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Alas, Rebellious Nation!

Your Prayers are Worthless...

The most prolific of Yahowah's prophets was aptly named: "Salvation is from Yahowah." He spoke to the fleeting vestiges of Yisra'el, delineating what the Northern Kingdom had done to anger God and to engender their own annihilation at the hands of the Assyrians. Yasha'yahuw's / Isaiah's message was also for those who would listen in Yahuwdah / Judah. Fortunately, they would soon rediscover the Towrah and would be rejuvenated by observing its guidance, enjoying a century of peace and prosperity as a result. But beyond these people, Yasha'yahuw's prophetic pronouncements were scribed for us in the present day and for what will soon befall the Chosen People, both bad and then good, all in our immediate future.

As a result of finding a complete two-thousand two-hundred-year-old scroll of Yasha'Yahuw nestled between the Dead Sea and Yaruwshalaim, fortuitously protected inside a masonry vessel in the caves above Qumran, we have access to a text that predates the deliberate and sinister corruptions of Judaism and Christianity. It provides absolute proof that God exists, that His name is Yahowah, and that He authored the words we are about to consider.

While much of what Yahowah inspired His prophet to write is painful to read, especially as God laments about what religion and politics have done to corrupt His children, His awe-inspiring promises punctuate His treatise on the darkness of man with empowering overtures sure to enrich and enlighten the willing. The message about to be unfurled is at times depressing but also uplifting, because for every affliction there is an answer. And yet sadly, even though the benefits of Yahowah's Covenant are beyond our wildest imaginings, there would be very few takers, and for centuries, none – not one.

Throughout the prophetic text, and over the course of two-thousand seven-hundred years of human history, past, present, and future, Yahowah introduces us to the world's most formidable Adversary. He systematically reveals the role the Whore of Babylon plays to mislead His children so that they not only rebel against Him, they actually come to worship Satan as if he were god. This sinful nation, which is reminiscent of our own, is compared to Sodom and Gomorrah. Yahowah bluntly states that their religious prayers and offerings are worthless.

Recognizing that their misguided notions predated the rise of Judaism by many centuries, and that their political and religious presumptions were akin to those which are pervasive today in the West, this should be especially alarming to Christians, in that their faith was inspired by these same influences. God is unequivocal, explicitly condemning religious opposition to His Towrah while denouncing the institutions of man. Continuing His assault on the mind-numbing aspects of human rhetoric and resulting beliefs, Yahowah introduces the cure, His Towrah and His Son – the latter walking out of the pages of the former.

Through His prophet, Yahowah ascribes religious rebellion to a perverted and duplicitous whore. By the time we reach the 13th and 14th chapters, this adversarial religious harlot will be linked to Babylon, and then directly to Satan, himself. This systematic progression from Sodom to Babylon, from rebellion to religion, from worthless prayers and offerings to the Adversary, leads to revealing the actual name of the author of these corruptions, adroitly explaining the reason Satan conceived and advanced religion to beguile the preponderance of people throughout the ages into worshipping him as their Lord.

Due to the constraints of time, we will not attempt to translate and ponder every word along the way, but we are going to follow the trail Yahowah has laid out before us, one which ties everything we have been considering thus far together – connecting the dots between religion and the Whore, between the Whore and Babylon, between Babylon and Satan, between Satan and Sha'uwl, and ultimately, between Sha'uwl's faith, Christianity, and the Plague of Death.

We began *Observations for Our Time* by listening to Yahowah explain why He hates the advocates of religion and the proponents of politics and why He considers them to be an abomination for having discounted and discarded His Towrah. In the 2nd chapter we focused specifically upon God's denunciation of religion. In the 3rd, we listened to Him excoriate government. In the 4th, Yah told us that He would support and enable our willingness to criticize these human institutions, protecting us from them in the process. And throughout the 5th

chapter, we learned how the Whore of Religion, working with Sha'uwil, would lure the ignorant and irrational to their death. Now, over the course of the next several chapters, we are going to consider how Yahowah makes the connection between the Whore and religion, between religion and Babylon, and between Babylon and Satan. This will invariably lead to the recognition that the religion God views as the most lethal is the Babylonian, Satanic, Pauline, and Roman faith of Christianity.

In the Seventh Volume of *Yada Yah* we discovered that the most vicious beast in human history evolved from Babylon to become Imperial Rome, and then trampled the world underfoot as the Roman Catholic Church. Now we are about to discover that Christianity generally, and Roman Catholicism specifically, is the Whore of Babylon, Satan's principal means of beguiling the religious into worshipping him as their Lord.

Yahowah's sweeping account of the history of His people, including predictions regarding their future, was penned by Yasha'yahuw at a very turbulent time. So that we appreciate the context, twenty years earlier, in 760 BCE, Yownah had been sent to Nineveh, the birthplace of the beast, in order to awaken Gentiles to the message the Yisra'elites had failed to proclaim. In 750 BCE, Howsha' announced the divorce decree, telling the Northern Kingdom, known as Ephraim, that they had breached the Covenant, and were no longer Yah's children. Shortly thereafter, the most complete and compelling presentation of God's people commenced with the opening salvo of Yasha'yahuw, beginning around 745 BCE, announcing that Yahuwdah was currently in rebellion. This timing is interesting, because the Towrah was revealed exactly 700 years earlier in 1445 BCE and it would be fulfilled precisely 777 years hence, in 33 CE. (Note: there is no year 0 in the Roman Pagan Calendar used today.) Yahowah's favorite number is seven because it represents God who is one together with the man He conceived on the sixth day.

