text, which is “*‘el* – God.” Further, *rasown* is equally comfortable being translated “acceptance, favor, and approval,” as it is rendered “to express a strong desire which implies a conscious choice whereby one’s will is expressed.” Therefore, mercifully accepting us is God’s will. Moreover, it brings Him “*rasown* – pleasure.”

Remember, since Dowd is speaking to Yahowah, he is saying that he is coming to God carrying the written scroll of the Towrah because he realizes that it was prepared to enable his acceptance and arrival. The Towrah was scribed “before” Dowd, “concerning” Dowd, “upon” Dowd, “for” Dowd, and on Dowd’s “behalf,” to affirm that God would “*‘asah* – do all the work which was required” to “*rasown* – approve and accept” him. The same is true for all of us. He was certain of his fate, because he was certain that God would honor every word of the Torah.

You see, the Towrah contains our Heavenly Father’s promise to adopt, empower, and enrich us by way of His Covenant and to approve and accept us by way of His Called-Out Assemblies. We, therefore, come to God through the Towrah. It is our admission ticket into God’s presence. Bring it with you as Dowd / David did. If you don’t ever want to be separated from God, don’t ever separate yourself from God’s Torah, Teaching, Instruction, Guidance, and Direction.

In this light, since Dowd means “love,” this verse could have been translated: The Towrah was scribed before love existed, concerning love so that it could

flourish, for the sake of love, and on behalf of love to affirm that God would do all of the work required to approve and accept those who love Him.

Lastly, you will notice that these lyrics use three successive words to affirm that the document accompanying Dowd's arrival was written. As is the case with any binding contract, the terms and conditions are memorialized in writing so that there is no dispute or misunderstanding. And David was of course carrying the Word of God, the scroll of the Towrah.

Realizing this, Dowd further affirmed: **“I genuinely want and willingly accept this** (*chaphets* – I totally desire and really delight in this, I take great pleasure in knowing this and am completely willing and eager to experience this).” (*Mizmowr* / Song / Psalm 40:9) As should we all.

In this extraordinary context, *chaphets* was rendered in the qal perfect. This affirms that Dowd's response to Yahowah's offer was genuine, total, and complete. David is in heaven today living with Yahowah because he willingly accepted the terms and conditions of the Covenant as they were written in the scroll of the Towrah, and he was eager to experience the promised benefits of the Called-Out Assembly Meetings as they were scribed within the same document. In the end, that is all that matters. It is that simple, that reassuring, that wonderful, and that easy.

Now the reason Dowd / David desired the *Beryth* and delighted in the *Mow'ed Miqra'ey* is because he incorporated the Towrah into his life: **“And** (*wa*) **Your Towrah** (*Towrah* – Your Torah Instruction and Teaching, Your Source of Guidance and Direction; derived from: *tow* – Your signed, written, and enduring, *towrah* – way of treating me, *tuwr* – giving me the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from You, which *tuwb* – provides answers to facilitate my restoration and return, even my response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes me to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing me, thereby *towr* – providing me with the opportunity to change my attitude, thinking, and direction) **is within** (*ba*) **the midst** (*tawek*) **of my inner person** (*me'ah* – my heart and psychological makeup, my very core).” (*Mizmowr* / Song / Psalm 40:9)

The Torah became David's Constitution, His Guiding Light, His Map to show him the Way. The Word of God came to reside within Him, just as is the case today when we ask Yahowah to come into our lives and guide us.

To know the Towrah is to “*chaphets* – to want, to desire, to choose, and to accept” Yahowah's relational and redemptive agreements: the Covenant and

Called-Out Assemblies. It is the most relevant and rewarding way to exercise the gift of freewill.

While it is obvious why Dowd loved Yahowah and His Towrah, by reading this it becomes immediately obvious why Yahowah loved Dowd. He listened to His Heavenly Father, he respected His advice, and he treated Him with the respect He deserves and has earned.

The natural inclination of those who come to understand and appreciate Yahowah's Towrah is to share what they have discovered with everyone who will listen. **"I have proclaimed the news of** (*basar* – I have announced the good and beneficial tidings of) **vindication fairly and accurately** (*tsadaq* – of justice and righteousness, pertaining to doing the right thing, indeed of redemption and salvation, responsively, honestly, and correctly) **in** (*ba*) **the great assembly** (*rab qahal* – the esteemed community and large crowd of people who are gathered together). **Behold** (*hineh* – take notice), **my lips** (*saphah* – my speeches) **have not been restrained** (*lo' kala'* – they have not held back or withheld anything), **Yahowah** (יהוה - יהוה).” (*Mizmowr / Song / Psalm 40:10*)

In the piel stem, *basar*, translated “I have proclaimed the news,” conveys the idea that Dowd was himself affected by his proclamation. The very act of “announcing the good and beneficial tidings” had a good and beneficial effect on him. When we recite God's Torah, we are listening to Yahowah's voice.

