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Rescued by Rejecting Religion

*'Ashtart, Palishty, and the Lord Ba'al...*

One of the most poignant portrayals of God's desire for us to reject religion so that He can save us from the invasive and vicious nature of human malfeasance occurs in the seventh chapter of First Samuel. It comes immediately before the Yisra'elites requested a king to rule over them. During this discussion we are introduced to 'Ashtart, the Whore of Babylon, who seeks to be the Queen of Heaven and the Mother of God as the consort of Ba'al. We also learn that the god of religion is the Lord, a pagan deity in cahoots with the Whore, one we are asked to avoid. And along the way, we confront a wholly human villain, the Palishty, from whom today's Palestinians derive their name, and from whom Yahowah is promising to rescue His family – that is as long as we accept His conditions. So while the message is old, it is timely.

As we pick up the story, some three-thousand years ago, we find that after being routed by Yahowah, the dreaded Philistine invaders returned the Ark of Yahowah, more commonly known as the Ark of the Covenant. What follows is one of the more amazing, revealing, and pertinent statements found anywhere in Yahowah's witness. We will do our utmost to do it justice.

**“Now Shamuw’el, meaning He Listens to God, consistently spoke to the entire Household and Family of Yisra’el, Individuals who Engage and Endure with God as well as Those who Struggle and Fight with God, for the purpose of drawing near by saying, ‘If with all your heart, that which constitutes your most authentic nature where that which is known, considered, and accepted serves to provide perspective, guiding your thoughts and providing understanding, you return to Yahowah, choosing to turn away from and removing, accordingly, the foreign, pagan, and worthless, incomprehensible and pretend, disguised and feigned pretense of strange gods from among you, and in addition, the ‘Ashtarts, the Queens of Heaven, the Mothers of God,**

**the Virgins with Child, and also choose to firmly fashion through unwavering preparation and confident determination your seat of judgment, and the source of your motivations and preferences for Yahowah, and work with Him, serving with Him, while approaching Him exclusively, apart from any others, then He will deliver you away from the hand and influence of the Palishty, the foreign foes who invade the Promised Land, invoking fear, while separating and terrorizing.”** (1 *Shamuw’el* 7:3)

Since there is so much more we can learn, let’s examine every possible nuance of what Yah just revealed, word by word. The more we know, the better equipped we will be to accurately assess God’s offer and then respond appropriately.

**“Now** (*wa* – so now) **Shamuw’el** (*Shamuw’el* – He Listens to God; a compound of *shama’* – hear, pay attention to, perceive, and understand *’el* – God Almighty) **consistently spoke to** (*amar’el* – actually promised and habitually declared on behalf of Almighty God, cognizant of the unfolding and ongoing consequences throughout time, always claiming and genuinely professing to (qal stem – affirms that the meaning is literal rather than nuanced, actual, and genuine, imperfect conjugation – reveals unfolding and habitual, consistent and continual communication with ongoing consequences)) **the entire** (*kol* – all of the) **House** (*beyth* – family, home, and household, lineage, descendants, and successive generations who are related) **of Yisra’el** (*Yisra’el* – of Individuals who Engage and Endure with God; a compound of *’ysh* – individual, *sarah* – to engage, participate, and endure, to be sustained, to strive, and to be empowered, by *’el* – Almighty God (named after Abraham’s wife, Sarah, Yitschaq’s mother, representing the birth of the Covenant Family)) **for the purpose of drawing near by saying** (*la’amar* – concerning the means to approach by communicating and declaring (qal infinitive construct – represents a declaration which should be interpreted literally and which is true with regard to everyone, in every place, and throughout all time)), **‘If** (*’im* – introducing a conditional clause, whenever and behold, only if) **with** (*ba* – in) **all** (*kol’atah* – the entirety of) **your heart** (*leb* – your inner being, that which constitutes your most authentic nature and becomes the very fabric of your life, the place where that which is known, considered, and accepted serves to provide perspective, guiding your thoughts and conduct, becoming the source of your understanding and motivations, goals and ambitions, preferences and purpose, volition and judgment), **you actually return** (*’atah shuwb* – you genuinely change, turn around, go in the opposite direction, and come back (qal participle active – conveys a literal verbal adjective whereby the subject acts and the object participates in the change)) **to** (*’el* – in the direction of Almighty God; a contraction

of 'elowah – Mighty One) **Yahowah** (יהוה), **choosing to turn away from and removing, accordingly** (*cuwr 'eth* – electing of your own volition to leave, forsaking, rejecting and getting rid of, bringing an end to while avoiding and abolishing (with the hifil imperative active – the subject is the actor and causes the object to participate in the removal under the auspices of freewill), **the foreign, pagan, and worthless** (*ha nekar* – the alien and valueless, the incomprehensible and improper, the pretend and disguised, someone else's disastrous and ruinous, another person's mistaken and feigned pretense of strange) **gods** ('*elohym* – deities, literally: mighty ones; the plural of 'elowah – Almighty God (note: god and gods are titles, not names, as are: 'elowah, 'el, and 'elohym)) **from** (*min*) **among you** (*tawek 'atem* – your midst, severing all such relationships), **and in addition** (*wa* – also), **the 'Ashtarts, the Queens of Heaven, the Mothers of God, and the Virgins with Child** ('*Ashtart* – (corrected from the errant Masoretic vowel pointing of 'Ashtoreth) the principle pagan mother-earth goddess of the Babylonians syncretized into the religions of the Sumerians, Philistines, Canaanites, Egyptians, Assyrians, Phoenicians (as the Lady of Byblos/Bible), Syrians, Persians, Indians, Greeks, Romans, Carthaginians, Cypriots, and Christians; also known as Ishtar (Star of Heaven from which Easter got its name), Astarte, Isis, Aphrodite, Venus, India, Diana, and Mary; consort, daughter, and/or mother of the Lord, Ba'al, 'El, Ra', Osiris, Tammuz, Ashur, Sin, Zeus, and Jupiter; called the Queen of Heaven (in Jeremiah), Mother of God, the Virgin/Madonna and Child (the basis of Mary worship in Roman Catholicism), and Lord of the Horns; from '*ashar* and '*ashtarah* – to become rich by increasing one's flock while taking a tithe), **and also** (*wa*) **choose to firmly fashion through unwavering preparation and confident determination** (*kuwn* – elect to form, confirm, and develop, under the auspices of freewill, establishing to be sure and enduring, directly appoint and affirm, prepare and trust, be steadfast, standing firm, stable, secure, and upright with regard to (the hifil stem reveals that in harmony with God, we influence our preparation and subsequent confidence, the imperative mood tells us that this response and result is our choice, while the active voice conveys that our willingness to initiate this process will cause our heart, and thus capacity to think, to undergo these changes)) **your heart** (*leb* – your inner being, that which constitutes your most authentic nature, the place where that which is known, considered, and accepted serves to provide your perspective, guiding your thoughts and conduct, becoming the source of your understanding and motivations, preferences and purpose, volition and judgment) **for Yahowah** (יהוה), **and work with Him, serving with Him** ('*abad* – expend considerable energy and intensity in association with Him, to serve with Him and

engage with Him, cultivating that which grows and is productive with Him), **while approaching** (*wa la* – and then move in the direction of and draw near) **Him exclusively** (*bad huw'* – Him alone, Him by Himself, Him apart from any others, Him as part of the whole that represents Him, and Him as a member of the same body, confident in pure white linen garments, demonstrating complete separation unto Him), **then** (*wa*) **He will deliver you** (*natsal 'eth 'atem* – He will rescue you, extricating you and take you away, saving you; akin to *natsar* – delivering and preserving the observant (the hifil stem reveals that God will influence us to the degree that we become more like Him, the imperfect conjugation affirms that our deliverance and salvation is everlasting, unending throughout time, while the jussive mood, as an expression of third person volition, reveals that this is God's will for our lives)) **out of** (*min* – away from) **the hand and influence** (*yad* – the power and possession, the controlling effect) **of the Palishty, the foreign foes who invade, invoking fear, while separating and terrorizing** (*Palishty* – to attack and to divide as adversarial foreigners, transliterated Philistines, invasive militaristic foes; from *palesh* – to attack, overrun, attempt to occupy, divide, and separate, *paleth* – to wander away and to flee, in addition to *palash* – to roll, turning over and over again; akin to *palats* – to terrorize and invoke instability and fear; (it is a place of sorrow (Exodus 15:14), vanquished by God (Psalms 108:10), estranged from God (Joel 4:4), enemy of Yisra'el and Dowd/David (1 Samuel 17 – 22))).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 7:3)

Before we consider the nature of the two villains in this story, 'Ashtart and the Palishty, let's contemplate the thrust and purpose of Shamuw'el's message. And there is no better place to begin than by evaluating the implications of the prophet's name: "*Shamuw'el* – He Listens to God." Isn't that where we should all begin?

Shamuw'el's name makes what Shamuw'el has to say relevant and true, applicable and dependable. After listening to Yahowah, Shamuw'el shared what God had to say. That is the role of a prophet.

Recognizing that we are now party to God's thoughts, let's consider the message His prophet conveyed one statement at a time. Shamuw'el: **"...consistently spoke to, actually promised and habitually declared the message on behalf of Almighty God, recognizing the unfolding and ongoing consequences of his statements throughout the whole of time, always claiming and genuinely professing to the entirety of the household, family, and home, the lineage and successive generations, of Yisra'el, of those**

**individuals who engage and endure with God, who participate and strive with God, and who are empowered by the Almighty...”**

As a result of listening to what Yahowah had to say, Shamuw’el was in a position to accurately convey God’s advice – something he did with great regularity. He listened and spoke consistently and continually. It’s a message for all of us. Our testimony can be similarly relevant and equally reliable so long as we observe Shamuw’el’s pattern.

While Yisra’el is sometimes deployed to depict a nation at odds with Yah, the name was conceived to represent God’s Chosen People. Yisra’el is His Family with whom He established His Covenant. And that is why Yisra’el incorporates Sarah’s name, Abraham’s wife and Yitschaq’s mother. It is found between “*iysh* – individual” and “*el* – Almighty God.” And, fortunately for the rest of us, Yahowah has provided an open invitation to join His family – to become part of Yisra’el and Yahowah’s Covenant. But that invitation is found in only one place – the opening book of Yahowah’s Towrah.

There is, however, an alternative depiction of Yisra’el. Sarah can also mean “to struggle, to wrestle, and to fight.” And there are long periods of time in which most Yisra’elites found themselves in this position relative to God. So as we approach the name elsewhere, we will be circumspect, choosing the most accurate rendering in every context.

The audience Shamuw’el is addressing, therefore, not only includes those gathered before him but, also, everyone else who wants to be related to Yahowah by birth or adoption. And that is why this message begins similarly to the initial conversation Yahowah had with Abraham. Just as Abraham was asked to walk away from his country, from the religious *babel* – confusion and corruption of Babylon, before he could engage in a relationship with God, the same condition remains for us today. If you want to live with God in His home and be part of His family, then Shamuw’el is speaking to you. If you listen, if you are willing to carefully consider what he has to say, if you come to understand this advice, accept it, and then act upon it, you too will be empowered to engage and endure with God.

But what would be ill advised in this case is what Christians have done. You ought not discount this admonition because it is found in what Christians have incorrectly labeled an “Old Testament.” You ought not disregard it because of an erroneous belief that it was limited to a specific place and time, even to a single nation, Israel, and thereby conclude that it does not apply to you.

Further, you ought not buy into the myth of replacement theology which erroneously presumes that the promises God made to Israel were taken from them and given to the Church. God does not have a “church,” He does not renege on His promises. And even worse for this theory, if He did, all of the conditions associated with the fulfilment of the promises made to Yisra’el are found exclusively in the *Towrah* / Torah and *Naby’* / Prophets, testimony which Christians claim has been repealed and replaced by their “New Testament.” Besides, why would anyone trust a god whose original promises were not upheld? This is one of countless examples which demonstrates that it is impossible to be an informed and rational religious individual.

Fact is, Hebrew grammar does not allow one to do as Christians have done and limit something God has said to a particular time. Hebrew verbs are never limited in time because their message is valid throughout all time. You see, there is no past, present, or future tense in Hebrew. Yahowah’s message was true, is true, and will remain so forever.

The insights provided by the Hebrew stem, in this case, the qal, confirms these conclusions. It tells us to interpret Shamuw’el’s testimony “literally.” The qal stem establishes a “genuine and actual relationship between the subject and the object regarding the verb’s action.” So we would be unwise to look at this symbolically, and we should not pretend that Yah’s prophet is speaking metaphorically or that the meaning is somehow nuanced and subject to interpretation or worse, revision. The qal stem, thereby, destroys the myth of “replacement theology.”

Additionally, we find considerable elucidation in the imperfect conjugation. It reveals that providing this kind of testimony was something Shamuw’el did regularly and that he realized that his message would have unfolding consequences throughout time. He made a habit of sharing what God had revealed to him to us for our benefit, knowing that it would continue to be enlightening and valid forever. And we’d be wise to do the same, to share what Yahowah revealed, knowing that, by quoting Him, we will always be right.

Shamuw’el laid out five conditions at Yahowah’s behest. There were five specific things his audience had to understand, accept, and act upon to receive the promised benefit. In this way, the proposition Shamuw’el proposed to Yisra’el was similar to the one Yahowah offered Abraham, where there are also five terms and conditions to be known, evaluated, understood, accepted, and acted upon to become a member of our Heavenly Father’s Covenant Family.

Shamuw'el said that this message was: “**...for the purpose of drawing near and communicating something which is literally true for everyone, in every place, throughout all time: 'Based upon these conditions...'**”

As we have discovered, and as is the case with much of what Yahowah reveals through His prophets, the most valuable nuggets are found by closely examining and carefully considering the text. For example, in this statement, the preposition *la* which, as a marker of dimensional space and proximity, means: “to approach, to move toward an advantageous goal, to come near, to travel with the expectation of entering into someone’s presence, and to extend oneself in a particular direction concerning a specific point by the means which makes the anticipated encounter possible.” Also, as a “means to emphasize a particular point” or “to convey a contrast,” *la* can be translated: “concerning, about, namely, accordingly, specifically, relationally, or for the purpose of moving in a particular direction.” Therefore, Shamuw'el's proposition is about designating the most reliable means to move toward God by moving out of harm's way.

While “*amar* – spoke” was once again shaded by the reality and literalism of the *gal* stem, this time the meaning was further advanced by the infinitive construct. Collectively, these communication devices reveal that Shamuw'el's declaration should be evaluated literally and that his promise would always remain in effect, that it would be trustworthy and dependable for everyone, everywhere. These realizations are sufficient in and of themselves to negate the possibility of a “New Testament” replacing the promises made in an “Old Testament.” Neither the language nor logic allow such a contradictory, ignorant, or irrational notion.

As we progress to the first of five conditions, we are confronted by three profound realities. The first requires us to take a step back in time. When Shamuw'el speaks of our “*leb* – heart,” he is not encouraging cardiovascular exercises which will improve the muscular function of the organ which pumps blood throughout our bodies. Further, the emotional attributes commonly associated with things of the heart only factor in as distant derivatives of *leb*'s primary meaning. Three-thousand years ago, when someone asked another to take something to heart, they were encouraging them to focus on what was being revealed, to become thoroughly familiar with the issues involved, to thoughtfully evaluate the message, to exercise good judgment so as to genuinely understand what was being conveyed, and then to act upon it in a reasonable and rational way,

incorporating the resulting conclusions into the core of the individual's life, thereby influencing their attitude, perspective, and ambitions.

At the time, in the vernacular of the age, the kidneys were considered the seat of emotions. The heart was viewed as the seat of reason, of wisdom, and of understanding. Our emotions often mislead us. They are fickle. They change. But reason is always a valid approach, and understanding is forever. It is a far more reliable guide.