We can derive this timing because of what Yasha'yahuw reports relative to the changes taking place in Yahuwdah before and after the transition from the first of the four kings. 'Uzyahuw / Uzziah was stricken with leprosy in 750 BCE, and was all but replaced by the second of the three kings on the list, Yowtham, who chartered a better course initially as co-regent and then as king.

Also interesting when seen in the flow of time, 700 years from the 702 BCE conclusion of his prophetic testimony, Yahowsha' became the living embodiment of Yasha'yahuw's: "for unto us a child is born and on our behalf a Son is given,"

thereby announcing the transition from “Salvation is from Yahowah” to “Yahowah Saves.”

Adding greater dimension to this period, Assyria would destroy the rebellious Northern Kingdom, enslaving and all but obliterating ten of the twelve tribes of Yisra’el circa 722 BCE. Seven years thereafter, in 716 BCE, Yachizqyahuw / Hezekiah would rediscover Yahowah’s *Towrah*, celebrating *Pesach*, *Matsah*, and *Bikuwrym*. In the process, and as a direct result, Yahowah saved *Yahuwdah* from Assyrian conquest. However, in 702 BCE, Yasha’yahuw concluded his prophetic revelation by affirming that *Yahuwdah* would become religious and rebellious again, predicting that as a result, Babylon would conquer and enslave them.

In the sequence of things, Nahum would serve as Yahowah’s next prophet, rising to the occasion in 700 BCE. *Tsaphanyah* / Zephaniah would follow sixty years hence, in 640 BCE. Yirma’yah / Jeremiah was called to prophesy to the Gentiles beginning in 630, continuing to do so through 600 BCE. Simultaneously, *Chabaquwq* / Habakkuk condemned Sha’uwl, circa 615 BCE, 666 years before the self-proclaimed apostle Paul penned his letter to the Galatians in 52 CE. *Yachezq’el* / Ezekiel followed in 595 BCE, providing considerable insights into the next world conflict, the 2027 Islamic assault on Yisra’el known as the Magog War. This accounting of our future history began in Yasha’yahuw, with the prophet revealing in the 17th and 18th chapters that the war would begin in Syria and would ultimately lead to the demise of Damascus, to the thinning of Yisra’el at the waist by the forfeiture of the West Bank to the Islamic terrorists, and then to their invasion of Yisra’el – all aided and abetted by none other than the political incarnation of Rome: the United States of America.

Just as Yahowah had foretold, Yaruwshalaim would be sacked by the Babylonians, beginning in 601 and continuing through 587 BCE. Dany’el / Daniel’s sweeping prophetic vision of human history from that point forward, including how Babylon would morph into Persia, Greece, and Rome, and ultimately trample the whole world underfoot as the Roman Catholic Church, commenced in 580 BCE. The futuristic historic portrayal was actually scribed from inside the Beast of Babel. He would continue to write through 540 BCE, ultimately giving way to Haggai and Zakaryah / Zechariah in 520, during which time the Temple was rebuilt. Nehemiah followed a century later, in 445 BCE. Then the last of Yahowah’s prophets, Malaky / Malachi, presented a vivid portrayal of our immediate future, doing so in 430 BCE. There would be nothing more from Yahowah during the ensuing four centuries. The books ascribed to the Maccabees scribed during this

period provide a historical accounting of battles fought between Jews and Greeks over religion and politics, and were not inspired by God. And the books which carry Enoch's name which were compiled thereafter, are forgeries, with troubling similarities to the Qur'an, and almost as poorly written.

So now that we understand the timing of Yahowah's open letter to humankind, let's learn from what He had to say to Yasha'yahuw. The *chazown* began...

“The revealing communication of Yasha'yahuw, Salvation is from Yahowah, son of 'Amowts, the Trustworthy and Steadfast, whereby beneficially he compiled and revealed a written prophetic record of the covenant relationship concerning Yahuwdah, meaning Related to Yah, and Yaruwshalaim, the Source from which Teaching and Guidance Regarding Reconciliation and Restoration Flow, in the days of 'Uzyahuw, Boldness and Empowerment are from Yah, Yowtham, Yahowah is Perfect, 'Achaz, He has Grasped Hold, and Yachizqyah, Strengthened by Yahowah, rulers of Yahuwdah, the Beloved of Yahowah. (1:1)

Listen Spiritual Realm, and choose of your own accord to pay attention and respond, Material Realm, because Yahowah has spoken, 'I reared My children, lifting them up, helping them grow, and enabling them to be great, and I raised them, taking them to a higher place, but they have actually rebelled against Me. (1:2)

A cow, one who looks, sees what is around him, and views the world from the proper perspective, is aware of and recognizes his creator and the one who gave birth to him, and an ass, a stubborn domestic beast of burden, his Lord. Yisra'el, Individuals who Struggle and Fight with God, does not know and remains unaware. My people have failed to consider this connection and thus do not understand. (1:3)

With this overview presented to establish the proper perspective, let's carefully examine each word and see how much more we can learn from Yahowah's instruction. The story begins with...