If you recall, it wasn't all that long ago that we were debating whether *rab* should be translated “great” or “many” with regard to Yahowah's nature or how many would come to trust and rely upon Him. But here, we are left with only one alternative because *qahal*, “the assembly,” was written in the singular, and thus works with “great,” but not with “many.”

While God has no memory of anything Dowd did which was inappropriate, He will forever recall and celebrate the many wonderful things Dowd wrote and said which were so tremendously valuable.

“You (*'atah*), **Yourself, know** (*yada'* – You recognize and are aware, You respect and acknowledge, You understand and agree) **that I have not hidden** (*lo' kakah* – nor concealed) **Your means to achieve righteousness through vindication** (*tsadaqah* – Your way to doing what is required to redeem and reconcile) **in the midst of my heart** (*ba tawek leb* – within my own persona and nature). **I have spoken about** (*'amar* – I have openly shared and declared) **Your trustworthiness and reliable nature** (*'emuwnah* – Your steadfastness, unchanging, dependable, honesty) **and** (*wa*) **Your salvation** (*yashuw'ah* – Your deliverance and rescue, Your freedom and assistance). **I have not hidden or concealed** (*lo' kachad* – kept from being known) **Your mercy** (*chesed* – Your loyal love, unfailing kindness, favor, and devotion) **or** (*wa*) **Your reliable**

integrity, dependable honesty, or steadfast reliability (*'emeth* – Your trustworthiness and unchanging nature) **on behalf of (la) the esteemed community and great assembly** (*qahal rab*)." (*Mizmowr* / Song / Psalm 40:10-11)

The most Dowd / Loving deed a person can do is to "*'amar* – share" Yahowah's "*tsadaqah* – means to vindicate," His "*'emuwnah* – trustworthy, reliable, and unchanging nature," regarding His "*chesed* – merciful" "*yashuw'ah* – means to save us" within every "*qahal rab* – esteemed community." Such a message is "*'emeth* – dependable, honest, and true."

While the notion of God upending and changing everything on behalf of Paul's "Gospel of Grace" may be the crux of the wannabe apostle's message, according to David, whom I am confident was inspired by God, Yahowah doesn't change. According to this psalmist, we can rely upon God being merciful because He is dependable and unchanging, and therefore He is trustworthy.

Speaking of God's "*'emuwnah* – reliability which results from His unchanging message and nature," in this list which includes the means to "*tsadaqah* – vindication," "*chesed* – mercy," and "*yashuw'ah* – salvation," the only concept which was underscored and repeated was God's *'emuwnah* / *'emeth*. We can trust God and rely upon His Torah because He is trustworthy and His Word is reliable. Yahowah is dependable because He does not change; because His message does not change.

Recognizing this about Yahowah and His Towrah, Dowd / David was sufficiently confident about his fate to tell God that he knew precisely how He would respond to him. Are you this confident? "**Yahowah** (יְהוָה - יְהוָה), **You** (*'atah*) **will not withhold** (*lo' kala'* – You will never keep, nor can You refuse or restrain) **Your love and mercy** (*rachamym* – Your compassion and source of renewed life, Your affection, generosity, and favors) **from me** (*min*). **Your unfailing devotion and love** (*chesed* – Your merciful nature, goodness, kindness, faithfulness, and unearned and undeserved favors), **and** (*wa*) **Your integrity, honesty, and trustworthiness** (*'emeth* – Your unalterable and unchanging consistently truthful testimony and always reliable and dependable nature) **will continually** (*tamyd* – consistently) **protect me from harm and they spare my life** (*nasar* – they watch over me and keep me safe, they maintain and preserve me)." (*Mizmowr* / Song / Psalm 40:12)

Dowd / David was completely reliant on Yahowah's mercy for his salvation. He knew that Yahowah would continue to love him and save him, because He had promised to do these very things in the Torah.

In this declaration regarding the result of trusting and relying upon the Torah, *lo' kala'*, meaning "You will not withhold," was written in the qal stem. This

affirms that Dowd's profession was genuine and that he was certain that his conclusions were based upon reality. And with the imperfect conjugation, we learn that the inability of God to withhold His love and mercy is ingrained in His character, to the point of being habitual, and that His universally consistent response has unfolding and ongoing consequences throughout time. And as you would expect, *tamyd nasar*, rendered "will continually protect me from harm and will spare my life," was also written using the same qal stem and imperfect conjugation.

While I elected to translate *lo' kala'* as "You will not withhold," it could have been just as easily and accurately rendered: "You cannot withhold," even "You will never keep." And while that may sound like a dare, even a taunt, it isn't. It is an informed and rational assessment of the benefits of the Covenant, of the results of the Called-Out Assemblies, and of Yahowah's unchanging, and thus dependable, nature as these things are presented in the Towrah. Dowd knew the Torah, so He knew how Yahowah would respond.