Yahowah said that Dowd/David had a heart after His own because Dowd's reasoning was sound and his understanding was correct. Dowd was seldom good, but he was most always right. Then speaking of "not hearing, not understanding, not seeing, and not perceiving," through Yasha'yah, Yahowah revealed that "the *leb*/judgment of His people had become dull." (*Yasha'yah* / Isaiah 6:9-10 and also cited by Yahowsha' in *Mattanyah* / Matthew 13:14-15)

So *leb* addresses the seat of reason, the ability to exercise good judgment, and the will to incorporate the resulting understanding into the fabric of one's life. Before anything was considered processed and accepted within the observant individual's heart, they would have been expected to thoughtfully contemplate what they had heard, seen, or otherwise experienced.

Then, to transition from knowing to understanding, the listener would have been expected to make connections with other things they had observed, not only to provide perspective, but also so that the information could be properly filed and readily accessed. And yet, this was not the end of the process. The attentive listener and contemplative individual would then be expected to exercise good judgment, and therefore to be discerning and discriminating, in other words, to be logical and rational. In this way, they would be able to determine if what they were being told was valid and trustworthy, as well as ascertain whether it was beneficial. Once that determination was made, the contemplative individual would accept what they had learned, incorporating these concepts into the very fabric of their lives, grounding themselves in them. This would provide solid footing upon which to stand and a proper perspective from which to observe the world, all while guiding the observant individual's thinking, their attitude, and their ambitions, all predicated upon the proper understanding.

The second insight embedded in terminology used to convey the initial condition enumerated by Shamuw'el, presupposes that the listener knows where to find Yahowah but is currently estranged from Him. More than this, it depicts those in the prophet's audience actively walking away from God. Now, since we



are told that these people were overtly religious, this means that their religion, like every faith man has conceived, was doing the opposite of what it was allegedly designed to achieve.

And let's be absolutely clear about this point. Shamuw'el was not addressing the failures of Judaism. Yahowsha' would have to do that a thousand years hence because Judaism did not exist in Yisra'el three-thousand years ago. The religion that had these Yisra'elites walking in the wrong direction was the same pagan religion that was practiced throughout the ancient world – the one which has been syncretized most adroitly into Christianity today.

To be saved by God, these people, like all others throughout time, would have to walk away from their religion and reverse course on their faith. Virtually everything they had been led to believe, that their countrymen also believed, was untrue and would have to be rejected. The truth, as it is today, had become so unpopular, the vast preponderance of people embraced a slew of ignorant and irrational, deliberate and debilitating, lies.

Religions are indeed like spokes on a wheel. As the wheel turns, centrifugal force pushes everyone as far away from God as the size of the wheel allows. This may be the single most counter-intuitive and misunderstood, yet vital concept a thoughtful individual can take to heart.

The third insight articulated in the initial conditional clause affirms that these instructions will not lead you to Jesus, to Allah, to the Lord, to Confucius, to Buddha, to nirvana, or to any religion or governmental system. These are directions to Yahowah. If you do not want to meet Him, do not follow them.

Despite what you have been told, God has only one name. He will not tolerate your presence in His proximity if you refer to your god by any other name – a fact He, Himself, affirmed, etching it in stone. If you do not know His name, you do not know Him.

Should you believe that I'm over emphasizing this point, then you'd benefit from an accurate translation of the first and third statements Yahowah etched on the first of His two stone tablets. He not only wrote that no one would exist with another god in His presence but, also inscribed that those who negate the value of His name, Yahowah, cannot and will not be forgiven.

If you do not like those conditions, you don't know Yahowah, you are estranged from Him, and most assuredly you wouldn't like Him if you met Him. He is intolerant. With Him, it's either His way or the wrong way.

Said another way: if you have not taken what He has offered to heart, it does not matter what's in your heart. Nothing you believe, feel, say, do, or give will make any difference.

So long as you are not actively promoting religion, humanism, patriotism, politics, militarism, multiculturalism, or nationalism, when your body dies, your soul will cease to exist. Such has been the case throughout time.

Consistent with Yahowah's instructions to Noah regarding the Ark, whereby he was asked to construct three doors in the vessel, there are three doors through which human souls can pass. Those who come to know, understand, accept, and act upon Yahowah's Covenant instructions as they are presented in His *Towrah* – Guidance will enter the doorway of His home, immortal, perfected, adopted, empowered, and enriched. Those who are unaware of Yahowah's *Towrah* – Directions, or who are apathetic towards Him, even opposed to Him, will pass through the portal which leads to the annihilation of their soul. For them, there is no eternal penalty, no punishment, no anguish or pain. But for those actively engaged in leading others astray, those who promote religion or politics, militarism or multiculturalism, there is a consequence because their deliberate deceptions influence others negatively. Such individuals as a consequence of what they have done will spend an eternity separated from Yahowah in a prison similar to a black hole. There will be no fires, no light, no divine presence, no tortures, only an eternity with similarly religious and political individuals. In this regard, it is akin to a singularity, whereby their experience in what is perceived to be a four dimensional universe of space time is contracted, leaving only time.

These things considered, Shamuw'el conveyed: **“...if with all your heart, your entire inner being, that which constitutes your most authentic nature and becomes the very fabric of your life, within the place where that which is known, understood, and accepted serves to provide perspective, guiding your thoughts and conduct, becoming the source of your understanding and motivations, goals and ambitions, preferences and purpose, volition and judgment, you change, you turn around, and you go in the opposite direction, returning to Almighty God, to Yahowah...”**

The concluding verb, *shuwb*, which means “to change, to turn around and to go in the opposite direction,” was modified by the qal stem, participle form, and active voice. Collectively, this makes the action defined by *shuwb* a genuine and reliable verbal adjective whereby the subject, the listener in this case, acts and the object, who just happens to be Yahowah, is influenced by our decision. Through

the process of getting to know Him and moving towards Him, God is encouraged to participate, getting to know us and meeting us along the way. In other words, once we take the initiative to question the veracity of our belief systems, and turn away from them, Yahowah will reach out, grasp hold of our hand, and lead us the rest of the way home. He will willingly guide those individuals who respond to what He has to say. Everyone I know who has come to know Yahowah and to participate in His Covenant, and there are many hundreds if not a thousand or more, have come to God and joined His Family this same way – or a variation, thereof.

Let me explain. Time is relevant to us because we are currently stuck in it, simply going along with the flow in an ongoing progression from past to present and then into the future. Yahowah, as light, is not similarly constrained. Therefore, it is possible for Him to introduce Himself to us before we know Him, and while we are still clinging to some vestige of religion or politics, because He would already be aware of our future willingness to disengage from these things and walk with Him. This is how our relationship began. It is how it commenced with Abraham and with Moseh.

Some might think that this provides such individuals with an unfair advantage, but I do not concur. Most of those God encounters reject Him. Consider those who walked with Him during the Exodus or those who listened to the Instruction on the Mount. Further, in the case of Abraham and Moseh, since the Towrah had not yet been written, it was incumbent upon Yahowah to introduce Himself and share His guidance with them so that they, and us through them, could also benefit.

In my case, no one else was willing to do what God wanted done, which was to expose and condemn the world's two most popular religions by comparing them to the testimony found in Yahowah's *Towrah* / Torah, *Naby'* / Prophets, and *Mizmowr* / Psalms. Since He knew that I would accept a mission that was essential to Him, He introduced Himself and we negotiated the terms of engagement prior to my acceptance of the conditions of the Covenant. Yahowah not only realized that in time I'd go where His words led, no matter the consequence, but also that I'd share what I had learned along the way. If you are reading this, you are an intended beneficiary. (Should you be curious, Chapter 4, *The Right Way*, explores our initial meeting and subsequent negotiation.)

The reason Shamuw'el's prophetic statement has remained relevant throughout history, regardless of people and place, is that the overwhelming

preponderance of people throughout time have gone in the wrong direction. The preponderance of people have always been wrong about God, who He is, what He is offering, and what He expects. Most are either religious, political, or both. And of those who are neither, many of them are too apathetic to care – too encumbered by the burdens and distractions in their lives to invest the time needed to know God, much less understand what He wants from us. Even today, as few as one in a million people are open and willing to consider Yahowah’s approach to life. And that is not my number, but His. At the conclusion to the second of three statements on the first of His two stone tablets, He wrote that “thousands would benefit from His mercy by closely examining and carefully considering the instructions and conditions associated with His relationship agreement.” Thousands among billions is one in a million.

How about you? Are you willing to change your entire perspective on life, toward God and away from your fellow man? Are you willing to go against the crowd and become one in a million? Are you willing to invest the time to know who Yahowah is and understand what He is offering? Are you willing to become observant and act upon what you learn?

After we do an about face, changing our direction and perspective regarding Yahowah, we are asked to let go of the things most people hold dear: their religion and god. Christians devote their lives to their Lord Jesus Christ. Muslims sacrifice their lives to their god, Allah. And yet, since the entire Qur’an and more than half of the Christian New Testament is a fabrication, demonstrably and inarguably untrue, why cling to the false gods that emerge from those fraudulent pages?

The second of five conditions, follows: “**...if you...choose to turn away and remove, accordingly, electing of your own volition to leave, forsaking, rejecting and getting rid of, bringing an end to while avoiding and abolishing the foreign, pagan, and worthless gods, the alien and valueless deities, the incomprehensible and improper objects of worship, the pretend and disguised gods as well as someone else’s disastrous and ruinous idols, their mistaken and feigned pretense of the divine from among your midst, severing all such relationships,...**”

To benefit from what Yahowah has to offer, everything associated with all other gods, all of which are figments of man’s fertile imagination, has to be rejected and removed from the mindset and environment of the participant. That includes their names (such as Jesus and Allah), their titles (such as the Lord or even the title “God” when it is used as a name), their symbols (such as crosses,

stars, and crescent moons), their places of worship (churches, shrines, and mosques), their scriptures (the Talmud, the New Testament, and the Qur'an), their nomenclature (concepts like the Trinity, Oral Law, or the suggestion Muhammad was a Prophet), their celebrations (Christmas, Easter, or Ramadan), their idols (statues to Mary, Crucifixes, or big belly Buddhas), and their faith (referring to oneself as a Christian, Muslim, or Humanist).

The operative verb in this statement, “*cuwr* – turn away from and reject,” was once again shaded by the unique aspects of Hebrew grammar. Here the hifil stem denotes causation in the relationship. The subject, you (if you count yourself among the prophet's audience), causes the object (false gods) to participate in the action which is addressing their rejection and removal from our lives. So while pretend deities aren't capable of action, our actions in reference to them can influence their bearing on our lives. In addition, the imperative serves as the mood of volition, letting us know that it should be our decision, a choice made under the auspices of freewill, to remove all traces of worthless deities from our midst. And lastly, in the active voice, we are being encouraged to act upon the mistaken gods of others, overtly rejecting them as well.

There are a surprising number of individuals, most of whom have been influenced by Rabbinic Judaism, who have a tizzy fit when they see or read the title “God.” These zealots errantly assume that *'elohym*, the title Yahowah applies to Himself and also deploys to describe false gods, just as He has here, is a name. If *'elohym* was a name, and not a title, if Yahowah wasn't God's one and only name, and if Yahowah didn't use *'elohym* as one of His titles and as a means to describe false deities, they would have a point – but such is not the case.

While it is true that Yahowah asks us not to promote the names of false gods, He, Himself, uses their names, as He has done through His prophet in this statement, but always to expose and condemn them. The fact is, in Hebrew, *'elohym* is used as a title, and only as a title, to describe the real God as well as to depict false gods. And while there was once a false god called Gad and another called Gott, the Canaanites worshipped an idol they called *'El*, the singular of *'elohym*. As a result, a rational and informed case cannot be made for English writers to substitute *'elohym* for god in their translations or commentary. And the most forthright and accurate English translators will show their readers the Hebrew word and its translated meaning, while clearly displaying Yahowah's name, when either appear in the text, eliminating any confusion.

Reason dictates that Yahowah is only asking us not to call upon, proclaim, or promote the names of false gods as if they were real. I say that because here, as is the case with many other statements we will be analyzing, Yahowah's prophet expressly stated the name of the most prominent goddess of his day, 'Ashtart. This affirms that there is no divine prohibition against saying the name of a manmade deity so long as it is stated to eradicate the myths associated with them. For example, I can write "Lord," "God," "Jesus," "Christ," or "Allah" without offending Yahowah so long as I tell you that the Lord is Satan's title, that God isn't a name, that no one named "Jesus" existed at the time of Yahowah's fulfillment of the Invitations to be Called Out and Meet with Yahowah, that Christ is a Greek, not Hebrew title and is based upon a word which means "drugged," and that Allah is the name of Muhammad's god, one he modeled after Satan.

Also interesting, *'elohym* is derived from, and is the plural of, *'elowah*. This makes *'el*, meaning "Almighty," a contraction. Further, by recognizing the source of the "ow" and "ah" sounds in *'elowah*, we discover the proper way to pronounce these same vowels when they appear in Y-aH-oW-aH's name. The descriptive title Yahowah applied to His teaching, T-oW-R-aH, provides the same phonetic insights in this regard, revealing how to pronounce the W and Hs in Yahowah. Even the verb upon which Yahowah based His name, "*hayah* – to exist," leads us to the same conclusion. The myth that no one knows how to pronounce YHWH is one of many religious lies promoted by those who make a living by fooling the masses regarding Him. Yahowah is comprised of three of the five vowels among Hebrew's twenty-two letters, all of which are readily pronounceable in all of the many thousands of words and names found throughout the *Towrah* / Torah, *Naby'* / Prophets, and *Mizmowr* / Psalms.

Moving on, the third codicil of Shamuw'el's conditional clause is very specific. One false god was clearly worse than the others, at least from Yahowah's perspective. Her name was 'Ashtart: **"...if you...in addition also (reject and remove) the 'Ashtarts, the Queens of Heaven, the Mothers of God, and the Virgins with Child,..."**

So why do you suppose that this particular goddess, whose name was written in the plural to convey the many false impressions associated with her, was specifically selected, and why was her name preceded by the definite article? We don't say "the Bob," but we do say "the baker" when Bob cooks for a living. Therefore, by using the definite article, "*ha* – the," in conjunction with 'Ashtarts,

plural, Shamuw’el was referring to her many titles: “the Queen of Heaven, the Mother of God, and the Virgin with Child.”

Once we arrive at this conclusion, that it is the many titles of this goddess that cause her to be debilitating to our relationship with the real God, we appreciate why Shamuw’el singled out *ha ‘Ashtart* for condemnation. The Queens of Heaven, the Mothers of God, and the Virgins with Child replete with their veneration at Easter, their Rosary rituals, and their statues welcoming the faithful into their religious establishments, play a starring role in the world’s most confusing religion, that of the Babylonians, and in the world’s most popular counterfeit, Christianity. She is also a religious substitute for the actual purpose of Yahowah’s Set-Apart Spirit. But more on her in a moment.

The fourth of five conditions follows. Just in case you did not fully comprehend the process of taking something to heart, it’s explained. Moreover, there is more to entering Yahowah’s presence than simply changing one’s mindset, doing an about face, and going in a different direction. There are a lot of ways a person can go that do not lead to God. Leaving Islam to become a Christian doesn’t resonate with God. Going from Christianity to Socialist Secular Humanism isn’t going to help an individual either, although it may enable them to be more reasonable and open-minded, which is at least a step in the right direction.

Once we have shown our willingness to go against the crowd and come to reject all false gods, then we are encouraged to pursue a relationship with the one true God. **“...if you...then choose to firmly fashion through unwavering preparation and confident determination, electing to form, confirm, and develop under the auspices of freewill that which is established, sure, and enduring in your heart, preparing yourself to be trusting so as to be steadfast, standing firm, and upright based upon reasoned understanding and good judgment on behalf of Yahowah...”**

In addition to recognizing what is wrong, and rejecting it, we are being asked to take what is right to heart, accepting it. Here, “*kuwn* – prepare and fashion with confident determination” is being used to describe the process of preparing our hearts – something we addressed earlier in this discussion. And since we already know that, with *hifil* stem the subject causes the object to engage with them in the action of the verb, this means that our unwavering preparation causes Yahowah to respond, preparing us to endure in His presence.