“The revealing communication (*chazown* – the written prophetic record of the relationship agreement and covenant contract enabled by the ability to be perceptive and the vision; from *chazah* – to see and perceive, to look intelligently, to observe and understand) of Yasha'yahuw (*Yasha'yahuw* – Salvation is from Yahowah; a compound of *yasha'* – to save and Yahowah), son (*ben*) of 'Amowts

(*Amowts* – Trustworthy and Steadfast; from *‘amown* – trustworthy, confirming, upholding, supportive, nourishing, and establishing and *‘amats* – to be strong, courageous, secure, steadfast, established, and bold), **whereby** (*‘asher* – beneficially as a result of the relationship) **he compiled and revealed a written prophetic record of the covenant relationship** (*chazown* – he intelligently observed, being perceptive and discriminating to see, thereby receiving information from God which he chose to communicate prominently) **concerning** (*‘al* – over and among and in proximity to the Most High’s) **Yahuwdah** (*Yahuwdah* – Related to Yah and Beloved of Yah) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching, Instruction, Guidance, and Direction Regarding Reconciliation and Restoration Flows; a compound of *jarah* – source of teaching and guidance (the basis of *towrah*) and *shalowm* – to completely restore and totally reconcile) **in the days** (*ba yowmym*) **of ‘Uzyahuw** (*‘Uzyahuw* – Boldness and Empowerment are from Yah; from *‘oz* – to strengthen and embolden, to prevail by being steadfast / Uzziah (791-740 BCE), **Yowtham** (*Yowtham* – Yahowah is Perfect, complete, and upright; from *tam* – perfect and complete, lacking nothing / Jotham (750-732 BCE), **‘Achaz** (*‘Achaz* – He Has Grasped Hold / Ahaz 736-716 BCE), **Yachizqyah** (*Yachizqyah* – I Am Strengthened by Yahowah; from *chazaq* – to grow firm and resolute, rigid and steadfast, courageous and strong, prevailing by being emboldened by Yahowah / Hezekiah (725-697 BCE), **rulers** (*melek* – kings) **of Yahuwdah** (*Yahuwdah* – Relating to Yahowah, Beloved by Yahowah, and Related to Yahowah).” (Yasha’yahuw / Salvation is from Yahowah / Isaiah 1:1)

Yahowah has offered His “*chazown* – written prophetic record of the relationship agreement and covenant contract” to “enable the observant to be perceptive, to look at the evidence provided in the accounting of future events intelligently so as to facilitate understanding.” That is why prophecy is always accompanied with Yahowah’s teaching and guidance. God wants us to know who He is, what He is offering, and what He expects in return. But He also wants us to know who He is not, what He isn’t providing or endorsing, and therefore what isn’t beneficial or reliable so that we are not fooled by religious imposters.

Prophecy is Yahowah’s signature, His mark, serving to prove that He authored the testimony in which the predictions are presented, while affirming that readers can trust what He has to say. In this regard, you should know that God isn’t actually predicting anything, but is instead providing us with an assessment of what He has witnessed in the prophet’s future, sometimes two- to three-thousand years in advance of when these events will unfold. As light, and in the seventh dimension,

God can see the past, present, and future in our material, and thus diminished, universe, simultaneously. Therefore, He is not predestining anything, but is simply reporting where a litany of bad choices have led and will lead mankind. The future He has described will play out exactly as He has foretold, not because it is His will, but because man's will has taken precedence, coming to haunt humankind through religion and governance.

In this regard, if a text claims to speak for God, as is the case with the books ascribed to Enoch, Paul, and Muhammad, prophecy provides the easiest, surest, and most direct way to ascertain the validity of those assertions. If there is no prophecy, as is the case with Muhammad's / Allah's Qur'an, God did not inspire the author. And since prophecy is inclusive of past events as well as future ones, books like Enoch and the Qur'an which contradict Yahowah's accounting, or that are inconsistent with recorded history, are unreliable. Their authors have been presumptuous. Further, if a text includes prophecy, if so much as one prediction is invalid, the writer was not inspired by nor is speaking for Yahowah. This is one of many problems with Paul. His lone attempt at predicting the future he got wrong, errantly claiming that his "rapture" would occur during his lifetime. According to God, the testimony of such men is deadly, especially when it is hailed by religion as Scripture.

It is a travesty that names like *Yasha'yahuw* have been changed by men to the likes of "Isaiah," removing Yahowah's name and mission from His testimony. *Yasha'yahuw* – Salvation is from Yahowah, is a compound of *yasha'* – to save and Yahowah. It reveals something vital, the very essence of our salvation. But all of this is lost, literally tossed aside, by those who don't want you to know that Yahowah is God and that He alone saves.

In this opening statement, we learn that "*Yasha'yahuw* – Salvation is from Yahowah" via the "*ben – son*" "of '*Amowts* – the Trustworthy and Steadfast." This presentation is "*asher* – regarding the beneficial relationship" between "*chazown* – written prophecy" and "*Yaruwshalaim* – the Source from which Teaching, Instruction, Guidance, and Direction Regarding Reconciliation and Restoration Flows." The Son would "confirm and uphold" the account Yahowah "established" in His Towrah and through His Prophets, affirming that He and they were "trustworthy, supportive, nourishing, and steadfast" – and thus "unchanging," in *Yaruwshalaim*.

In the context of time, we are told that Yahowah inspired *Yasha'yahuw* to speak "in the days of" four kings. Their names reveal: "*Uzyahuw* – Boldness and

Empowerment are from Yahowah” because “Yowtham – Yahowah is Perfect, Complete, and Upright, Lacking Nothing.” “*Achaz* – He who Has Grasped Hold” of this reality is “*Yachizqyah* – Strengthened by Yahowah, Growing Firm and Resolute,” with the “*melek* - royal authority” of those who are “*Yahuwdah* – Related to Yahowah.”