It is also noteworthy to mention that "*rachamym* – love and mercy" was scribed in the construct form, eternally associating Yahowah's compassion, His source of renewed life, His affection and generosity with Dowd, and thus with you and me. So long as we study the Torah, we can and should be as confident in our relationship with God, and in our eternal fate, as he was.

The means Yahowah uses to achieve this highly desirable result, to make it possible for Him to love and to save flawed rascals like Dowd / David, is the Set-Apart Spirit's Garment of Light. When our souls are so adorned, we are not only empowered and protected from harm, God's light makes us appear perfect in His eyes, thereby enabling us to enter His presence and enabling Him to enjoy us being there with Him. That is what these words convey... "**For indeed (*ky*), You are surrounding me, providing a covering over me, God ('aphaph 'al – You have encompassed me and are over, before, and beside me).**" (*Mizmowr* / Song / Psalm 40:13)

As a result of God providing this covering, our sins are no longer visible. Light eliminates darkness. There is no darkness, and thus misfortune or wrongdoing, in the presence of light. "**For the entire duration of time ('ad – eternally and for all time), evil and wrongdoing will not be counted against me and misfortune and ruin will never reach me, nor be counted as a sin against me which is deserving of punishment (*ra'ah lo' ayn 'aown* – the adversary's wickedness and resulting distress, harm, calamity, and suffering will never overtake me or confront me, nor will I be held accountable for my iniquity, even depravity, or resulting liability and guilt).**" (*Mizmowr* / Song / Psalm 40:13)

Because God is Light, God's protective covering is light. And as light, it is by definition eternal, and thus makes us eternally perfect. It is a marvelous and ingenious solution to a very nasty problem.

I would have expected *lo' yakol*, "I will not be able" in this next statement, to have been scribed in the second person rather than first person, because it is God who comes to see us as being perfect, only witnessing our worthy accomplishments, comments, and characteristics as a result of His covering of light. But Dowd has already made these points in previous verses. So now he says: "**And (wa) I will not be able (lo' yakol – I will not be capable) accordingly to see (la ra'ah – consequently to notice, to witness, or to perceive) them though they be more numerous ('atsam – of greater significance and concern, and more vast) than (min) the hairs on my head (sa'arah ro'sh).**" (*Mizmowr / Song / Psalm 40:13*)

David clearly recognized that he had said and done a lot of really rotten things. But in the end, he knew that it didn't matter. His relationship with God and his salvation were the result of Yahowah's words and deeds, not his. So, since he had already made these points, he was reminding us of something God, Himself, states elsewhere. Since there will be no suffering or anguish in heaven, even we won't be able to remember our shortcomings.

And that is indeed refreshing... "**And (wa) my heart (leb – My overall attitude, my emotions, my feelings, my ambitions, my life and inner nature) is restored ('azab – is repaired and made whole), accepting and delighted with (rasah – pleased and thrilled to agree with, to receive, and to comply with the great favor provided by) Yahowah (יְהוָה - יֵשׁוּעַ) saving me (nasal – being merciful and rescuing me, restoring me by taking me away from harm to deliver me from guilt). Yahowah (יְהוָה - יֵשׁוּעַ) is prepared and ready (chuwsh – finds pleasure and enjoyment in, is excited about, and will waste no time when it comes to) helping and supporting me ('ezrah – persuading me, influencing me, and assisting me).**" (*Mizmowr / Song / Psalm 40:13-14*)

First and foremost, Yahowah is our Savior. The notion that the Christian "Lord Jesus Christ" is our Savior is a myth of biblical proportions. Even His name and title reflect this essential truth. Ma'aseyah is "the Work of Yahowah," and Yahowsha' means "Yahowah Saves."

But Yahowah does not "*nasal – save*" everyone. In accord with the second of the three summary statements He, Himself, scribed on the first of the two stone tablets, Yah said that His "*chesed – mercy*" was for those like Dowd, who not only loved Him, but who also observed His instructions. Dowd not only "*rasah – accepted*" Yahowah's terms and conditions, he reveled in them, and was thrilled to receive such favorable treatment.

Chuwsh was written in the qal stem, confirming that Yahowah's preparation is real, that He is genuinely ready, and is actually pleased and excited about the prospects of supporting us. And scribed as an imperative, we discover that influencing us and assisting us reflects Yahowah's heart-felt desire.

Just shy of seven pages ago, we reviewed the first seven verses of this magnificent song. Now, here are the lyrics of last seven stanzas.

“At that time ('az) I shared ('amar), Behold (hineh), I am coming (bow') with (ba) the scroll (magilah) of the written document (cepher) which was dictated and scribed (katab) on my behalf ('aly) regarding (la) the work You have done and will do to accept me, God ('asah rasown 'elohy). I genuinely want and willingly accept this (chaphets).