The influence of the imperative mood further reveals that our choices influence God’s response. He replies to those who respond to Him. And because

He isn't stuck as we are in the flow of time, He can act in advance of our response, priming the pump so to speak.

Lastly, in the active voice, another of Christendom's myths is shattered. Our response to Yahowah's guidance is what matters. Salvation isn't an unearned gift or the result of faith. Salvation is the result of acting in an informed way upon God's instructions. It requires knowledge not faith, listening not prayer, and action not belief.

**This is the fifth and final condition: "...if you...also work with Him, expending considerable energy and intensity in association with Him, serving with Him, and engaging with Him, cultivating that which grows and is productive with Him, and approach Him exclusively, apart from any other, as a member of the same body, demonstrating complete separation unto Him..."**

For a relationship to have any value, each individual has to participate. If one of the parties does everything and the other does nothing, you don't have a relationship. Yahowah wants us to engage with Him, walk with Him, listen, learn, and grow with Him, but also work with Him. There is a great deal to be said for the merit of work. Very little of value is achieved without it. And there is a sense of comradery that grows out of working together, as well as a sense of satisfaction for a job well done. Muscles that are not worked atrophy, and we lose our mobility and our capability through inactivity.

The work that God has in mind is fun, it's rewarding, both enlightening and empowering. You and I are engaged in that work now.

Yahowah wants us to be observant, to closely examine and carefully consider His Guidance. Yahowah wants us to listen to what He has to say. Then He wants us to use our intellect and think about what we have learned, accepting what He has to say as true and then responding to His Instructions, thereby participating in the relationship. And then once we act upon the conditions He has laid out to become part of His Covenant Family, once we have come to know who He is and understand what He is asking and offering, He would like us, of our own volition, to share with all who will listen what we have learned. That is how we engage and work with Yahowah.

God could have revealed all of this without the help of His prophets or people. He could have boomed His message from the sky or placed a complete copy of His Towrah Teaching in our DNA. But He didn't. And that's because the primary



objective of creation was and remains to build a family and to spend eternity doing exciting things together. Our Heavenly Father wants to go out and explore the universe with His children, discovering and experimenting with new things, learning, laughing, and growing, together. That requires active individuals and inquisitive minds.

Since Yahowah wants us to engage with Him in this way throughout eternity, He has chosen to engage this way with us throughout history. Moreover, if God were any more overt than He has already been, if He had done more than expose and reveal Himself throughout the Towrah and in these prophetic testimonies, then He would have made a mockery of freewill.

Therefore, we are being offered an invitation – an engraved offer from Yahowah, one which is widely available through His Towrah, one which is credible and highly dependable. But it is an offer that we have to seek out, to find, to examine, to consider, and understand, before we respond.

It is in this way, by accepting and acting upon the five conditions associated with the Covenant, that God promises to intervene on our behalf: **“Then He will rescue and deliver you, extricating you and taking you away, saving you from the hand and controlling influence of the Philistines – from foreign foes, from those who would invade, invoking fear, while separating and terrorizing.”** (1 *Shamuw’el* / He Listens to God / 1 Samuel 7:3)

Once again, by using the hifil stem, Shamuw’el is affirming that God’s influence over us will be so overwhelming and complete that we become like Him. He is promising to empower and enrich His children in this way. And not just during the rescue because the imperfect conjugation reveals that our deliverance and salvation will endure forever, that it will be unending throughout time. Also important, the jussive mood, as an expression of third person volition, reveals that this is God’s will.



Being rescued and delivered by God from the negative influences in this world, indeed being saved by God, is universally appealing. But who are the Philistines and what made them so menacing? Is there anything associated with

the use of this term in this context that is relevant today, providing us with an ongoing benefit in concert with this promise?

Apart from the witness that is presented throughout the Prophets, we would have no knowledge whatsoever of the Philistines. They are otherwise completely unknown to history – including their actual name. They did not have a written language or a currency. They did not erect any buildings which have endured the ravages of time. Their culture was neither inventive nor remarkable in any way. There is no evidence that they were a unique ethnic group much less a race or a nation. They were most likely outcasts, stragglers, or adventurers from Egypt. They could also have been an early offshoot from Phoenicia, or the Minoan civilization by way of the Caphtorim, Cherethites, or Pelethites (all from Crete), which again isn't far from Egypt. While no one knows for sure, perhaps the Philistines hail from Mycenae, Canaan, Carthage, Thrace, or Troy. For all we know, they may have been an offshoot of the Hittites. In the table of nations, they are shown as descendants of Mitsraym, by way of the Pathrusym, Casluhim, and Casluhym – any or all of which may have migrated to Crete and then Asia Minor prior to traveling to Gaza – which is where we find them.

No matter who they may have come from, not a single Philistine has survived to this day. The last of the Philistines were annihilated by the Assyrians as a nuisance during their ongoing conflicts with Egypt and Israel. The best that can be said of them is that a few Philistines may have been brought back to Assyria as slaves. But even if this occurred, they would have been absorbed into the Babylonian Empire, although there is no record of this occurring.

It is certain that all traces of the militant invaders described by Yahowah's prophets as the Palishty had completely vanished by the 5<sup>th</sup> century BCE. There is no remnant of them, at least none apart from what the terminology laden within Shamuw'el's message suggests, depicting what they may have come to represent: "foreign foes and invaders who attack, invoking fear, while separating and terrorizing."

These irrefutable realizations make using the scholarly, political, and religious designation "Palestine" and "Palestinian" ludicrous – especially since it is typically deployed to disavow Yisra'el's claim to Yisra'el. Moreover, the name itself, meaning "foreign invader," affirms that they have no prerogative to what they covet. The so-called "Palestinians" could not have chosen a more inappropriate moniker, although to their chagrin, the label is fitting. But since the world has been beguiled into believing that there is a place called "Palestine" that

belongs to the “Palestinian” people, it proves that lies, even the most ridiculous of such, are more popular than truth. You can indeed fool most of the people most of the time.

It is also telling that the only hint regarding what the Palishty may have actually called themselves is provided by the prophet *Yirma’yah*. In Jeremiah 47:4, he refers to them as “Caphtor” – which is an Akkadian term, and thus Babylonian. But, of course, Caphtor is not used today in reference to any people or place. And the only reason “Palestine” has been foisted on an ignorant and irrational world is because the most merciless empire in history, the Romans, renamed *Yahuwdah* / Judah, calling the land they had raped, plundered, and destroyed in 70 CE and again in 133 CE “Palestina” simply because God’s prophets had used that name to describe Yisra’el’s former enemy.

By way of history, Abraham dealt kindly with a Philistine king. So did his son, Yitschaq/Isaac. And as a result, none of the five Philistine settlements were included in the list of towns or peoples Abraham’s descendants would displace or conquer. God specifically directed His family away from the Philistines during their exodus from Egypt around 1450 BCE.

But all semblance of harmony and civility were gone by 1000 BCE. During the time of *Sha’uwl* / Saul and *Dowd* / David, the Palishty were a fearsome foreign invader, deadly and destructive. And that is the basis of this story, the only reason for it. You see, Shamuw’el’s message is about how Yisra’el, under Sha’uwl, representing the masses placing their trust in human governance, was ravaged by this foe. And then later, how Dowd, representing individual trust in Yahowah, subdued the aggressive foreign invader with a single stone.

It is during this discussion and period that the term, “*Palishty* / Philistine,” was deployed to describe a foe, an aggressive and foreign, non-Yisra’elite invader seeking to conquer the Promised Land. Underscoring this, it was during the same time that the Palishty actually stole the Ark of the Covenant, returning it before Yisra’elites changed their allegiance from Shamuw’el (He Listens to God) to Sha’uwl (Question Him). This is the same Ark, replete with its Mercy Seat, with the Tablets inside and the Torah beside, all representing the same Covenant, that Christians would lose sight of because they elected to believe Sha’uwl, the man they call Paul, whom they should have questioned.

It is in this context that the events and conversations recorded in Shamuw’el unfold, making the actual meaning of the word, “*palishty* – foreign foes who attack attempting to invade, invoking fear, while separating and terrorizing,”

provocative and paramount, because it describes anyone in the Promised Land who does not belong. A Philistine is an enemy who tries to separate Yisra'elites from Yisra'el. They are invaders who invoke terror to prevail through fear. As such, it is a perfect metaphor for most of the world today and, especially, Islamic jihadists. We would all benefit from being delivered from their influence, but none more than Israelis who are terrorized by those using their name almost every day.

Yahowah's prophets present the Palishty as malicious, meddling, and as overly fixated on their military. They were uncircumcised, in opposition to Yahowah, and wholly estranged from the Covenant. But they coveted what belonged to God's people – and were vicious and militaristic in pursuit of their unGodly ambitions. In this way, the uncircumcised Philistines represent the vicious, militaristic pursuits of Gentile nations, especially those in league with the anti-Semitic religions of Islam, Roman Catholicism, and Socialist Secular Humanism. And of particular interest to those of us who have chosen to distrust their country and its military, Dowd/David, representing this same choice, was spared from this foe while Sha'uwl/Saul, representing the alternative, was victimized by them.

Since Yahowah's historical evaluation is infinitely superior to my own, let's consider four of the most salient statements He made regarding these foreign invaders. In the heart of the Towrah, in *Shemowth* / Exodus 15:14, we find:

**“The peoples** (*'amym* – the families and nations) **have heard** (*shama'* – have listened and received the news), **choosing to continually tremble in fear** (*ragaz* – elect to be agitated, shaking and quaking, afraid (qal (actually) imperfect (continually) paragogic (of their own volition)) **with regard to the writhing anguish** (*chyl* – the distressing agony and painful suffering, the twisting travail and anxiety) **which has seized** (*'achaz* – which has taken hold of (qal (literally) perfect (limited in time)) **the inhabitants of** (*yashab* – those who have settled, dwell, and live in) **Palesheth** (*Palesheth* – the land occupied by the *Palishty* – Philistines, transliterated Philistia; foreign foes who attack attempting to invade, invoking fear, while separating and terrorizing).” (*Shemowth* / Names / Exodus 15:14) The Philistines terrorized their own people. Such is the litany of nations.

The long and troubling, indeed the destructive and deadly, account of Sha'uwl's interactions with the Philistines is told throughout the book of First Shamuw'el. The events that led up to the Yisra'elites requesting that he be named king actually precede the passage we are currently evaluating.

These battles eventually lead to Sha'uw'l's death, and to the death of his son, but not before Sha'uw'l repudiated Yahowah's Towrah, authoring his own version to suit his agenda. Then we find Dowd entering the fray in the midst of Yisra'el's darkest hour. His first words in the presence of the Philistines are thought provoking...

**“And Dowd, the Beloved (*wa Dowd*), said (*'amar*) to the individuals who stood (*'el ha 'iysh ha 'amad*) by him [*Goliath*] (*'im huw'*), approaching by proclaiming (*la 'amar*), ‘What shall be done with regard to (*mah 'asah la*) the individual (*ha 'iysh*) who beneficially (*'asher*) strikes down and defeats, destroying (*nakah*) this one Philistine (*'eth ha Palishty hallaz*), and who removes (*wa suwr*) the disgraceful criticism and contempt, as well as the taunting insults (*cherpah*) from upon (*min 'al*) Yisra'el – those Individuals who Engage and Endure with God (*Yisra'el*)?”**

**For, indeed (*ky*), who and what is this (*my ha zeh*) uncircumcised (thus excluded from the Covenant) (*'arel*), Philistine (*Palishty*), this individual (*ha zeh*), who with his physical stigma serves as a sign that he is owned by another, that (*ky*) he should insult, taunt, ridicule, and mock, and through his annoying and evil rhetoric cause the people to think improperly so that they lean toward the wrong course of action (*charaph*) with regard to the proper arrangement (*ma'arakah*) of the living God (*'elohym chayym*)?” (1 *Shamuw'el* / He Listens to God / 1 Samuel 7:26**

Since Dowd asked for our edification, this Palishty was the mightiest warrior in one of the most aggressive militaries of this day, a soldier wielding a full complement of weapons. He was arrogant and self-assured, fixated on death and destruction – a genuine patriot. He was slanderous and blasphemous, taunting God and demeaning His people. He was very much like the King he was opposing, Sha'uw'l, a man who serves as a prophetic prototype for the wannabe apostle, Sha'uw'l. And like Paul in yet another way, this Palishty was “owned by another,” revealing that he was demon-possessed, a willing accomplice under the Adversary's control. The Lord used him to annoy the Chosen People, spewing out rhetoric that caused most to think improperly so that they leaned toward the wrong course of action, toward faith in their religion and belief in their government.

Paul's thirteen letters taunt Yahowah, they insult and ridicule His testimony, mocking God's Towrah. More than anyone in human history, the rhetoric of Sha'uw'l/Paul has caused people to think improperly, taking them away from

Yahowah, His Towrah, and His Covenant to one man's own new and different covenant, one based exclusively on his own testimony. And yet, Paul claimed to speak on behalf of his god, claiming that he alone was given control over the whole world, his god's lone authorized messenger to mankind. As a result, Paul's letters represent the most blasphemous rubbish ever perpetrated on the unsuspecting.

Our next encounter is found in Psalms 108:10 where Dowd proclaims his victory over these foreign invaders and terrorists. **“Over and upon (‘al) Palesheth (Palesheth – the land occupied by the Palishty, foreign foes who attack attempting to invade, invoking fear, while separating and terrorizing), I trumpet a warning, and I shout for joy (ruwa’ – I convey a loud, clear, and bold public exaltation which confirms their fate and my triumph).”** (*Mizmowr / Lyrics / Psalms 108:10*)

Dowd experienced victory over these foreign foes and their military prowess by being Towrah observant. His success served as a warning to those who would fight fire with fire, raising patriotic fervor while pitting their military against their foes. Dowd trusted Yahowah's words, not man's weapons, and prevailed. That is the reason he shouted for joy. He is living proof that Yahowah honors His promises.

There is yet another insight I don't want you to miss. The verb, *ruwa'*, serves as the basis for Yahowah's fifth of seven “*Miqra'ey* – Invitations to be Called Out and Meet” with God. Called *Taruw'ah* by Yah, this will be the next *Miqra'* fulfilled. Although in actuality, only its climax, delivering Yahowah's Family from the most horrid manifestation of Palishty the world has ever known, awaits completion because the Children of the Covenant are already fully engaged in “*ruwa'* – trumpeting a warning while shouting out” Yah's message “joyfully” to all who will listen today. You are reading the result of *ruwa'*.

The warning is: unless you are prepared to lose everything and are content being played for a fool, do not associate with or trust your religion, your government, or its military. The joyous message is: if you want to live a free and rewarding life, trust Yahowah's testimony and associate with Him.

The last Palishty passage that we are going to consider is found in Yow'el / Joel 4:4. The timing coincides with Yahowah's return to reconcile His relationship with Yisra'el in the Yowbel Year (when the captives are freed, debts are forgiven, and the land is restored) of 6000 Yah, which is 2033 on the Roman Catholic calendar. While the Philistines no longer exist, what they represent lives on in the Gentile countries – and God is not pleased. Every nation will be judged and

condemned for their role in separating Yisra'elites from Yisra'el and for allotting to the "Palestinians," the inheritance Yahowah provided to the Children of the Covenant.