In a synopsis of history, Yahuwdah initially flourished under ‘Uzyahuw / Uzziah, triumphing over the Philistines and Arabians. But once he became presumptuous in the Temple, circa 750 BCE, he was stricken with leprosy. Yowtham / Jotham became co-regent at the time Assyria’s Tiglath-pileser rose to power, threatening Yisra’el. Yahuwdah, however, prospered because Yowtham walked with Yahowah. Unfortunately, many did not, and in rebellion they increasingly became religious, building shrines for idol worship. Yahuwdah, as Yasha’yahuw will profess, was in full retreat away from Yahowah by 736 BCE when Achaz claimed the throne. He was such an evil monarch, he was willing to sacrifice his own son as a burnt offering to the Canaanite god, Molech. ‘Achaz was overtly pagan, establishing religious centers in high places for the worship of false gods. In one such case, after seeing a foreign idol, he ordered Uryah / Urijah, the priest, to construct a replica, placing the little fellow in a prominent place within Yahowah’s Temple. As a result, the Syrians conquered the outlying areas of Yahuwdah, hauling many away into slavery. Also at this time, the Northern Kingdom of Ephraim began to fight with Yahuwdah. Taking advantage of this split, Rezin, the king of Aram / Syria, attacked Yaruwshalaim, severely damaging the city. His siege would have prevailed had Ahaz not solicited the help of Assyria.

This brings us to one of the most amazing periods in history. Yachizqyah became king in 725 BCE – twenty years after Yahowah first spoke to and through Yasha’yahuw. Early in his reign, Hezekiah was given a copy of the Towrah someone had found in the Temple. After reading it, he cleaned God’s Home and Land of all religious imagery. Every idol was destroyed. And then, he, along with all of Yaruwshalaim and a small cadre of others throughout Yahuwdah, celebrated *Pesach*, *Matsah*, and *Bikuwrym*. The Northern Kingdom was invited, but declined. Thereafter, Hezekiah refused to pay tribute to Assyria for their protection because he had a far more powerful ally. Then, during the fourth year of his reign, Shalmaneser, the new king of Assyria, came against Samaria, conquering it after a three-year siege, but not Yaruwshalaim. Then seven years thereafter, in the fourteenth year of Hezekiah’s rule, Assyria seized every remaining city in Yahuwdah, save Yaruwshalaim. Every one of the 185,000 man army of Assyria’s

best warriors who had come to teach Yaruwshalaim a lesson, learned the hard way that no one can successfully fight God.

Under these circumstances and considering the benefits, it seems reasonable that we would want to...

“Listen (*shama’* – hear the message, pay attention to and receive the report regarding the renown and reputation and respond; from *shamuwa’ah* – to report wonderful and astonishing news, *shem* – about the name, renown, and reputation, *shamaym* – of the heavenly abode of God, and *shamar* – by being observant, closely examining and carefully considering so as to be kept safe and secure (qal imperative active – since the *mal’ak* in Yahowah’s heaven are spiritual implements, this could actually be a literal command to them)) **Spiritual Realm** (*shamaym* – abodes of God, heavenly and spiritual places; the plural of *shama’* and *shem* – listen to the names (*shamaym* is always plural, perhaps indicating that Yahowah exists in seven dimensions or that we should listen to the many meaningful names used throughout His testimony, even that there will be many names in heaven, including yours and mine)) **and** (*wa*) **choose of your own accord to pay attention and respond** (*azan* – elect to hear and perceive, of your own freewill, pay attention and understand, listen to the communication and reply, answering appropriately (hifil – the subject, Yasha’yahuw’s message from Yahowah, causes the object, those listening, to understand and respond, imperative – expressing second person volition, active)) **Material Realm** (*erets* – Land; from an unused root meaning to be firm, typically addressing Yisra’el), **because** (*ky* – indeed for the reason) **Yahowah** (𐤃𐤏𐤅𐤇) **has spoken** (*dabar* – communicated using words (piel – the object is put into action by the subject, perfect – Yah would not continually repeat Himself, active)), **‘I reared My children, lifting them up, helping them grow, and enabling them to be great** (*gadal benym* – I cared for My children, reaching down to lift them up, nurturing and enriching My sons, honoring and empowering My family, promoting and magnifying them, making them important (piel – the object, children, are enabled by the subject’s action, perfect – the rearing is not ongoing)) **and** (*wa*) **I raised them, taking them to a higher place** (*ruwm* – I took them on high, increasing their capabilities and status, supporting them with everything necessary to keep them safe, providing them with added aptitudes, competencies, and proficiencies while magnifying their dimensionality (piel perfect)), **but they** (*wa hem*) **have actually rebelled against Me** (*pasha’ ba ‘any* – they have revolted against Me and are openly defiant, having stepped away, they have transgressed our agreement, and in so doing they have offended Me, making Me angry, even indignant, because

they have conspired to act in an organized fashion in direct opposition to My authority (qal perfect – while the rebellion is genuine, and while it would last a long time, this revolt will come to an end)).” (Yasha’yahuw / Salvation is from Yahowah / Isaiah 1:2)

Yahowah keeps His “*mal’ak* – spiritual messengers and heavenly envoys” informed so that they can carry out His wishes. That is why they are being told to listen. Unlike humankind, they exist in a command and control regimen, and are not unlike soldiers carrying out orders. We, on the other hand, have been blessed with freewill, and therefore have the option to turn a deaf ear to Yahowah – an all too prevalent choice. You would think, based upon His credentials alone, not to mention the subject matter, which is our very survival, that we’d be all ears. But alas, when it comes to God, we talk far more than we listen.