Your Towrah – Your Instruction and Teaching, Your Guidance and Direction – is within the midst (tawek) of my inner nature (me'ah). I have proclaimed the good news of (basar) vindication fairly and accurately, responsively, honestly, and correctly (tsadaq) in (ba) the great assembly and esteemed community (rab qahal). Behold (hineh), my lips (saphah) have not been restrained (lo' kala'), Yahowah (Yahowah).

You ('atah), Yourself, know, You respect and acknowledge (yada') that I have not hidden nor concealed (lo' kacad) Your means to achieve righteousness through vindication (tsadaqah) in the midst of my heart (ba tawek leb). I have spoken about ('amar) Your trustworthiness and reliable nature ('emuwnah) and (wa) Your salvation (yashuw'ah). I have not hidden nor concealed (lo' kacad) Your mercy (chesed) or (wa) Your integrity, honesty, and steadfast reliability ('emeth) on behalf of (la) the esteemed community and great assembly (qahal rab).

Yahowah (Yahowah), You ('atah) will not withhold (lo kala') Your love and mercy (rachamym) from me (min). Your unfailing devotion and love (chesed), and (wa) Your integrity, honesty, and trustworthiness ('emeth) continually (tamyd) protect me from harm and they spare my life (nasar). For indeed (ky), You are surrounding me, providing a covering over me, God ('aphaph 'al).

For the entire duration of time ('ad) evil and wrongdoing will not be counted against me, and misfortune and ruin will never reach me, nor be counted as a sin against me which is deserving of punishment (ra'ah lo' ayn 'aown). And (wa) I will not be able (lo' yakol) accordingly to see (la ra'ah) them though they be more numerous ('atsam) than (min) the hairs on my head (sa'arah ro'sh).

And (wa) my heart (leb) is restored ('azab), accepting and delighted with (rasah) Yahowah (Yahowah) saving me (nasal). Yahowah (Yahowah) is prepared and ready, even excited about (chuwsh), helping and supporting me, influencing and assisting me ('ezrah)." (Mizmowr 40:8-14)

And while nothing more need be said, this is a fitting conclusion: **"With and because (ba 'abuwr – by way of and as a result) they focus upon and observe (shamar – they closely examine and carefully consider, they thoughtfully evaluate and consistently care about, they revere and come to trust, they keep in front of them with their eyes wide open, and thus cling to) His clearly communicated prescriptions of what we should do (choq – His inscribed thoughts and engraved recommendations regarding the relationship and life) and His Torah, His Source of Teaching and Instruction, the Place from which His Direction and Guidance Flow (Towrah), they are saved and kept safe and secure (natsar – they are protected and preserved, they are watched over and spared, all as a result of the relationship), radiating Yah's light (halaluw Yah – visibly and clearly shining Yah's brilliant source of light, praising Yah by extolling His greatness)." (Mizmowr / Song / Psalm 105:45)**

It should be noted as it relates to *natsar*, it not only speaks of "being saved, kept safe and secure," but also of the means to being "protected and preserved." *Natsar* can be vocalized *netser*, which as a "branch" is both symbolic of the Ma'aseyah, and it is the basis of the town from which He emerged: Nazareth.

Halal has three distinct, and yet somewhat related, meanings in Hebrew. Its primary definition is "to shine, to radiate a clear and brilliant light." And it is this primary connotation which best fits this context. As a result of observing Yahowah's Towrah, those who are saved by Him will radiate His light. They will not only be covered in God's Garment of Light, they will become ever more like their Maker, and thus reflect all of the wonderful qualities associated with light. As such, *Halaluw Yah*, the crescendo of Heaven's Song.

Halal's secondary definition is the one most religious types gravitate to. It is "to praise, extolling the worthy nature and greatness" of an individual. So while Yah is certainly worthy of our praise, He seems far more interested in our respect and love. God did not create us to worship Him, much less praise Him. The Covenant isn't that kind of an agreement. Moreover, once we accept the terms and conditions of the Covenant, as our Heavenly Father's children, we will mirror His nature, and thus reflect His light.

Its tertiary definition is "to arrogantly boast, making a fool of oneself," even "to mock and slander." And it is this connotation which causes *halal* to be the basis of *Heyl*, Satan's god-given name. You see, spirits, both ultimately good and infinitely bad, are akin to light in nature, appearance, and time.

Lastly, this is the first time we have seen “Yah” written in the revealed text instead of the more formal “Yahowah.” And I think the reason is obvious. In Yah’s home, as His children, we will be so at ease and relaxed, indeed so comfortable with our Heavenly Father, that we call Him “Yah.”

Here on earth, God’s name is Yahowah. But in His home, with family, He is Yah.