**"Yes, indeed (*ky*), behold, now look up and pay attention (*hineh*), in those days (*ba ha yowmym hem*), and at the proper time (*wa ba ha 'eth*), when beneficially, as a result of the relationship (*ha huw' asher*), I return to change the direction of and restore (*shuw*), accordingly (*'eth*), the captives whom I'll free, returning the property and the possessions (*shabuwth*) of Yahuwdah, meaning: Individuals who are Related to Yah (*Yahuwdah*), and Yaruwshalaim, which means: the Source from which Instruction and Guidance on Reconciliation Flow (*Yaruwshalaim*).**

**I will collect and assemble all the foreign Gentile nations together (*qabats 'eth kol ha gowym*), and I will bring them down, lowering them, prostrating them (*wa yarad*) towards the Valley of Yahowshaphat: the Place where Yahowah Executes Judgment (*'el 'emeq Yahowshaphat*).**

**Then I will render judgment (*shaphat*) against them (*'im hem*), there and then (*sham*), on behalf of (*'al*) My people and family (*'am 'any*) and, on behalf of the inheritance I gave as a gift (*wa nachalah 'any*) to Yisra'el (*Yisra'el*), which they have scattered and dispersed among the nations (*'asher pazar*), having divided, apportioned, and distributed, the rights to My Land (*'eth 'erets 'any chalaq*).**

**And also doing so for My people (*wa 'el 'am 'any*) whom they have cast away, tossing aside (*yadad gowral*), even giving away and trading the young men (*wa nathan yeled*) to the Whore, to the wanton adulterers (*ba ha zonah*), and the girls (*wa ha yaladah*), they have sold and given away (*makar*) for the intoxicating wine which they have consumed (*ba ha yayn*).**

**So then, therefore (*wa gam*), what are you to Me (*mah 'atem la 'any*), Tsor, the Phoenician city, meaning: to besiege and to bind in adversarial fashion (*Tsor*), and Tsydown, another Phoenician coastal town, meaning: making a game of hunting (*Tsydown*), and the entirety of (*wa kol*) the territory of those wallowing in the dung of (*galylah*) Palesheth – the foreign foes who attack and invade, invoking fear, while separating and terrorizing (*Palesheth* – Philistia; the land occupied by the *Palishty* – Philistines)?**

**What is deserved, what is appropriate, and what should be done by way of recompense and retribution regarding you paying Me back (*ha gamuwl 'atem*), completely fulfilling your obligation (*shalem*) to Me ('al 'any)?**

**So whatever (*wa 'im*) attempt you make to provide payment in retribution (*gamal 'atem*) to Me ('al 'any), I will swiftly (*qal*) and hastily (*maher*) return (*suwb*) what you deserve based upon what you have done because it is the retribution you have earned (*gamuwl*) upon your own head, especially upon your leaders (*ba ro'sh 'atem*).” (*Yow'el / Yah is God / Joel 4:1-4*)**

Every Gentile country – all of them – will be brought to judgment. There will be no exceptions, no blessings. But that does not mean that every citizen of every nation will receive the same sentence. Appropriate penalties will be assessed based specifically on their dealings with Yisra'el and the inheritance Yahowah gave to His Chosen People. God says to those who scattered and dispersed His children among the nations, those who divided and apportioned His Land, and most especially every nation which acted in support of the people who have claimed to be descendants of Philistia, and thus the Palestinians, that He will hold them accountable. Their penalty will be swift, sure, and fit the crime. This is bad news for America and England, for Europe and, especially, for the Muslim nations.

The moral of the story is simple: Yahowah is not impressed with invading armies, especially nations which wield their militaries to take what God has given. Any country promoting the “Two State Solution” in Israel, whereby the mythical peoples called the “Palestinians” are given a nation of their own carved out of what Yahowah gave Yisra'el, will receive what they deserve. The citizens of those countries will find that they have lost their inheritance, their souls thus annihilated, ceasing to exist, shutting the door to heaven and concluding their lives. Their leaders, the individuals who advocated stealing what Yah had given, will receive a different sentence, inheriting eternal separation in She'owl. The penalty fits the crime.

Therefore, Yahowah is using “*Palishty* – Philistine” to depict a militaristic invader and adversarial foe who seeks to apportion and/or occupy the Promised Land through terror and weapons of war. We now know that *Palesheth* pertains to Gentile nations and, thus, human governance. It is, therefore, from governmental influences that Yahowah is offering to deliver us.



But what about the first villain, the religious entity that we were asked to avoid to be delivered from man's hostile political schemes? What do we know about 'Ashtart?

Plenty, actually. There are literally thousands of inscriptions featuring her titles, countless idols scribed with her name, and remnants of hundreds of temples erected in her honor. The Canaanites and Philistines worshipped 'Ashtart as a horned goddess of fertility, sexuality, and warfare. In Persia, she was the horned goddess of love and fortune – the one who granted victory in war. In Egypt, she was depicted as the Sphinx. In Babylon, she took the form of a winged lion.

Her most recognizable graphic symbols include a star within a circle (the symbol of the US Army), a five-pointed star (as depicted on the American flag), a dove (the universal symbol of peace), a rose (which explains why Roman Catholics recite the Rosary to the Queen of Heaven), the crescent moon (the symbol of Islam), and a fish (the symbol used by Christians). The final depiction of the mother-earth goddess was drawn as two inward-facing crescent moons and was designed to represent the female genitalia. It was later appropriated by Roman Catholics to depict their new religion and was called an Ichthus. It was even drawn the same way and serves today as a bumper sticker on the rear of cars. Elsewhere, Ishtar/Astarte could be seen as a scorpion or a serpent, both of which carry explicit demonic overtones.

The Queen of Heaven was deified as the Evening Star, also known as Venus. Statuary and frescos of 'Ashtart most always revealed the goddess in the naked female form – similar to the Graces and Charities. She became the figurehead on the bows of sailing ships and is the reason they are considered feminine.

Found in various archaeological sites in Israel, she was known as the goddess with two horns. She was often festooned with wings to represent her spiritual prowess, with glowing eyes as a sign of her divine light, and a rainbow necklace (depicting a counterfeit covenant), in addition to a fiery navel, thereby, depicting fertility.

Cognizant of the fact that 'Ashtart was venerated by their religious ancestors throughout Israel, and all too often as the female demon of lust, the Masoretes altered the name of this Whore to imply that "*bosheth* – abomination" should be read in its place – which is why many lexicons read "Ashtaroth." So adroit is the religious connection, 'Ashtart actually served as the basis for the idol of the

“Golden Calf” forged by the Yisra’elites while Moseh was receiving the Torah from Yahowah. Moreover, an argument can be made that the Song of Solomon was an invocation to the goddess and her association with marriage, beauty, love, and sensuality. More than any other Satanic guise, ‘Ashtart/Ishtar represents the Whore of Babylon.

By the time she became Aphrodite and Venus, her attributes included love and marriage, beauty and happiness, and laughter and pleasure, in addition to victory at war. Early Roman Catholics “taught that Aphrodite embodied conjugal love which had its origin in the conjunction of the Lord and the Church.” Her image greeted women as they entered pagan temples throughout the ancient world just as statues to Mary welcome misguided Catholics today. The ancients made prayerful petitions to her, as do Christians, bearing and lighting candles before her graven image.

The Roman Catholic title, “Nun,” which translates as “fish,” was derived from one of her most recognizable symbols – as is the pope’s tall and pointed Dagon hat. And as we now know, her depiction as a “Rose” became the basis of the “Rosary” which now serves as a tribute to the same virgin mother goddess. Also known as Ishtar, her Holy Feast Days were celebrated on the Sunday nearest the Vernal Equinox, providing Roman Catholics with a perfectly timed and ready-made counterfeit of Passover. They did not even change the name. The original festival was called Eostre which was Christianized into Easter. The celebration included Easter Eggs, an Easter Bunny, Easter Hams, and Easter Cakes. After all, the Whore Astarte/Ishtar was a fertility goddess. Moreover, like her son, the Christian Jesus, she died each year and remained dead for three days, descending into the underworld for three nights before being resurrected. This variation of the myth originated with the Babylonian worship of Tammuz who was Ishtar’s son by way of the Lord, Bel. So then, of course, after being impregnated on Easter Sunday by the supreme sun god, the nativity of Ishtar’s son was celebrated nine months later, on December 25<sup>th</sup>, providing Christendom with an existing pagan celebration upon which to base their Christmas. And if that was not bad enough, the Festival of Ishtar, which was observed in the middle of August, coincides today with the Roman Catholic Feast of the Assumption of Mary.

Quite simply stated, ‘Ashtart/Astarte/Ishtar/Isis/Aphrodite/Venus/Diana/Mary (as the Blessed Virgin, Madonna and Child, Mother of God, Queen of Heaven, Lady of the Rosary, Hearer of Petitions, and Lady of the Byblos/Bible) provided the unifying fable for

the religions of the Sumerians, Philistines, Canaanites, Egyptians, Babylonians, Assyrians, Phoenicians, Syrians, Persians, Greeks, Romans, Carthaginians, and Cypriots. And today, the Whore of Babylon reigns supreme in Christianity, embodying all of her former myths including serving as the basis for Easter Sunday and Christmas.

Yahowah could not have chosen a more revealing character to portray the nature of religious deception, especially recognizing how each successive religion has co-opted aspects of its predecessor in order to appeal to the masses. One of the most common and spellbinding themes among the world's religions revolves around 'Ashtart – the Whore of Babylon and Mother of Harlots.

And I suppose that is why Yahowah condemns the myth of 'Ashtart / Ishtar / Mary as the "Mother of God" in Jeremiah in conjunction with His mockery of Easter rituals and the Christmas tree – both inspired by her veneration. It is also in this same prophecy that Yahowah impugns the greatest Christian lie of all: that there is a "Renewed Covenant" and thus a divinely inspired "New Testament." We'll consider Yirma'yah in a moment.

None of this has stopped Pauline Christianity from doing what the goddess' name actually conveys, using the mythology of the Mother of God to: "*ashar* and '*ashtarah* – to become rich by increasing the flock while taking a tithe." The Lady of the Horns, indeed.

In fact, 'Ashtart/Astarte/Ishtar/Venus/Mary became a universal substitute, albeit bastardized for human appeal, for Yahowah's Set-Apart Spirit. In the pagan mythology she influenced, she was called: the Ruler of the Heavens, the Queen of Heaven, the Shining One, the Mother of All Deities, the Leader of Hosts, the Possessor of the Tablets of Life's Records, the Great Mother, the Great Goddess, the Light of the World, the Producer of Life, the Creator of the People, the Guardian of the Law, the Righteous Judge, the Forgiver of Sins, the Lawgiver, the Mother of War, the Goddess of Victory, the Source of Prophecy, the Lady of Vision, and the Lady of Heaven and Earth Who Receives Our Prayers."

Ishtar was an intriguing guise for Satan in yet another way. Her renowned duplicity may have paved the way for Socialist Secular Humanism and its illogical moral code of Political Correctness. The cult of 'Ashtart promoted an irrational and immoral mantra whereby wrong was considered right, bad was good, delusion was correct. In this way, the goddess embodied dualities: love and hate, life and death, truth and lies, light and darkness, peace and war, happiness and sadness, good and bad. She was said to embrace these opposing positions

simultaneously, a trait she shares with today's enlightened progressives and their academic and political mandates. But as such, she was temperamental, and her unpredictable nature invoked considerable confusion. She was the protégé for the Politically Correct mantra: "We are intolerant of intolerance" and the Secular Humanist hatred of hate.

This next reference to the mother, who is 'Ashtart, and the father, who is Lord Ba'al, of religion is presented in the book of *Shaphat* / Judges. These men of God followed in the footsteps of Yahowsha' ben Nuwn (Yahowah Saves, Son of the Infinite), and they strove to execute good judgment regarding the right way to apply Yahowah's Torah Guidance to the daily lives of Yisra'elites. They were the first in a long line that ended with Shamuw'el. And, so, it was that just after the passing of Yahowsha', and upon entering the Promised Land, that we are made privy to a conversation which parallels 1 Shamuw'el 7:3, albeit from a slightly different perspective. The speaker is Yahowah in Spirit.

**"And then (wa) the Messenger (mal'ak – the heavenly envoy and spiritual representative who is dispatched as a deputy) of Yahowah (אֱלֹהֵינוּ) ascended ('ala – rose and went up) from Gilgal (min ha Gilgal – of the wheel; from galgal – a cart wheel which rolls, invocative of rolling away the burden of sin; based upon gal – a rock or stone used as a witness to mark the boundary of an agreement; related to gilgalath – the skull or cranium of an individual; also galah – the feminine of gal, meaning to reveal and make known) to Bokym ('el ha Bokym – of the weeping, the place of tears), and He said (wa 'amar – He claimed, He promised, and He declared (qal imperfect)), 'I chose to continuously lift you up because you wanted Me to take you away ('a'lah – I decided to make an enduring sacrifice enabling you to rise up throughout time, to meet with you and withdraw you forever, and to carry those of you away who so choose (hifil stem yiqtol imperfect conjugation – the subject, God, enables the object, those being lifted up and taken away, to participate in their withdrawal and ascension to the extent that it becomes a shared experience, one which is ongoing, continuing to unfold throughout time, expressed in the volitional form, similar to the cohortative (first person volition) and the jussive (third person volition))) from ('eth min – out of and away from) being besieged in the Crucible of Egypt (Mitsrayim – confining crucibles of human oppression; associated with Egypt, whose name for itself was the Black Land; plural of matsowr which is from tsuwr – to be confined and besieged by an adversary, to be assaulted and tested to the limit by a foe, to be bound and controlled as a result of being confronted by a militaristic enemy which hems in and precludes escape, cutting off supplies, while**

relentlessly attacking the source of strength), **and so I brought you** (*bow'* – I came to pursue you, to get you, to include you, and to return you (hifil imperfect – with the intent of motivating and engaging on an ongoing basis with unfolding implications while participating in the action together)) **into the Land** (*'eth 'el ha 'erets* – accordingly to the realm) **which relationally and beneficially** (*'asher*) **I promised** (*shaba'* – I swore an oath, affirming the trustworthiness, reliability, and dependability of My testimony so long as the conditions were met (written identically in the text to *sheba'* – seven, fully fulfill and satisfy, and abundance, making *shaba'* – seven is a promise to fulfill and satisfy abundantly (nifal stem perfect conjugation passive voice – acting on His own initiative, the subject, who is God, is providing every aspect of the sworn testimony regarding the oath which at one point in time was made so nothing more need be done or said because the promise is totally complete, lacking nothing)) **to your fathers** (*la 'ab* – for your forefathers to approach and come near).

**And I explained** (*wa 'amar* – then I declared and promised) **I would never break, split into two, violate, make ineffectual, nor nullify** (*lo' parar* – I would never discontinue nor cease to uphold, I would not at any time infringe upon nor encroach upon, I could never invalidate nor repudiate, I could not at any time annul nor abolish, I would not ever revoke, fragment, nor create a second variation; identical to *parar* – to split, separating into two parts, thereby breaking, shattering, dissolving, and voiding the original agreement (hifil stem yiqtol imperfect conjugation – the subject, Yah, enables the object, the beneficiaries of the original promise, to participate in this proposed agreement to the extent that it becomes a shared experience, one which is ongoing, continuing to unfold throughout time, never ending, expressed in the volitional form telling us that this is the way God wants it to be (as a result, there is absolutely no possibility whatsoever for a new covenant nor new testament))) **My Covenant** (*beryth-y* – My one and only, singular and binding, family-oriented relationship agreement of Mine, My contractual arrangement regarding My household, My alliance and partnership pledge, My marriage vow; based upon *beyth* – family and home and *banah* – to build a home upon the family name) **with you** (*'eth 'atem*), **ever, throughout the whole of time** (*la 'owlam* – to approach for all eternity, to come near for the duration of time, always being the proper direction to reach the goal into perpetuity, consistently and continually existing without end, endlessly and for forevermore).” (*Shaphat* / To Decide by Exercising Judgment / Judges 2:1)

While *mal'ak* can be used to describe any one of Yahowah's vast accompaniment of spiritual messengers, errantly known as “angels” based upon a

transliteration of the Greek word for “messenger,” *aggelos*, this individual, who was dispatched from Yah as His representative, is special. In this case, since the context shows this masculine *mal’ak* – deputy dispatched from Yahowah speaking in first person as God, He has to be part of Yahowah, set apart from Him and, thus, is Yahowsha’ ben Yahowah.