The speaker is Yahowah. That is God’s one and only name. Yasha’yahuw was instructed to scribe YHWH on his scroll, a name comprised of three of Hebrew’s twenty-two letters, with each of these three being vowels. This is the name Yahowah gave to Moseh / Moses, telling him that it was based upon the verb “*hayah* – to exist.” In so doing, He not only gave meaning to His name, He also explained how to pronounce all but one of the letters in it. And the pronunciation of that remaining letter, the Hebrew Wah, was provided by the title of the book in which God’s name is first introduced: the TWRH.

For those who have been beguiled into believing that “no one knows how to pronounce YHWH,” or that “God’s name is too revered to actually be spoken,” both claims are in wholesale conflict with what we have just read. Yasha’yahuw was asked to verbally communicate these words. And that necessitates proclaiming Yahowah’s name in addition to giving sound to each of the twenty-two Hebrew letters which were used to scribe this message on this scroll.

Beyond these two profound realizations, that we can properly pronounce Yahowah and that God wants us to refer to Him by name, we also know that this message was not from Allah, thereby annulling any possibility that the Qur’an was Divinely inspired. It was not from “Jesus Christ,” either, so that name does not belong to God. This was not from “*Ha Shem*” either, negating the nomenclature of Rabbinic Judaism, while also proving that their Talmud did not come from Yahowah.

Lastly, Yasha’yahuw isn’t taking any credit for the prophetic pronouncements spoken by his lips or written by his hand. He was willing to do what Yahowah

wanted done – nothing more, nothing less. And this is the way God works. He wants to have a relationship with mankind so He communicates through men.

We have recently reviewed the testimony of Shamuw’el, in addition to the Mashal of Dowd, so we are already familiar with the fact that God wants to be known as our Heavenly Father. He is the head of the “*beryth* – Family Relationship” known as the “Covenant.” It is in this role that He is addressing His wayward children. And His words are heartbreaking. In spite of what He has done for them, they have rejected Him. Worse, although His testimony has been copious and consistent, trustworthy and reliable, they have conspired to oppose Him. It is one thing to ignore God. It is quite another to compete against Him. And yet that is what man has done by way of his governmental and religious schemes.

In direct conflict with religion, whereby man is deceived into fearing their god, bowing down in submission to their god, and to worshipping their god, the one and only God is a Father who wants to lift His children up, help them grow, and enable them to be great. Rather than us prostrating ourselves before God, Yahowah is committed to taking us to a higher place, to increasing our “aptitude, competency, and proficiency,” all so that He can enjoy our company once He has empowered us to be with Him in the seventh dimension.

The “*pasha*’ – rebellion” Yahowah is addressing was “concerted and collective.” Yisra’el “deliberately and in an organized fashion, stepped away from” God, they “transgressed the Covenant agreement,” and in so doing, offended the Creator of the universe by “openly opposing” Him.

The only glimmer of hope is found in the perfect conjugation. While this rebellion would last twenty-seven centuries, it would eventually end.

This next statement speaks of a “cow” and an “ass,” associating both with what had become of Yisra’el and Yahuwdah. God is giving both more credit than His estranged children.

“**A cow** (*showr* – a bull or oxen; from *shuwr* – one who looks, sees what is around him, and views the world from the proper perspective, who pays attention and is perceptive) **is aware of and recognizes** (*yada*’ – knows and respects, is familiar with and acknowledges, is acquainted with and appreciates (qal perfect active)) **the one who gave him birth** (*qanah huw*’ – his creator, the one who brought him forth as a baby, even the one who acquired him, paying a price to purchase him (qal construct active)), **and** (*wa*) **an ass** (*chamowr* – a donkey, a stubborn domestic beast of burden; akin *chamowts* – a class of lowly and

impoverished people who are oppressed, *chametz* – the leavened, embittered, and oppressed, and *chamac* – the violent and cruel who are wrong and unjust) **his** (*huw'*) **Lord** (*Ba'al* – lord and master, owner and possessor, one who controls and rules over (note: the feminine of *ba'al*, *ba'alah*, is a mistress, sorceress, and necromancer)). **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God or Individuals who Struggle and Fight with God [the “*wa* – but” prior to Yisra'el found in the MT and English translations does not appear in DSS 1QIsa]) **does not know and remains unaware** (*lo' yada'* – shows no respect, is unfamiliar, fails to acknowledge, is unacquainted, lacking appreciation, remaining unperceptive (qal perfect active)).

And My people (*wa 'any 'am* – My family [this is the beginning of a new sentence with a *wa* in 1QIsa]) **have failed to consider this connection and thus do not understand** (*lo' byn* – cannot comprehend the instruction, failing to discern the relationship between these things, and therefore are not perceptive, showing a lack of judgment (note: *byn* as a preposition is defined by the relative positions of things and their proximity and relationship) (*hitpael* – the subject acts upon and with respect to itself to bring about the state or condition of the verb while the perfect – reveals that this condition will not last forever)).” (*Yasha'yahuw* / Salvation is from Yahowah / Isaiah 1:3)

“*Showr* – cow” is a loaded term, especially when paired with “*qanah* – creator.” While it overtly addresses an animal known best for being easily led and controlled and as a source of food to be eaten, the juxtaposition suggests that those who pay attention and are observant, viewing the world from the proper perspective, will actually recognize Yahowah as their Creator.