Gilgal served as the first encampment of the Yisra’elites after crossing the Jordan east of Jericho – and is therefore the doorway from the wilderness into the Promised Land. It was the location where Shamuw’el served Yahowah as a Judge and, therefore, where Yahowah’s message was shared with His Children. However, Gilgal is also the location where Sha’uwl was pronounced King and which, thereafter, was known for its illicit religious worship. And on the bright side, it was the location where Yahowah revealed that He would take ‘Elyah/Elijah up to heaven.

The related word, *gilgalath*, addresses the place of the skull, known as Golgotha, where Yahowsha’ rolled away the sin of the world on *Pesach* and *Matsah*. *Galgah* also speaks of the round stone which served as a witness to mark the agreement Yahowah had made with mankind, the stone which was rolled away from the empty tomb on *Bikuwrym*.

Introductions made and location designated, God’s next statement describes His purpose – one which reflects the intent of the Covenant. Yahowah wants to lead us away from human oppression so that we can enter His home. And the means at His disposal to enable us to accomplish this extraordinary journey are magnificent.

First and foremost, there is no reason to ever ask God for His will for your life. He has stated it here using the *yiqtol* imperfect to express that it is His will, His desire, His decision, and His choice to lift us up and take us away from national and religious subjugation. While cleric and king would have you bow down to them, Yahowah wants us to stand upright. His goal is the antithesis of that imposed by man.

Withdrawing from the grasp of human power is the first thing Yah requested of Abraham, asking him to walk away from *Babel* – the confusion and corruption of Babylon. Now in this statement, the source of human oppression is the Black Land, called Egypt today – and known to Yahowah as “*mitsraym* – the crucibles of human oppression.” But before we contemplate the implications of *Mitsraym* for us today, please appreciate the fact that *’a’lah* in the imperfect indicates that this was not a one and done affair. God has chosen to continuously elevate and

eternally withdraw His children. Additionally, with the influence of the hifil stem, Yah empowers us to engage as participants in the process. God is not lifting dead weight, the lazy or inactive. He enables those who are upright and willing to walk with Him. He supports those who take some initiative and who are willing to rely on Him. He meets the willing, providing us with the means to dissociate ourselves from the clutches of man, and once we have done so, He provides the means for us to approach and enter His home.

It is noteworthy that at the time this was written, “Egyptians” referred to their country as the “*Kemet* - Black Land.” That’s telling. It’s also revealing to note that, even today, the actual Arabic name for Egypt is *Misr*, from the Hebrew *Mitsra’*, the plural of which is *Mitsraym*.

Muslims, of course, have no idea what *Misr* means, or that, like most every word in the Qur’an, it is actually based in Hebrew – as is the word *Qur’an*. It is derived from the Hebrew verb *qara’* – to read and to recite.

Since *Mitsraym* is something from which Yahowah takes great pride in having freed us, we need to understand what the name represents. It is the plural of *matsowr*, which is based upon the verb, “*tsuwr* – to be confined and besieged by the adversary, to be in a human crucible of oppression, to be assaulted and tested to the limit of human endurance by a relentless foe.” *Tsuwr* conveys the ideas of “being controlled by a militaristic nation which binds its victims, curtailing their freedoms, making escape from their clutches difficult.”

While almost every Islamic nation falls under this definition, with their propensity toward monarchy and fascism, communist nations like China and North Korea are similarly burdened. There is no better example of this than Egypt today, especially under the oppressive dominion of Sisi’s military junta. But this is nothing new for Egypt, in that it has endured a long legacy of dictatorial control, from thousands of years of subjugation under the pharaohs, to a long line of foreign oppressors, the Greeks, the Romans, and Ottomans.

Since all of the debilitating and oppressive acts associated with *tsuwr* are being perpetrated by the head of state, by governments and their militaries, by the religious establishment and related economic interests, *mitsraym*, as “crucibles of oppression,” is addressing political, religious, military, and economic domination through coercion and tyranny. And these conditions are as prevalent today as they were three-thousand years ago. Therefore, it is sobering to realize that God is offering to help us stand up and walk away from all forms of human authority, no matter how pervasive or destructive.

Sadly, inexplicitly, very few are willing to accept Yahowah's help in disassociating from religion and politics, nationalism and patriotism. And while distancing ourselves from these things by becoming more skeptical and independent is a productive initial step, as is going from being religious to becoming an agnostic, be cognizant of the fact that there are many paths away from human oppression, but there is only one path to God.

Starting at the Doorway to Life, *Pesach* – Passover, Yahowah walked with His children, guiding them step by step through His *Miqra'ey*, His Invitations to be Called Out and Meet. The second step along the way was *Matsah* – UnYeasted Bread, when the Yisra'elites were perfected prior to being reborn spiritually into Yah's Covenant Family – an event we celebrate the following day on *Bikuwrym*. Seven Sevens (the Promise of Seven and the Shabat) later, on *Shabuw'ah*, the Yisra'elites, en route to the Promised Land during the Exodus from Mitsraym, were enriched and empowered by the revelation of Yahowah's Towrah to Moseh (the One who Draws Out) on Mount Horeb.

These first four *Miqra'ey* were fulfilled in Year 4000 Yah (33 CE on the pagan Roman Catholic calendar in use today) by Yahowsha' and the Set-Apart Spirit, thereby, enabling the promised benefits of the Covenant. But there are three more steps along the Way. As part of the fifth, *Taruw'ah* – Trumpets, the beneficiaries of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* act as troubadours announcing, to all who will listen, that man's way is the wrong way and that God has invited those who are observant and receptive into His Covenant. This leads to the sixth *Miqra'*, *Yowm Kippuryim* – the Day of Reconciliations, when Yahowah will return to reconcile His relationship with Yisra'el and Yahuwdah – which is good news considering the fallen state of the relationship expressed in Judges and Samuel. Yahowah will arrive in Yaruwshalaim as light, and He will immediately vanquish the darkness of a world lost in tribulation, on the brink of self-destruction and complete annihilation. This event, replete with the universal judgment of nations and the liberation of Yisra'el, was foretold in the *Yow'el* / Yah is God / Joel 4:1-4 passage we considered moments ago. Insights regarding these events are prolific throughout the prophets.

So just as the *Miqra'ey* foreshadow Yahowah's return to Yaruwshalaim, Yisra'el, this is also the path that leads us home, to the seventh and final step along the way, to *Sukah* – Tabernacles, and thus to Camping Out with our Heavenly Father. As the seventh step, *Sukah* represents our arrival in the Promised Land – to living with our Heavenly Father in His Covenant Family. As is the case with



*Yowm Kippurym*, *Sukah* will be fulfilled in Year 6000 Yah (October 7<sup>th</sup>, 2033 on the pagan Roman Catholic calendar, five days after the October 2<sup>nd</sup> fulfillment of *Kippurym*), and on a Shabat, of course.

This is God's one and only path from man's corrupt world to Heaven. And that is why Earth will become Eden during the one-thousand-year celebration of *Sukah*. Hopefully, you are beginning to see the picture being painted by Yah's words. *Shaba'*, *Shabat*, *Shabuw'ah* and *Sukah* are equivalent concepts as are the Garden of Eden, the Promised Land, the Covenant Family, and Heaven.

In this light, please consider what occurred, as well as what did not happen, in the Garden of Eden. Yahowah provided Adam and Chawah, man and woman, husband and wife, father and mother, and supportive companions in a loving relationship, with a set of instructions, His guidance on what they should and should not consume. Instructions conveyed, He went on to experience and enjoy the life He had created with Adam just as a father would share his favorite accomplishments with his son. And while God wanted His son to continue to participate in this relationship with Him for all eternity, for Adam to be an equal and equitable partner, someone with whom to spend quality time sharing and exploring, man would have to be given a choice, the option to forego the relationship and the ability to reject Yah's guidance. And so when he did, Yahowah not only itemized the consequences but, at that moment, began His six plus one or seven-thousand-year plan to return His creation to Eden – on behalf of those who choose to accept His invitation.

The three most important events along this path occurred on two-thousand year markers or, more accurately, on forty *Yowbel* intervals. The *Yowbel*, meaning Yah's Lamb is God, is the time the Towrah tells us that all debts are forgiven, all slaves are freed, and the Land returns to Yah for all to enjoy.

Therefore, in Year 2000 Yah, 1967 BCE, the Covenant was confirmed between Yahowah and Abraham on Mount Mowryah facilitating a return to Eden. Forty *Yowbel* after that glorious interaction, in Year 4000 Yah, 33 CE, Yahowsha' (the set-apart and diminished manifestation of Yahowah) fulfilled the first four steps along the way, also on Mount Mowryah, facilitating the benefits of the Covenant. He walked out of the pages of the Towrah to become the living embodiment of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah*. That is why those who were Towrah observant and recognized His role in the *Miqra'ey* were called "Followers of the Way."

Forty *Yowbel* hence, in Year 6000 Yah, which I calculate is 2033 CE on our Roman Catholic calendars, Yahowah will return to this same place to reconcile His relationship with Yisra'el and Yahuwdah on *Yowm Kippurym* – the Day of Reconciliations, renewing and reaffirming His Covenant with His Chosen People. Five days later, on *Sukah* – Tabernacles, after removing and then disposing of all traces of man's religious, governmental, military, societal, and economic corruptions, Yahowah will restore the entire planet so that the conditions experienced in Eden will be replicated – enabling Him to Camp Out with His creation. His Home, and therefore His Tabernacle, during this one thousand-year observation of *Sukah* and the *Shabat*, of the Promise of Seven, will be in Yaruwshalaim, Yahuwdah, in Yisra'el, on the actual summit of Mount Mowryah (which is not the current and polluted Temple Mount).

And so it will be. The Promised Land will become the heart of Eden. Our Heavenly Father and His Covenant Children will experience life together, enjoying a father and child relationship, one without the interference or the corrosive nature of religion or politics. As was the case with Eden, there will be no government, no religion, no military, no places of worship, no pledges of allegiance.

Then, once we conclude this time of camping out in Eden on Earth, in Year 7000 Yah, Yahowah is going to destroy the universe He created because He wants to create a new one – this time with His children as witnesses. And this time, the entire universe will become Eden – our playground, our realm to share and explore with Yah.

Recognizing that it has been a while since the full translation of God's statement was presented, here it is again as a reminder: **“And then (*wa*) the Messenger (*mal'ak* – the heavenly envoy and spiritual representative who is dispatched as a deputy) of Yahowah (ﷲ) ascended (*'ala*) from Gilgal (*min ha Gilgal*), and He said (*wa 'amar*), ‘I chose to continuously lift you up because you wanted Me to take you away (*'a'lah*) from (*'eth min*) being besieged in the Crucible of Oppression, *Mitsraym*, and so I brought you (*bow'* – I came to pursue you, to get you, to include you, and to return you (hifil imperfect – with the intent of motivating and engaging on an ongoing basis with unfolding implications while participating in the action together)) into the Land (*'eth 'el ha 'erets* – accordingly to the realm) which relationally and beneficially (*'asher*) I promised (*shaba'* – I swore and oath, affirming the trustworthiness, reliability, and dependability of My testimony so long as the conditions were met (written**

identically in the text to *sheba'* – seven, fully fulfill and satisfy, and abundance, making *shaba'* – seven is a promise to fulfill and satisfy abundantly (nifal stem perfect conjugation passive voice – acting on His own initiative, the subject, who is God, is providing every aspect of the sworn testimony regarding the oath which at one point in time was made so nothing more need be done or said because the promise is totally complete, lacking nothing)) **to your fathers** (*la 'ab* – for your forefathers to approach and come near).

**And I explained** (*wa 'amar* – then I declared and promised) **I would never break, split into two, violate, make ineffectual, nor nullify** (*lo' parar* – I would never discontinue nor cease to uphold, I would not at any time infringe upon nor encroach upon, I could never invalidate nor repudiate, I could not at any time annul nor abolish, I would not ever revoke, fragment, nor create a second variation; identical to *parar* – to split, separating into two parts, thereby breaking, shattering, dissolving, and voiding the original agreement (hifil stem yiqtol imperfect conjugation – the subject, Yah, enables the object, the beneficiaries of the original promise, to participate in this proposed agreement to the extent that it becomes a shared experience, one which is ongoing, continuing to unfold throughout time, never ending, expressed in the volitional form telling us that this is the way God wants it to be (as a result, there is absolutely no possibility whatsoever for a new covenant nor new testament))) **My Covenant** (*beryth-y* – My one and only, singular and binding, family-oriented relationship agreement, My contractual arrangement regarding My household, My alliance and partnership pledge, My marriage vow; based upon *beyth* – family and home and *banah* – to build a home upon the family name) **with you** (*'eth 'atem*), **ever, throughout the whole of time** (*la 'owlam* – to approach for all eternity, to come near for the duration of time, always being the proper direction to reach the goal into perpetuity, consistently and continually existing without end, endlessly and for forevermore).” (*Shaphat* / To Decide by Exercising Judgment / Judges 2:1)

So now after having gleaned the insights already discussed laden in the opening statement, there is a lot more we can learn by contemplating what Yahowah said next: **“I came to pursue you, to get you, to include you, and so I brought you to the Land, returning you to the Land.”** The verb, *bow'*, which was deployed to communicate this process, was scribed in the hifil imperfect. That means that Yahowah did so with the intent of motivating His children to the point that they would be willing to engage with Him on an ongoing basis with unfolding benefits throughout time. It also means that, in this relationship, Yahowah and His

children would travel together along this journey. The Covenant is a relationship after all.

The Land is home, the place where the path leads. It represents both Eden and Heaven. It is where Yahowah is taking His children. It is our inheritance as participants in the Covenant. It is “*‘asher* – **a benefit of the relationship.**” But even more telling, it is the “*shaba’* – **Promised**” Land. The Land embodies the very essence of what Yahowah, “**as a result of the relationship, beneficially promised, swearing and oath to affirm the trustworthiness, the reliability and dependability of His testimony.**”

This is the promise of *Sukah*, the seventh *Miqra’*, which is why the Hebrew word for “promise” is written identically in the text as is the word for “seven.” A return to the “Promised Land” is the seventh step along the way. *Shaba’ ‘erets* is the Realm of Seven, the Promised Place. It is *Sukah*. It is Yahowah’s Home, God’s Tabernacle. It represents Camping Out with God. It is why Yahowah asks us to “*suwb* – return” to Him. He is taking us back to Eden. He is returning us Home. It has taken six-thousand years, but God isn’t burdened by the ordinary flow of time. And its passage has been to our benefit, allowing as many as are willing and receptive to join His company.

The Promise of Seven is embodied within the seven *Miqra’ey*, which serve to lead us to the Covenant Home, to Yahowah, to Heaven, to be participants in our Heavenly Father’s Family, where we are able to camp out with God for all eternity.

Further affirming this insight, *shaba’*, the Hebrew word for “promise” and also for “seven,” speaks of “fully fulfilling an oath which completely and abundantly satisfies.” Six plus One equates to Seven, which is why it is the formula for achieving Yahowah’s will: to bring man (created on the sixth day) and God (who is one) together. This is Yahowah’s “*shaba’* – oath to fulfill His promise of seven.”

Adding to our understanding, we find that *shaba’* was modified by the nifal stem, perfect conjugation, and passive voice. This means that, acting on His own initiative, God is providing everything required to completely fulfill His sworn testimony regarding His oath. It means that His promise was made during a particular period of time and, once made and fulfilled, nothing more need be done or said because the promise is totally complete, lacking nothing. We are imperfect. Yahowah is perfect. His Towrah, therefore, perfects the imperfect.

The human father with whom the Covenant was affirmed, is ‘Abraham, a name which is a compound of “*‘ab* – father” and “*racham* – enriching and merciful.”

So with that in mind, Yahowah’s promise was made “*la ‘ab – to your fathers.*” And the reason *‘ab* is plural is because, in addition to making this promise to ‘Abraham, Yahowah made it to Himself as our Heavenly Father and to the first children of the Covenant, Yitschaq – Laughter and Ya’aqob who became Yisra’el.

What follows is equal parts marvelous and devastating depending upon our perspective. It affirms that there is only one Covenant and that the “*amar – declarations, explanations, and promises*” Yahowah has made regarding it will “*lo’ parar – never be broken, made ineffectual, nor nullified.*” This means that when we observe, come to know and understand, accept and act upon the five instructive conditions Yahowah delineated to ‘Abraham in the opening book of His *Towrah* to participate in His Covenant, we can rest assured in complete confidence that they will enable our participation in the same Covenant Family just as they did for ‘Abraham.

That’s the good news, because these instructive conditions are clear and succinct, and they are reaffirmed countless times, just as they have been in 1 Samuel 7:3 and Judges 2:1. The Author of life is telling His creation that we can all trust what He has to say, no matter when or where we live. There is no reason to wonder how a god could be trusted if a new and different testament replaced his original one.

For those who want to avail themselves of Yahowah’s invitation, the initial requirement for participation in His Covenant is to walk away from our country, from the *babel* – confusion and corruption of Babylon, from the oppression of religion and politics, governance and nationalism, militarism and societal customs.

Second, instead of relying on these human constructs, Yahowah asks us to trust and rely on Him exclusively. And for this to occur, we must first come to know who He is and understand what He is offering – an outcome achieved through closely examining and carefully considering His *Towrah* – Instructions. In this regard, trust is unlike faith, reliance unlike belief. Information and contemplation are paramount because one has to know to trust and has to understand to rely.

Third, Yahowah asks us to walk to Him and become perfect by so doing. This path to perfection is by way of the *Miqra’ey*, where we walk through the door of *Pesach* to eternal life, across the cleaning threshold of *Matsa’*, preparing us for *Bikuwrym* – adoption into the Covenant Family. Then on *Shabuw’ah*, which is the Promise of Seven, the Covenant’s Children are enlightened, enriched and

empowered enabling us to serve as Yahowah's troubadours on *Taruw'ah*. This points the way to *Kippurym* – Reconciliations five days before *Sukah*, where the Covenant's Children Camp Out with their Heavenly Father.

Fourth, Yahowah asks us to observe, closely examining and carefully considering, the instructive conditions associated with participation in the Covenant Relationship Agreement. These can be found in only one place: God's Towrah. And based upon the promise Yahowah has just made, there is only one Covenant, a Covenant that will never be annulled or divided.

Then fifth, the sign of our acceptance of the Covenant is to be circumcised as men, and as parents to circumcise our sons. This shows our commitment to raise our children to become our Heavenly Father's children. The sign reveals that we are separating ourselves from the world and unto God.

This is all great news. Even the requirements of the Covenant are benefits. They are not difficult. They do not require us to obey any laws. They do not even require us to be good, only right. There is no prayer requested or required. There is no worship, no donations, no obedience. It's quite liberating.

The bad news should be obvious but, if it isn't, let me share it with you. The world's most popular religion, Christianity, is based upon Sha'uwl / Paul's insistence that there is a "new covenant" and that he was the lone authorized agent of his god to announce its conditions – which turn out to be nothing more than rejecting Yahowah's "Old" Covenant as presented in His Towrah as failed, and then believing him. In Sha'uwl / Paul's "new covenant," known now as the "Christian New Testament," all five of Yahowah's instructive conditions for participating in the original Covenant are dismissed as counterproductive.

Rather than walking away from your country, from human religious and governmental authority, as we shall discover in the next chapter, Sha'uwl / Paul presents government as an institution which is authorized by his god, to which believers should submissively subject themselves. Rather than trusting Yahowah, it's Sha'uwl / Paul who is to be believed. Rather than walking to God along the path He provided to perfect us, Paul presents Yahowah as a failure who cannot save anyone. Paul implores the faithful to ignore, even reject, the *Miqra'ey*, thereby completely negating Yahowah's fulfillment of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah*. In that Yahowah's Torah is dismissed by Paul as antiquated laws which cannot be obeyed or trusted, there is no longer any place to observe the terms and conditions of the Covenant. And Sha'uwl / Paul was history's single most antagonistic individual against circumcision, the sign of the Covenant.

When Yahowah: **“explained, declared, and promised, I will never break, split into two, violate, make ineffectual, nor nullify My Covenant,”** He nullified and made ineffectual the Christian myth that there would be a new covenant. He promised **“*lo’ parar* – I will never discontinue nor cease to uphold, I will not at any time infringe upon nor encroach upon, I could never invalidate nor repudiate, I could not at any time annul nor abolish, I will not ever revoke, fragment, nor create a second variation of My Covenant, ever!”**

*Lo’ parar* means that Yahowah’s Covenant “will not be split or separated into two parts, one old, one new, thereby breaking, shattering, dissolving, and voiding the original agreement.” Diving deeper into the rhetoric, we find that the hifil stem and yiqtol imperfect conjugation convey that the subject, Yah, enables the object, which are the beneficiaries of the original promise, to participate in this agreement to the extent that it becomes a shared experience, one which is ongoing, continuing to unfold throughout time, never ending.” Also, in the yiqtol imperfect, this is an ongoing and everlasting Godly commitment, expressed in the volitional form, revealing that this is the way God wants it to be. As a result, there is absolutely no possibility whatsoever for a Divinely inspired or authorized new covenant nor new testament. Period. End of conversation. End of the religion of Christianity. Goodbye and good riddance.

While Islam’s Qur’an is too stupid for words, and easily the worst book ever written, the notion that a god by a different name, one who claimed to be the same as the author of the Torah, revealed a completely different message is also torn asunder. So is Judaism, which claims that the Rabbinic arguments which comprise their Talmud represent a subsequent revelation from the Lord Ha Shem.

Please do not miss the fact that Yahowah called the Covenant “Mine.” With God as the speaker, the *“beryth-y* – is My one and only, singular and binding, family-oriented relationship agreement, My contractual arrangement regarding My household, My alliance and partnership pledge, My marriage vow, My Covenant.” The Hebrew word, *beryth*, based upon *“beyth* – family and home,” thereby, describes the nature of this relationship and its purpose. Further, *beryth* is shaded by *“banah* – to build a home based upon the family name.”

There are five benefits awaiting those who engage in the Covenant. Yahowah’s children become immortal, perfected, adopted, enriched, and empowered. The Covenant’s participants inherit the Promised Land and live in Eden during Sukah, and then in Heaven, thereafter.

Pounding a final nail in Christianity's coffin eighteen centuries before Imperial Rome would morph into the Roman Catholic Church under Theodocious in 400 CE, Yahowah revealed that His one and only Covenant would endure "*la 'owlam* – **forever, throughout the whole of time, for an eternity, always being on the proper path to reach perpetuity, consistently and continually existing without end, forevermore.**"

And that means Sha'uwl / Paul lied. His New Testament cannot be trusted. Christianity is a fraud.

Yahowah's Covenant was not Paul's to change. He had no authorization to annul it or replace it. There cannot be two of them, one old and the other new.

Beyond what is now obvious, God is opposed to all religions. He does not have a church. He did not die for your sins. He was not bodily resurrected. He does not have a New Testament. He has not repudiated His Towrah. He has not authorized a Renewed Covenant. He is wholly opposed to Pauline Doctrine, to Christianity, to Crosses, to Sunday worship, to the Trinity, to being called Lord, to the notion that there is a Queen of Heaven or Mother of God, and to Christmas and Easter.

Participation in the Covenant was not predicated upon obedience to a set of laws. Towrah means "Guidance and Instruction, Teaching and Direction. There is no Hebrew word for "obey." The Towrah does not require perfection; it instead perfects those of us who are imperfect.

There are five conditions which must be known, understood, accepted, and acted upon to gain entrance into Yahowah's Home. None of which is difficult. All of which are liberating, enlightening, empowering, and enriching.

There is one path Home, each day of which is a celebration of life in the Covenant. As such, the Covenant is a relationship, one in which we must engage to be included.

No one enters Heaven by being good, by faith, through donations, by worshipping God, by reading the New Testament, by being a Christian or Roman Catholic, through a sinner's prayer, by going to church, through Communion or the Eucharist, through confession, or by the Gospel of Grace. There are no Christians in Heaven, no Muslims either. There are no patriots in Heaven, no military or political leaders. Eternity in Heaven will be comprised of Yahowah, His Covenant Family, and the universe He will create for our enjoyment.



We turned to the second chapter of Judges because we were investigating the nature of the ‘Ashtarts’ association with religion generally, the Whore of Babylon specifically, and indirectly to the Lord, *Ba’al*. So before we turn the page and consider what Yahowah had to say to Shamuw’el about human government and the authority of Sha’uwl, let’s linger here a moment longer.

While Yahowah has held fast to His Covenant, Yisra’el has wavered, turning instead to religion. This is from the same conversation in Judges...

**“And they actually rejected, continuously abandoning their relationship with Yahowah, and they habitually served and literally worshipped the Lord Ba’al along with the ‘Ashtarts, acting as the Queens of Heaven, the Mothers of God, the Virgins with Child, thereby, kindling the continual displeasure, the genuine resentment, and the resolute anger of Yahowah with Yisra’el. And therefore, He gave them into the hands of the plunderers and their militias. So they have raided, pillaged, looted, and ransacked them, selling them into the control of their rancorous enemies from all around so that they will not able to stand any longer with the approaching presence of their adversaries.”** (*Shaphat / To Decide by Exercising Judgment / Judges 2:13-14*)

Now as is our custom, let’s take a closer look and see what more we can learn.

**“And they actually rejected, continuously abandoning** (*wa ‘azab* – so they genuinely neglected and consistently forsook, damning (qal imperfect)) **their relationship with** (*‘eth*) **Yahowah** (✠✠✠), **and they habitually served and literally worshipped** (*‘abad ‘eth* – they actually expended considerable energy and intensity to consistently work on behalf of, and were reduced to servitude by (qal imperfect)) **the Lord Ba’al** (*ha Ba’al* – their Lord and Master, the Adversary, their Possessor and Owner, the One in Control, the one to whom they are married and ruled; from *ba* – with and *‘al* – almighty, and thus with their god (Lord Ba’al, and his namesake, Bel, was the principle deity of the Sumerians, Babylonians, Assyrians, Philistines, Canaanites, Persians, and Roman Catholics)) **along with** (*wa la* – also drawing near) **the ‘Ashtarts, the Queens of Heaven and the Mothers of God, in addition to the Virgins with Child** (*‘Ashtart* – the principle pagan mother earth goddess syncretized into the world’s religions, also known as Ishtar, Astarte, Isis, Aphrodite, Venus, India, Diana, and Mary; either the wife, mother, or daughter of the Lord, Ba’al, ‘El, Ra’, Osiris, Tammuz, Ashur, Sin, Zeus,

and Jupiter; called the Queen of Heaven, Mother of God, the Virgin/Madonna and Child, and Lord of the Horns; from *'ashar* and *'ashtarah* – to become rich by increasing one's flock while taking a tithe), **thereby, kindling the continual displeasure, the genuine resentment, and the resolute anger** (*wa charah 'aph* – so as to enrage the ongoing burning zealousness (qal imperfect)) **of Yahowah** (𐤅𐤓𐤏𐤍) **with** (*ba* – in and against) **Yisra'el** (*Yisra'el*).

**And therefore, He gave them** (*wa nathan* – then He allowed them to go, surrendering and placing them (qal imperfect)) **into the hands** (*ba yad* – into the grasp, power, influence, dominion, and control) **of the plunderers** (*shacah* – of those who engage militarily or with militias to raid, pillage, loot, and ransack a foe, taking a spoil and dividing it up for themselves). **So they have raided, pillaged, looted, and ransacked them** (*wa shacah 'eth*), **surrendering and selling them into the control** (*makar hem ba yad*) **of their rancorous enemies** (*'oyeb* – foes in hostile and hated opposition) **from all around** (*min cabyb* – surrounding and encircling them from all sides) **so that** (*wa*) **they were not able to stand** (*lo' yakol 'amad* – they were incapable of prevailing, losing the capacity to make a thoughtful decision or understand) **any longer** (*'owd*) **with the approaching presence** (*la paneh*) **of their adversaries** (*'oyeb* – foes in hostile opposition and rancorous enemies).” (*Shaphat* / To Decide by Exercising Judgment / Judges 2:13-14)

This example of cause and consequence, of rejecting God for religion, is one many people today ought to consider. Any association with “the Lord” or “the Virgin and Child, the Mother of God, or the Queen of Heaven” separates us, damning our relationship with Yahowah. And if we neglect and abandon God to worship manmade counterfeits, Yahowah will neglect and abandon us, leaving us to be plundered and pillaged by the rancorous enemies who are implements of the Adversary.

It is reprehensible, inexcusable and, especially, despicable that religious men have removed Yahowah's name from His testimony in the *Towrah* / Torah, *Naby'* / Prophets, and *Mizmowr* / Psalms 7000 times, each time replacing YHWH with “the Lord.” And indeed, that is what we find in almost every English “translation” of God's Word, from the KJV to the NKJV, from the ESV to the NASB, from the NIV to the NLT. They are all guilty of committing the same unforgivable sin – the one delineated by Yahowah in the third statement He etched in stone – the one that says that Yahowah will not forgive those who negate the value of His name.

*Ba'al* means “lord.” *Ba'al* and its cognate, *Bel*, served as the names of the god at the head of the Babylonian pantheon. Lord has been used as the name or title

for god in virtually every religion since that time right up to and including Judaism, Christianity, and Islam. It is the name and title Yahowah affords Satan because the Adversary craves what God rejects. Satan wants to be a Lord, to own and possess the faithful. He wants mankind to bow down to him and to worship him. And so they do by the billions.

Satan, according to Yahowah, garners his power and influence from *babel*, from the corruption and confusion born out of the religions manifest in Babylon. In his masculine guise, He is *Ba'al*, the Lord. In his feminine role, he is 'Ashtart, the Mother of God and Queen of Heaven – especially, the Whore of Babylon. Collectively then, 'Ashtart – the Queen of Heaven and Ba'al – the Lord serve as the mother and father of religion. Each adaptation of their Babylonian religion is perpetrated as a counterfeit. Every variation seeks to be seen as credible by corrupting the truth, thereby confusing unthinking believers.

In this regard, the May 1<sup>st</sup> observance of Beltane, now celebrated by Secular Humanists and Environmentalists as “May Day,” was based upon the Celtic worship of this same god, Bel. Their celebration of fertility rites echo throughout the Mother Earth and Mother Nature goddess myths we witness elsewhere, especially the idea of the Mother of God and Queen of Heaven being impregnated by the Lord, Bel, the sun god, to bring forth life. The Beltane was considered the “Great Sacred Wedding of the Goddess and the God,” and thus it was evocative of a pagan covenant. The faithful would marry on this Ishtar Sunday, giving birth to religious children nine months later, foreshadowing Christmas. The religious rite featured the “Maypole,” a phallic symbol still hoisted skyward, flags fluttering, on May Day. This now contemporary and secular act was specifically condemned by Yahowah in Jerimiah. The floral ring on top of the Maypole represents the goddess' womb being impregnated by one of the sun's rays. It was also a symbol of the union between the heavens and the earth. The graphic scientific designation for men and women, with circles, rays, and crosses, reflect this symbolism.

Dying eggs, hunting for them, placing them in floral baskets, and rolling them across the ground were hallmarks of the religious festivities, just as they are today during Easter. These rites were incorporated into the Druid religion which is telling because that is where Christians got the name “Gesus,” the Savior of the Druids, whose principle deity was the Horned One.

'Ashtart was not only venerated as the Queen of Heaven, the Mother of God, and the Virgin with Child, she is, most assuredly, the Whore of Babylon. 'Ashtart/Ishtar is Satan's counterfeit for the Set-Apart Spirit, our Spiritual Mother.

And her most celebrated festivals, Easter Sunday and the Nativity, Christmas to Christians, are counterfeits for Passover and Tabernacles, thereby, hiding the path home under a pile of pagan myths. And sadly, ignorantly, irrationally, and inexcusably, at the behest of religious leaders throughout time, the overwhelming preponderance of people have been beguiled to believe this *babel*.