“*Chamowr* – ass” is similarly revealing, especially when combined with “*ba'al* – lord,” as it is in this case. An ass is an unappealing animal, which is why ass and donkey are used as pejoratives. It depicts stubborn beasts of burden, which are often found braying, biting, spitting, and kicking at those who are trying to lead them. And yet these “asses” find their soulmate in “*Ba'al* – the Lord,” a.k.a., Satan. Their allegiance to their Lord is what causes them to be “*chamowr* – a class of lowly, oppressed, and impoverished people, embittered by the cruel and unjust treatment” they have endured as a result of “*ba'al* – being owned and controlled by their Master.” *Ba'al* is the name and title Yahowah uses the most frequently to depict the Adversary, Satan. He does so, because unlike God, Satan wants to be in control, to lord over mankind, to be feared and to be worshipped, possessing and owning human souls.

Of all of the names and titles religions could have chosen to replace Yahowah, Lord is the worst possible option. It not only positions Satan as the god of religion, it serves to deceive the unwary into believing that God wants to control human lives and to be worshipped – when the opposite is true. It also gives credence to the popular religious fallacy that “we all worship the same god.” While it’s true that Satan is the Lord of almost every religion, the Adversary most certainly is not “God.”

This is one of many occasions where our definition of Yisra’el needs to be expansive. Most often, we can translate it as “Individuals who Engage and Endure with God,” in that it is a composition of *‘lysh* – Individuals” who “*Sarah* – Participate with and Are Sustained by,” “*El* – the Almighty.” But *sarah* can also mean “to struggle, fight, and wrestle” with God, providing an entirely different attitude, which is clearly the case in this context.

Yada’ may be my favorite Hebrew word, especially when it is addressing Yahowah. It means “to know” in the sense of “recognizing someone, acknowledging their existence and presence, being familiar and acquainted with them, appreciating them for who they actually are, even respecting them.” But this was something of which Yisra’el had become incapable. And for this sorry state, for being *lo’ yada’*, we have the Lord’s religion to blame. Rather than lead us to a relationship with God, religion exists to sever that relationship. And the first step in that process is to confuse the faithful into disregarding Yahowah so that they are prone to believe Satan and his emissaries.

If *yada’* ranks at the top of my list, “*byn* – comprehend” isn’t far behind. It explains the method we must use to go from an awareness of the facts to understanding them. This is accomplished by “*byn* – making connections by discerning the relationships between things.” It is how we learn and how we think. By combining these terms, we appreciate how Yahowah can be recognized and known and how His offer to us can be comprehended and understood.

But one without the other is worthless. We must first listen to what Yahowah has to say and come to know the facts before we can make the necessary connections to comprehend what God is offering and asking. If the source of information is invalid, as is the case with the Talmud, New Testament, and Qur’an, a lifetime of consideration is of no value.

Please note, and this is important, the problem with Yahowah’s people wasn’t a lack of faith, it wasn’t insufficient beliefs, it wasn’t the lack of a universally accepted religion, nor was it the lack of patriotism. To the contrary, it was the

presence and popularity of these things that was the problem. These adversarial deceptions were the reason so many people “*lo’ byn* -failed to consider the connections between the things” God was telling them and thus “failed to understand” the consequence of their choices. As a result of what they had been led to believe, they could no longer “comprehend the instruction” God had provided. Their faith had made them “unperceptive,” causing them to show a “complete lack of judgment.” Fortunately, in the perfect conjugation, this condition will not endure forever.

Religions demand that the faithful believe because what they claim does not make sense. But since Yahowah wants us to know Him and to understand what He is offering and is asking in return, He provides copious amounts of credible evidence for us to evaluate. This is yet another way God and religion differ.



In the previous statement, Yahowah used “*am* – people” to say that His “family” lacked understanding. ‘*Am* was used, as it typically is, in connection with Yisra’el – the nation comprised of the “Chosen People.” But now, in the following statement, He deploys *gowy*, which describes nations which are specifically foreign to Yisra’el in addition to pagan people who are estranged from God. So, by using *gowy*, Yahowah is either saying that Yisra’el is now foreign to Him as a result of their religious affinities, or that He is disgusted with the Gentile nations which bred the deceptions which have led His people astray.

Before we dig in and consider every morsel God has provided, here is a summation of what God revealed in this, the most important of all prophetic proclamations...

“Woe to an errant and blameworthy nation acting like Gentiles, severely stubborn and heavily laden, dulled and unresponsive with the corruptions and the guilt associated with perverted distortions, the offspring of errant, harmful, and evil children who corrupt and destroy, lacking integrity. They have rejected and abandoned Yahowah.

They have come to despise and they actually revile, genuinely feeling contempt, accordingly, for the Set-Apart One of Yisra’el, Individuals who

Engage and Endure with God. They have become strangers, alienating themselves, having gone backwards in the wrong direction. (1:4)

For what reason, and on whose account, do you want to be continually afflicted and destroyed over and over again, associating with and adding to your obstinate and hostile rebellion? The entire head is impaired with disease. The entire heart, and thus the ability to exercise good judgment, is cramped up and infirmed. (1:5)

From the sole of the foot and all the way up to the top of the head, there is nothing in it that is healthy or sound. Emasculated and castrated, slashed, battered, and bruised, with wounds associated with a devastating and deadly plague which are raw and rotten, they have not been cleansed nor medicated and bandaged, not even soothed with olive oil. (1:6)

Your land will become lifeless and ruined. Your cities and towns will be consumed by fire. Your soil before you and conspicuously in your presence will be devoured and destroyed by illegitimate, unauthorized, and foreign foes, the most nauseating of whores. They will bring devastating perversity and adversarial transformations, similar to being overthrown by estranged adversaries. (1:7)

But the daughter of Tsyown, the Conspicuous Signs Posted to Mark the Way, will be preserved and left as a reminder. It will be like a sheltered place for living in a vineyard, like an overnight cottage for a watchman in a challenging, ill-treated garden filled with vehemently difficult stubble and chaff, like an awakened encampment preserved by the observant.’ (1:8)

Unless Yahowah of the host of spiritual messengers had not spared and preserved a remnant on our behalf, as a few survivors, then like Sodom, scorched and burning, we would have been, and approaching Gomorrah, a tyrannically manipulated depressed habitation, we would be likened and compared.” (1:9)

With the big picture framed before us, let’s examine what Yah shared as closely as possible, seeking to learn as much as possible.

“Woe to (*howy* – alas, this stern warning to those in serious trouble) an errant, blameworthy, and sinful (*chata’* – grievously wrong and guilty, erring by completely missing the way, those who have failed in their goals and are bereaved as a result, faulty and offensive) nation of Gentiles (*gowy* – population of estranged animals who are not Yahuwdym – Related to God, pagans and

heathens; from *gowah* – to arrogantly lift up that which is backwards and left behind, akin to *gowlah* – exiles and captives, those who are deported from the Land and vanquished), **severely stubborn and heavily laden, dulled and unresponsive** (*kabed* – harsh and difficult, broken and discouraged, disheartened by intensely honoring and glorifying while being covered and burdened), **with sin and the guilt associated with perverted distortions** (*'awon* – iniquity and wickedness from twisting and perverting, wrongdoing and resulting liability, injustice and perversity, depravity of being amiss, of being wrong and mistaken), **the offspring** (*zera'* – the descendants) **of harmful and evil** (*ra'a* – of errant and thus bad, wicked and thus distressing, miserable and troublesome and thus displeasing, mistreated and ruined, broken and destroyed, noxious and injurious) **children** (*benym*) **who corrupt and destroy** (*shachat* – who ravage and ruin, and are themselves caught in a putrid slime pit, captives in a dark dungeon, immoral, lacking integrity (hifil participle active)). **They have rejected and abandoned** (*'azab* – they have deserted and forsaken, neglected and left, letting go of (qal perfect active)) **Yahowah** (יהוה).

They have come to despise and they revile (*na'ats* – they actually feel contempt for, strongly disliking while objecting to, they have spurned while blaspheming, they have rejected as having little or no value; the masculine of *na'atsah* – to shame and dishonor with contemptible words, to show disdain by insulting and slandering, to hold in disrepute and abhor, to provoke and deride (piel perfect active – the object suffers the effect of the verb for a finite period of time as a result of their actions)), **accordingly** (*'eth* – thereby as a result), **the Set-Apart One** (*qodowsh* – the uniquely devoted and completely Separate and Distinct One; from *qadash* – to be set apart, prepared and dedicated, honorable and sacrosanct) **of Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God). **They have become strangers, alienating themselves** (*zuwr* – they have gone astray, having severed the relationship, they are in full rebellion, having sullied and broken the agreement (nifal perfect passive)), **having gone backwards in the wrong direction** (*'achowr* – backsliding in full retreat, losing progress by heading in the wrong direction).” (Yasha'yahuw / Salvation is from Yahowah / Isaiah 1:4)

There are only two institutions capable of having this widespread and counterproductive influence on an entire country, and in most cases, they are intertwined: religion and government. However, in the arena of human affairs, only one of these is capable of leading an entire society away from God – leaving

us with religion as the lone culprit. It has earned a dreaded “*howy – woe*” from Yahowah.

From God’s perspective, the religion of the “*Gowy – Gentile Nations*” is “*chata’ – errant and grievously wrong, blameworthy for having missed the way.*” Rather than providing a cure for sin, religion is “the source of sin, guilty of bereaving believers by deliberately misleading them.”

Since Yahowah limits His criticisms to individuals and institutions which interact with and influence His people, in antiquity, He could be addressing the religions which grew out of Babylon and came to influence Egypt, Persia, Greece, and Rome, or more recently, He may be criticizing Christianity and Islam, recognizing that Socialist Secular Humanism is more political than religious and has had relatively little to do with Yisra’el. All but the last of these were conceived and perpetrated by “*awon – perverting and distorting*” the truth, thereby deriving their “credibility” through their similarity to Yahowah’s testimony. In spite of how “obviously twisted their corrupt and bastardized variations” differed from God’s actual accounting, the bigger the lie, the more believable they became. They grew so preposterous, that with Christianity, man killed god. And with Islam, man kills for god.

I suspect that these fallacies top Yahowah’s abomination’s scale when it comes to something being “*ra’a – harmfully evil, wicked and thus distressing, miserable and displeasing, as well as noxious and injurious*” for the many ways these “ruinous and destructive schemes have mistreated” His wayward children. Had they not been so “*kabed – stubborn and unresponsive,*” they would have recognized and avoided the “*shachat – corrupting and destructive nature of these ruinous and ravaging ploys.*” But more than anything, had they listened to Yah, had they been observant, closely examining and carefully considering what He had to say in His Towrah, they would have realized that by accepting the religion of the Gowy, they were “*azab – rejecting*” any possibility of having a relationship with God. In all of the Hebrew lexicon, there is no word worse than “*azab: to abandon, desert, forsake, neglect, and let go of*” Yahowah.