Even the book Christians call “Scripture,” their Bible, shares a common root with Babel, and thus, Babylon. This is a particularly disgusting name for something which claims to be “the Word of God,” because *babel* is a compound of *ba* – with and *bel* – the Lord. It means: to be with the Lord, to be confused and corrupted by Satan. The combination of the “Babel – with the Lord of Babylon” title for the Christian Bible, replacing Yahowah’s name with the title Lord therein 7000 times, dividing the book into Old and New Testaments, including Paul’s letters, and then corrupting the translations from beginning to end so that the resulting collection becomes confusing, serves as the most deceitful, destructive, deadly, and damning combination of religious malfeasance ever perpetrated on humankind. There is nothing man has done or even could do, that would be as debilitating.

This is one of many reasons, that upon His return, once every choice has been rendered, Yahowah will personally write His name on the hearts and then place a copy of His Towrah inside of His Covenant children. There will be no more Bibles, no reference to the Lord, no faulty translations, no New Testament, no Pauline Christianity, no more corruption of His testimony nor confusion regarding it. And it is no accident that this promise is part of the Jerimiah 31 declaration, where Yahowah irrefutably denounces the notion of a Christian New Covenant.

Collectively, then, none of the following are acceptable: Churches in general and specifically those with statues to Mary as the Virgin with Child, Bibles generally and specifically New Testaments with Pauline epistles, referring to Yahowah as “the Lord,” participating in Easter or Christmas. Each of these kindle God’s resentment and resolute anger. They all serve to preclude the Christian from developing a relationship with Yahowah. It is what these things represent that excludes those who harbor them from heaven. What they may mean to the believer is irrelevant.

God only protects His children. He could care less about those who are religious. So if you are religious, Yahowah will do nothing to protect you from those who would plunder you including your government and your church. The

faithful cannot stand and are found instead bowing down in submission to human authority.

For those whose eyes are open and minds are receptive, *Shaphat* / To Decide by Exercising Judgment / Judges 2:13-14 was a treasure trove of enlightenment.

Here now is a second treatise from the same prophetic collection regarding the fabrication of the Lord as God. It also includes a reference to the Mother of God and Queen of Heaven. Once again, we are confronted by the fact that religion is wrong, especially when their god is the Lord and there is a Queen of Heaven and Mother of God, a Virgin with Child – especially if the religion is Christianity and, most adroitly, Roman Catholicism.

Here then is a synopsis of God’s instruction...

**“Then again, and to an increasing degree, the Children of Yisra’el engaged in that which was absolutely wrong, grievously evil, and horribly troubling in the sight of Yahowah serving and worshiping the Ba’alym Lords, the ‘Ashtarts, the Queens of Heaven, the Mothers of God, and the Virgins with Child, all together with the gods of ‘Aram / Syria / those exalting conflict, and with the gods of Tsydown / Phoenicia / those making a game of hunting, and with the gods of Mow’ab / Jordan / those of the contradictory father going in the opposite direction, and with the gods of the sons of ‘Amown / Northwestern Arabia / whose family is this, and with the gods of the Palishty / Philistines / Palestinians / foreign invaders who attack, invoking fear, while separating and terrorizing (and thus the invasive militaristic state). And thus, they rejected and abandoned Yahowah. They did not work or engage with Him.”** (*Shaphat* / Judges 10:6)

More completely amplified and explained, here is that same statement. And as you consider it, keep in mind that at the time this was conveyed, and for a millennium thereafter, there was no such thing as Judaism. The religious customs and militant politics being condemned here were instead, Babylonian.

**“Then again, and to an increasing degree** (*wa yacaph* – all the more joining in repetitively), **the Children of Yisra’el** (*beny Yisra’el*) **engaged in** (*la ‘asah* – acted upon, creating and doing (qal infinitive – literally and without regard for specific individuals, place, or time)) **that which was absolutely wrong, grievously evil, and horribly troubling** (*ha ra’* – that which was distressing, harmful, and immoral, undesirable, worthless, bad, and improper, displeasing, malignant, and disagreeable, corrupt, wicked, and injurious) **in the sight** (*ba ‘ayn*

– in the view and from the perspective and understanding) **of Yahowah** (יהוה) **by (wa) serving and worshipping** (*'abad 'eth* – acting and laboring on behalf of and being reduced to servitude by (qal imperfect)) **the Ba'alym Lords** (*ha Ba'alym* – their Lords and Masters, the Adversaries, their Possessor and their Owner, the Ones in Control, the ones to whom they are married and ruled; from *ba* – with and *'al* – almighty, and thus with their gods) **along with** (*wa 'eth* – everything associated with) **the 'Ashtarts, the Queens of Heaven, the Mothers of God, and the Virgins with Child** (*'Ashtart* – the principle pagan mother earth goddess syncretized into the religions of the Philistines, Canaanites, Egyptians, Babylonians, Syrians, and Christians, especially Roman Catholics, also known as Ishtar (Star of Heaven from which Easter got its name), Astarte, Isis, Aphrodite, Venus, and Mary; either the consort or daughter of the Lord, Ba'al; from *'ashar* and *'ashtarah* – to become rich by increasing one's flock while taking a tithe), **all together with** (*wa 'eth*) **the gods of** (*'elohym*) **'Aram / Syria** (*'Aram* – exalting conflict), **and with** (*wa 'eth*) **the gods of** (*'elohym*) **Tsydown / Phoenicia** (*Tsydown* – Sidon; from *suwd* – making a game of hunting), **and with** (*wa 'eth*) **the gods of** (*'elohym*) **Mow'ab / Moab / Jordan** (*Mow'ab* – who is the contradictory father going in the opposite direction), **and with** (*wa 'eth*) **the gods of** (*'elohym*) **the sons of** (*beny*) **'Amown / Northwestern Arabia** (*'Amown* – from *ammy* – Whose Family?), **and with** (*wa 'eth*) **the gods of** (*'elohym*) **the Palishty / Philistines / Palestinians** (*Palishty* – foreign invaders who attack, invoking fear, while separating and terrorizing (the invasive militaristic state)).

**And thus** (*wa*), **they rejected and abandoned** (*'azab* – they forsook and separated themselves from, leaving and deserting, severing their relationship with (qal imperfect)) **Yahowah** (יהוה). **They did not work or engage with Him** (*lo' 'abad* – they did not expend their energy or intensity in any task associated with Him, never serving by working with Him (qal perfect)).” (*Shaphat / To Decide by Exercising Judgment / Judges 10:6*)

Religion is “*ra'* – absolutely wrong, grievously evil, and horribly troubling, distressing, harmful, and immoral, undesirable, worthless, and improper, displeasing and malignant, disagreeable, corrupt, and injurious.” Religion is the author of false hope, serving as one of mankind's most grievous crimes. The victim is deceived and defrauded, not realizing that they have been duped by those who sought to be trusted.

When Yahowah provides a list of names, it is always revealing. In this case, these are the gods of those who “exalt conflict” and, thus, of patriots who honor

their military, and the gods of those who “make a game of hunting” and, thus, enjoy killing. These are the gods “fathered by contradictory men who would take believers in the wrong direction,” an apt depiction of Pauline Christianity. They are the gods of a different family whose true identity isn’t known by the faithful. And these are the gods of the “invasive militaristic state, of those who would attack and apportion” Yisra’el.



Moving on to the prophet whose life’s mission was to expose and condemn religion on behalf of Gentiles, we discover that worshipping the goddess, ‘Ashtar / Ishtar, is specifically criticized using the very title Romans Catholics recite today for Mary, calling her “the Queen of Heaven.” This occurred not once but twice in Yirma’yah / Jeremiah. In the first account, we find references which are eerily similar to Christian families preparing to celebrate Easter – although this is Yisra’el circa 600 BCE.

Once again, let’s quickly review Yah’s statement and then systematically dissect it. **“Do you not see what they do in the cities and towns of Yahuwdah and in the public places of Yaruwshalaim? The children gather and collect the wood, the fathers light the fire, and the women manipulate the dough, rolling it in their hands, to make the devotional cakes for the Queen of Heaven. And for these reasons, by pouring out holy drink offerings to approach and follow other gods, they provoke Me to anger.”** (Yirma’yah / Jeremiah 7:17-18) God is denouncing religious rites, saying that they upset Him.

**“Do you not see (ha ‘ayn ‘atah ra’ah) what they do (mah hem ‘asah) in the cities and towns (‘iyir) of Yahuwdah (Yahuwdah – Relate to Yah and Related to Yah) and in the public places (wa ba huwts) of Yaruwshalaim (Yaruwshalaim – Source from which Instruction, Guidance, Teaching, and Direction Regarding Reconciliation Flows)? The children (ha benym) gather and collect the wood (laqat ‘ets), the fathers light the fire (wa ha ‘ab ba’ar ha ‘esh), and the women manipulate the dough, rolling it in their hands, to make the (wa ‘ishah luwsh batseq la ‘asah) devotional cakes (kawan – a Babylonian word used to describe the small round religious cakes which were used in the worship of Ishtar on Easter) for (la) the Queen of Heaven (Maleketh ha Shamaym). And for these reasons (la ma’an – on this account), by pouring out (wa nacak) holy drink**

**offerings** (*necek* – sacred liquids prepared and consumed as part of a religious ritual on behalf of idolatrous representations of pagan deities) **to approach and follow other gods** (*la 'acher 'elohym* – on behalf of the followers of different and additional gods), **they provoke Me to anger** (*ka'ac* – they increase My displeasure, My sorrow, sadness, and grief, annoying Me).” (*Yirma'yah / Yah Uplifts / Jeremiah 7:17-18*)

It was a family affair, one celebrated right out in the open, with the children collecting the sticks, their fathers lighting the fires in the ovens, and the moms religiously shaping the dough into small round wafers. They were celebrating Easter, laying the foundation for the Eucharist, Christian Communion, and the Last Supper, all while worshipping their god, the Queen of Heaven, also known as the Mother of God, who was the Virgin with Child – the Whore of Babylon.

For those who celebrate Easter, and claim that it doesn't mean any of this to them, they would be wise to consider Yahowah's response. What the Feast of Ishtar meant to those participating in it twenty-six-hundred years ago was irrelevant. All that mattered was that it was stupid, insulting, and provocative. Religious activities anger God. It is a point He makes over and over again. There is nothing that bothers Yahowah more than religious corruption because it misleads the masses, precluding the vast preponderance of people from getting to know Him.

Simply stated, and I'm summarizing here: God damn religion!

Yirma'yah / Jerimiah is the only prophetic book expressly dedicated to Gentile readers, expressly attacking religion from beginning to end. It renounces the idea of paying clerics, while specifically demeaning Easter, Communion, the Eucharist, the Christmas Tree, the title Lord, and the Christian New Testament. So we should not be surprised that there is a second attack launched against the Queen of Heaven, or that this title lies at the heart of the greatest fraud ever perpetrated on humankind: Roman Catholicism.

Speaking then to Yisra'el for the benefit of those open to learning from their mistakes, we read...“**So Yahowah could no longer endure the unfolding consequence, nor could He overcome or comprehend the protestations which were repeating again and again with regard to the actual lifting up, the promotion of, and the genuine and universal acceptance of the presence of absolute wrong, of grievous evil, and the horribly troubling nature of your abusive and insulting practices and ruthless dealings because of the**



presence of the detestable abominations, confounding deceptions, these repulsive rituals associated with idol worship which you have engaged in.

Therefore, it has come to be that your realm is moving toward becoming ruined, toward something horrible, an object of scorn, where appalling and atrocious events will unfold as a result of the contemptable formulation of a curse which diminishes your status, causing a person to become lowly and little resulting in the absence of life as it is this day. (22) On account of the presence of such, you have burned incense and made offerings and, by association, you have sinned against, forfeiting your position on the path to approach, Yahowah. Moreover, you have not listened to the voice of Yahowah nor walked in His Towrah, in His inscribed and clearly communicated prescriptions of what should be done to be included, nor in His restoring testimonies. Therefore, for this reason, you have summoned and will encounter this evil and destructive shepherd, as it is this day.’ (23)

Additionally, Yirma’yah said to all of the people and to the women, ‘Choose of your own volition to genuinely listen to the word of Yahowah, all Yahuwdah who are in the realm of the Crucible of Mitsraym. (24) Thus says Yahowah of the assembled spiritual envoys, the God of Yisra’el, affirming, “You and your wives have spoken with your mouths and, with your hands, fulfilled them, thereby, promising, ‘We will surely engage and act this way with our vows which by association we have made, burning incense and perfumed candles while making offerings to the Queen of Heaven while pouring out drink offerings to her idolatrous image.’”” (Yirma’yah / Jeremiah 44:22-25)

Wow, this is mind blowing. God just said that He cannot comprehend, tolerate, nor resolve the stigma of religion. That is to say, religion is so ignorant and irrational, God cannot understand why anyone would choose it. It is to say, God finds religion so repulsive, so disgusting, He will not allow anyone who is religious near Him. It further says, religion is so deceitful, destructive, deadly, and damning, God, Himself, cannot save the religious.

In that this is quite literally life or death, let’s reexamine the statement, considering every nuance of each word.

“So (*wa*) **Yahowah** (𐤏𐤃𐤏𐤃 - *Yahowah*) **could no longer endure the unfolding consequence of, He could not overcome nor comprehend** (*lo’yakol* – He was no longer capable of understanding or prevailing over ((qal hofal passive stem – meaning is literal rather than nuanced, actual, and genuine, albeit passive,

imperfect conjugation – unfolding and habitual, consistent and continual, with ongoing consequences)) **the protestations which were repeating again and again** (*'owd* – the binding and confining (and thus religious) testimony continuing beyond any rational extent) **with regard to the actual lifting up, the promotion of, and the genuine and universal acceptance** (*la nasa'* – concerning being carried away by, and consistently and completely respecting and tolerating in every place and every time (qal infinitive)) **of the presence** (*min paneh*) **of absolute wrong, of grievous evil, or the horribly troubling nature** (*ra'* – the distressing, harmful, and immoral, undesirable, worthless, and bad, improper, displeasing, and malignant, disagreeable, corrupt, and wicked as well as the injurious aspect) **of your abusive and insulting practices and ruthless dealings** (*ma'alal* – of your rude, offensive and obnoxious deeds and cruel, merciless, and cold-hearted actions; from *'alal* – the severity and abusive nature of your dealings, your wanton and brutal abuses) **because of the presence** (*min paneh* – as a result of the appearance) **of the detestable abominations, confounding deceptions, and repulsive rituals associated with idol worship** (*tow'ebah* – loathsome lifestyle and lies as well as the abhorrent religious ceremonies and false statements; from *ta'ab* and *tow'ah* – degrading and confusing lies, troubling and despicable errors, abhorrent and untrue spoken arguments which mislead and bewilder) **which you have engaged in** (*'asher 'asah* – which by association you have acted on and done (qal perfect)).

**Therefore** (*wa*), **it has come to be** (*hayah* – it has come to pass and actually happen and will continue to occur (qal imperfect)) **that your realm** (*'erets* – your land, ground, territory, and country) **is moving toward becoming ruined** (*la charbah* – towards a lifeless and desolate place, laid waste and decaying, deserted, depopulated and destroyed, dry and drought stricken), **toward something horrible, an object of scorn, where appalling and atrocious events will unfold** (*la shamah* – moving towards becoming devastated; from *shamem* – being stunned and stupefied, causing people to wander away, astonished by the appalling devastation, horrible lifelessness, and absolute waste), **as a result of the contemptible formulation of a curse which diminishes your status, causing a person to become lowly and little** (*wa la qalalah* – invoking an oath of a lowly and little account, vow that results in becoming lightly esteemed, slighted, or accursed, growing smaller and descending lower, disdained and despised, even trivialized and vilified; from *qalal* – to recede into nothingness, to become lowly and little, being treated with contempt, and *qalac* – being derided and scorned, ridiculed and mocked) **resulting in the absence of life** (*min 'ayn*

*yashab* – as a result of inhabitants being for naught, the marriage vow no longer existing) **as it is this day** (*ka ha yowm ha zeh* – similar to the way it is today). (22)

**On account of the presence of such** (*min paneh 'asher*), **you have burned incense and made offerings** (*qatar* – you have burned a variety of things, kindling fires, creating smoke and creating barriers with your offerings, joining in while being shut out, creating difficulties and doubt) **and, by association** (*wa 'asher*), **you have sinned against, forfeiting your position on the path to approach** (*chata' la* – missing the way, being exposed and condemned by, even offending (qal perfect)), **Yahowah** (יְהוָה).

**Moreover** (*wa*), **you have not listened to the voice** (*la shama ba qowl* – you have not actually heard the proclamation (qal perfect active)) **of Yahowah** (יְהוָה) **nor walked** (*wa lo' halak* – nor journeyed through, nor embarking on a path (qal perfect active)) **in His Towrah** (*ba towrah* – with His Source of Guidance and Instruction, His Teaching and Direction), **in His inscribed and clearly communicated prescriptions of what should be done to be included** (*wa ba chuqah* – with His engraved precepts which cut us into the relationship and allot a share upon the accepted participants) **in His restoring testimonies** (*ba 'eduwth* – in His eternal witness).

**Therefore, for this reason** (*'al ken* – accordingly as a result), **you have summoned and will encounter** (*qara'* – you will meet with, inviting and calling upon yourself (qal perfect)) **this evil and destructive shepherd** (*ha ra'ah* – this wicked and errant ruler, this immoral and troubling associate who brings disaster, depravity, misery, and injury) **as it is this day** (*ka ha yowm ha zeh* – similar to the way it is today).' (23)

**Additionally** (*wa*), **Yirma'yah** (*Yirma'yah* – Yah Uplifts; a compound of *ruwm* – to raise up and Yahowah; I Am Raised Up by Yahowah) **said** (*'amar* – proclaimed and communicated, bearing witness (qal imperfect)) **to all of the people and to the women** (*'el kol ha 'am wa 'el ha 'ishah* – to the entire family and especially to the wives and mothers), **'Choose of your own volition to genuinely listen to the word** (*shama' dabar* – elect under the auspices of freewill to hear, understand, and accept the statements (qal imperative active)) **of Yahowah** (יְהוָה), **all Yahuwdah** (*kol Yahuwdah* – everyone who Relates to Yah and is thereby Related to Yah) **who are in the realm of the Crucible of Mitsraym** (*'asher ba 'erets Mitsraym* – who are associated with the realm of human religious and governmental oppression in the Black Land). (24)

**Thus says** (*koh 'amar* – this is what is conveyed by and, therefore, here and now is what is proclaimed by (qal perfect)) **Yahowah** (יהוה) **of the assembled spiritual envoys** (*tsaba'* – the heavenly messengers and implements arranged in a command and control regimen who come forth and serve, performing the will of), **the God of Yisra'el** (*'elohym Yisra'el* – the Mighty One for Individuals who Engage and Endure with God), **affirming** (*la 'amar* – for the purpose of communicating), **“You and your wives** (*'atem wa 'ishah* – you in addition to your mothers and women) **have spoken with your mouths** (*dabar ba peh* – have put your own words in your mouths, speaking them (with the piel stem, the object suffers the effect of the verb's action and is brought into that state by the subject while the imperfect conjugation describes continuous and habitual actions which have an ongoing effect)) **and, with your hands** (*ba yad 'atem*), **fulfilled them** (*male'*), **thereby, promising** (*la 'amar*), **‘We will surely engage and act this way** (*'asah 'asah* – we will absolutely and unequivocally perform all of this (qal infinitive imperfect with repeated word for emphasis)) **with** (*'eth* – according to) **our vows which by association we have made** (*neder 'asher* – our binding promises and solemn oaths to our gods expecting favors), **burning incense and perfumed candles while making offerings to** (*la qatar la* – burned a variety of religious objects on behalf of) **the Queen of Heaven** (*Maleketh ha Shamaym*) **while pouring out drink offerings to her idolatrous image** (*la nacak necek* – preparing and consuming sacred drinks to be consumed as part of a religious ritual in front of cast representations of her).””” (Yirma'yah / Yah Uplifts / Jeremiah 44:22-25)

There comes a point when we become so religious, so moronic, that God can no longer endure our presence, comprehend our confusion, or resolve our predilection to protest against Him. Frankly, considering the merits of His offer and the utter absurdity of the counterfeits, who can blame Him? Offer man the truth, and he chooses lies. Offer a chance to stand, and he prefers bowing. Offer to enrich and empower him, and he elects to be subdued and impoverished. Offer freedom, and he opts for servitude. Offer him life, and he chooses death. Offer man a relationship, and he wants religion instead. And for those who opt for such incomprehensible options, there is no opportunity to endure with God – there is no cure.

And yet, humanity remains mired in this rut. People continue to repeat the same mistakes. Mankind remains bound to governments, religions, and social customs – all of which God views as irrational protestations against Him.

And as bad as it was then, twenty-six centuries ago, it may be worse now. As a result of Socialist Secular Humanism, and its moral code, Political Correctness, wrong is promoted as right, evil is upheld as good, and lies have become universally accepted. In politics, in religion, in the media, and in academia, nations the world over promote harmful and immoral behavior. A nation's rhetoric can be errant and politically correct at the same time. In an inordinate number of cases, to be accurate, a person must risk being politically incorrect.

According to God, man's "enlightened, progressive, and compassionate" way is invalid and counterproductive. In the realm of politics, mankind has shown a willingness to promote that which is: absolutely wrong, grievously evil, and horribly troubling, equally distressing and harmful, resolutely immoral and undesirable, totally worthless and improper, displeasing and malignant, disagreeable and corrupt and, most of all, injurious.

God's perspective and man's couldn't be more opposing. What man calls compassionate, God calls abusive. What man considers acceptable, God considers insulting. In Yah's eyes, Political Correctness is a rude, offensive and obnoxious ploy to circumvent the truth and to upend reality, replacing that which is beneficial with that which is destructive.

The deceptions of government are detestable abominations which confound and confuse. Man's repulsive religious rituals are akin to idol worship and, thus, represent loathsome lies which mislead and bewilder. And as a result, we have ruined our world and destroyed our collective character. Left to our own devices and wanton choices, something horrible is about to befall us, a time of appalling atrocities where life itself would cease if it was not for Yah's return. Our planet is in a constant state of decay, and we are quickly moving to a period of widespread depopulation and death.

Since Yahowah predicted it, and has broached the subject, let's consider the five most appalling events to befall Yisra'el and Yisra'elites. First, Rome sentenced Yahowsha' to death, ripping the skin off of His body before nailing Him to an upright pole on Passover in 33 CE. Second, in 60 CE, a Roman citizen, under the Latin name, Paulos, in a book he devoted to Romans, not only created Christianity, the deadliest religion in human history, but he expressly told believers to submit to the Roman government and encouraged the hatred of Jews. Third, Rome destroyed Yahowah's Temple in 70 CE, using the wealth they looted from it and Yisra'elite slaves to build the Roman Colosseum – the most hellacious tribute to national, military, and religious depravity ever erected. Fourth, Hadrian crucified

hundreds of thousands of Yisra'elites, burning others alive with the Torah wrapped around them, while sacking Yaruwshalaim and salting the Land, renaming the city after himself in 133 CE. And fifth, the Roman Catholic Church was imposed in 400 CE by Theodocious, spreading the Roman plague worldwide. They not only conquered the Land, erecting their monuments during the reign of the Byzantines, they made Yisra'el the epicenter of world conflict by launching the Crusades.

As a result of religion and government, we have brought a contemptable curse upon humankind, a deadly and lifeless scheme which diminishes our status, stupefying us. It is why the man born as Sha'uwl was called the "plague of death" by Yahowah for having conceived the world's most popular religion. And yet, this same man is known as the Apostle Paul to Christians, a moniker based upon the Latin name he chose for himself, one which means "lowly and little." His New Testament letters laid the foundation for the deadliest curse mankind would ever endure: Christianity where the "Old Testament's" God is scorned, His Torah ridiculed, His Covenant negated, resulting in the absence of life for the billions of souls plagued by the Pauline myth. More than any other, this is the religion Yahowah is prophetically condemning through His Judges and Prophets – especially *Yirma'yah*.

On account of Pauline Christianity, billions of lost souls have burned incense and have made offerings, joining in while being shut out. By negating His Towrah, Christians, seduced by Paul's Gnostic prejudices, have not listened to the voice of Yahowah preferring the screech of Paul's poisonous pen.

Unlike Yahowsha', who was resolutely Torah observant, no Christian walks in Yahowah's Torah. And it's not just that the faithful are oblivious to its message, they are prejudiced against it. Christians are wholly unaware of Yahowah's clearly communicated prescriptions of what should be done to be included in the Covenant. An evil shepherd has summoned them to error.

I realize that the prophet is addressing Yisra'elites nearly a thousand years before Rome imposed Roman Catholicism. Such is the case throughout Yahowah's prophetic testimony. He uses the history of His people to speak to all people – and in this case to Christian Gentiles.

God has been consistent from the beginning. Noah is a prototype for 'Abraham, with his Covenant foreshadowing what would follow. 'Abraham's journey to Mowryah served as a dress rehearsal for what Yahowsha' would do 2000 years thereafter. Lot's experience in Sodom was prophetic of the *Taruw'ah*

harvest at the outset of the Tribulation. Yowceph's / Joseph's sojourn to Egypt similarly parallels important aspects of Yahowsha's beginnings. Every day of the creation account is both history and prophecy.

In the next chapter, we will consider yet another example of this when we read Yahowah's indictment of Sha'uwl, the man Yisra'elites chose as their king around 1000 BCE. Every word was prophetic of the wannabe Apostle by the same name, the Christian Sha'uwl / Paul, who gained renown beginning around 50 CE.

So we should not be surprised that many aspects of Christianity predate the religion, because it is essentially an amalgamation of Babylonian, Greek, and Roman mythology. Bible, Sunday worship, Easter Sunday, Christmas, Lent, the Trinity, Crosses, halos, steeples, bowing in prayer, the Eucharist, Communion, Holy Water, the Mother of God, the Queen of Heaven, the Virgin and Child and, worst of all, a god called "the Lord" who died and was resurrected were all unveiled in Babylon. The Romans simply incorporated the lore of pagan mythology into Christianity to make it more acceptable to the masses they wanted to control. So that is why we are seeing the central themes of Christianity practiced and condemned by Yahowah nearly one thousand years before Rome imposed the religion on everyone.

Should you be up for the challenge, the cure for the ills of religion is to genuinely listen to the word of Yahowah. God is ever ready to liberate us from all forms of human oppression, especially those associated with Mitsraym.

But inexplicitly, as few as one in a million individuals consider Yirma'yah's advice. They are defiant and prefer religious activities to participating in a relationship with Yahowah. When they are confronted with God's testimony, they counter it with citations from those who have deliberately misled them. God's word does not matter; it does not resonate nor influence those who are resolutely religious. And that is why Yahowah asks us to walk away from such beguiling and debilitating schemes. Until we do so, nothing He has to say will matter.

You can tell Roman Catholics how their church transformed Ishtar into Mary, the Mother of God and the Queen of Heaven. You can explain the connection between Ishtar and Easter. You can show how vehemently opposed God is to erecting religious statuary – especially in honor of the Virgin and Child. But it will not faze them. They will continue to bring candles and incense, bowing, and praying before the graven image of their false god.

You can even tell a Christian that Yahowsha' was Towrah observant, and since He celebrated Passover by eating *matsah* and drinking wine with His Disciples, they should follow His example. And yet, beguiled by their church, they reject Passover and instead participate in the Eucharist, consuming concocted drink offerings prepared by those deliberately poisoning their souls, all while surrounded by idolatrous imagery. Nearly two billion people today are as lost as the prophet's audience was twenty-five centuries ago.



This has been great fun, and I suspect you've enjoyed the journey as well since you have made it this far. While the message has been horrific for those clinging to religion, most especially Christianity, and for those supporting an invasive militaristic government, for those of us who have let go of these things and who have grasped hold of Yahowah's hand, this has been a reaffirming journey down a beloved path. The closer we have looked, the more we have learned. The more connections we have made, the more we have come to understand.

Rather than quickly skimming over an incomplete and inaccurate translation, we have been focused and observant, closely examining and carefully considering every nuance of what our Heavenly Father revealed to guide His children. And we have been rewarded as a result.

The entire chapter of 1 Samuel 7 would fit on this one page, and yet we have now devoted fifty pages to the message contained in a single statement. Fully amplified, we considered...

**“Now Shamuw’el, meaning He Listens to God, consistently spoke to the entire Household and Family of Yisra’el, Individuals who Engage and Endure with God as well as Those who Struggle and Fight with God, for the purpose of drawing near by saying, ‘If with all your heart, that which constitutes your most authentic nature where that which is known, considered, and accepted serves to provide perspective, guiding your thoughts and providing understanding, you return to Yahowah, choosing to turn away from and removing, accordingly, the foreign, pagan, and worthless, incomprehensible and pretend, disguised and feigned pretense of strange gods from among you, and in addition, the ‘Ashtarts, the Queens of Heaven, the Mothers of God, the Virgins with Child, and also choose to firmly fashion through unwavering**



**preparation and confident determination your seat of judgment, and the source of your motivations and preferences for Yahowah, and work with Him, serving with Him, while approaching Him exclusively, apart from any others, then He will deliver you away from the hand and influence of the Palishty, the foreign foes who invade the Promised Land, invoking fear, while separating and terrorizing.”** (1 *Shamuw’el* 7:3)

I have done so, and so has He. How about you?

The Yisra’elites followed this advice, albeit temporarily...**“So then (wa), the Children of Yisra’el** (*beny Yisra’el* – the children who engage and endure with God) **turned away from and removed** (*suwr* – they changed their direction regarding and abolished, forsaking, rejecting, and ridding themselves of) **accordingly that which was in association with** (*’eth*) **the Lords** (*ha Ba’alym* – the authorities seeking to rule over and control, seeking to own and to possess as lords and masters) **as well as** (*wa ’eth*) **the ‘Ashtart** (*ha ‘Ashtart* – the religious veneration of the Astartes and the Ishtars, the Queens of Heaven and the Mothers of God, the Virgins and Madonnas with Child), **and they expended their energy on behalf of their work** (*’abad* – they engaged and acted, functioning and serving) **in association with** (*’eth*) **Yahowah** (יְהוָה), **and with Him, alone, separated unto Him exclusively** (*la bad huw’* – approaching Him only, becoming part of Him, sharing in the whole of what He has to offer, now clothed in linen garments).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 7:4)

It was a rational response to sound advice. This was the result...

**“So (wa) the Palishty / Philistines / Palestinians** (*ha Palishty* – the foreign invaders who attack, invoking fear, while separating and terrorizing (the invasive militaristic state)) **were humbled** (*kana’* – were diminished in status, silenced and subdued), **and they never, ever, again returned** (*wa lo’ yacaph ’owd* – they never more were witnessed for the duration of time), **entering** (*la bow’* – arriving, pursuing, penetrating, being included, or coming) **into (ba) the territorial boundaries** (*gebuwl* – the land and region) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God).

**And (wa) it was, it is, and it always will be** (*hayah* – it exists as (qal imperfect active)) **that the hand** (*yad* – the power and influence, the actions and ability) **of Yahowah** (יְהוָה) **withstood** (*ba* – was against) **the Palishty / Philistines / Palestinians** (*ha Palishty* – the foreign invaders who attack, invoking fear, while separating and terrorizing (the invasive militaristic state)) **all**

**of the days** (*kol yowmym* – the entire time) **of Shamuw’el** (*Shamuw’el* – He Listens to God).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 7:13)

God is easy to please. And He is pleased to do as He has promised.