It is the same with Christianity and Islam, Christians and Muslims. They have been beguiled into “*na’ats – actually despising and reviling*” the “*qodowsh Yisra’el – the Set-Apart One of Israel.*” Christians have a “New Testament” and a new faith because they “*na’ats – strongly dislike and actually object to*” the Towrah of Yahowah, demeaning it as if His enlightening teaching and liberating guidance was instead an onerous and debilitating set of antiquated laws. They have “*na’ats*

– spurned” God’s Covenant, “*na’ats* – rejecting it,” because they have “*na’ats* – utter contempt” for the people Yahowah chose to establish it with, preferring instead the new covenant of an insane and demon-possessed charlatan.

So while Christians will protest that they “love” the God who inspired their “Old Testament,” tell them that His name is Yahowah and that His name isn’t Jesus Christ, and see how they respond. Tell them that He does not have a New Testament or a Church, that He has not revoked His Covenant, His Feasts, or His Sabbath, and thereby test their “devotion” to this God they claim to adore. Tell them that His Chosen People are Jews and not Gentiles, and watch them *na’ats* all over themselves. Tell them that God cannot die, that there is no Trinity, that Christmas and Easter are Babylonian, that there is no sanction for Sunday, that God does not want to be worshipped, or that He abhors every religion, and then step back so that they can air their grievances, demonstrating their “strong dislike” for everything Yahowah has said and done.

As for Muslims, “*Allahu Akbar* – Allah is Greater” than the God of the Jews. “Death to Israel.”

Simply stated: religion “*zuwr* – alienates and estranges” believers from God. Those who choose religion over the relationship Yahowah is offering “*achowr* – are headed in the wrong direction, in full retreat” from the Set-Apart One of Yisra’el. And while you ought not believe me in this regard, I am confident that you can trust Yahowah. He has spoken. Are you listening?

Most have closed their eyes, ears, hearts, and minds to God. And that is why we find Him asking...

“For what reason (*‘al mah* – on whose account, on what grounds, and why is it) **do you want to be continually afflicted and destroyed** (*nakah* – do you consistently choose to be treated adversely and ravaged, to be stricken and beaten, wounded and defeated, becoming lame and crippled, conquered and subjugated, scourged and slaughtered (hofal imperfect jussive passive – the subject causes the object to passively participate in the action of the verb on an ongoing basis and at the volition of the passive participant)) **over and over again** (*‘owd* – repeatedly and repetitiously, beyond reason), **associating with and adding to** (*yacap* – joining others once again to habitually increase (hifil imperfect active)) **your obstinate and hostile rebellion** (*carah* – your offensive propensity to be evil, stubbornly wrong, criminally false, withdrawing and turning aside)?

The entire head (*kol rosh* – everything associated with the head, from eyes and ears to the mouth and brain) **is afflicted with disease** (*la choly* – is sick and impaired, grievously evil, horribly wounded, injured as a result of a blow; from *challah* – weak and incapacitated, in a sorry state, incapable of functioning properly). **The entire heart, and thus the ability to exercise good judgment** (*wa kol leb* – everything associated with the capacity to properly evaluate evidence and form rational and reasonable conclusions, the faculty of incorporating and internalizing what is learned to adroitly influence one’s perspectives, attitudes, and ambitions), **is cramped up and infirmed** (*daway* – is ill, faint, afflicted, and injured, suffering menstrual cramps, debilitated and disabled).” (Yasha’yahuw / Salvation is from Yahowah / Isaiah 1:5)

For Yahowah to issue a blanket indictment, almost everyone was affected. And that is an extremely important realization. It is commonly believed that the popularity of a religion serves to affirm its authenticity. As a result, Yahowah’s message is often dismissed by unthinking religious individuals with a thoughtless, “There is no way a lone voice can be right and everyone else be wrong.” And yet, that was the case with Yasha’yahuw being right and all of Yisra’el being wrong. It is the case today.

The infirmed have no one but themselves to blame. They have brought this deadly and debilitating plague upon themselves. Anyone who is willing to do the research and think for themselves will come to recognize religion as false and unreliable. It isn’t that challenging an endeavor. All one has to do is follow the evidence and go where the words lead.

That said, religion protects itself by acknowledging that it is based on faith – on that which is unknowable and untestable, and thus unverifiable. Devotees do not realize that just because their god is unknowable, their faith untestable, and their claims unverifiable, it does not mean that the actual God is so limited. He can be known. His testimony can be tested. And His claims can be verified. By ascertaining that He is true and trustworthy, religious faiths are invalidated.

Yahowah’s testimony in this regard is as telling as it is a taunting. The malady which had led to this meltdown was menstrual cramps, disabling and debilitating the people’s capacity to exercise good judgment. They were suffering from brain spasms.

Today, this condition is epidemic even in secular circles. The infectious disease is called “Political Correctness.” Its purpose is to influence the masses with an invalid and irrational moral code in which being discerning and discriminating

is an anathema, where lies become acceptable and the truth is always objectionable. Political Correctness has become the national religion of Western democracies, collectively debilitating almost everyone's ability to evaluate evidence and render rational and reasonable conclusions.

This infirmity had spread throughout the body mortally wounding its victims.

“From the sole of the foot (*min kaph regel*) and all the way up to the top of the head (*wa 'ad rosh*), there is nothing in it (*'ayn ba huw*) that is healthy or sound (*metom* – that has any integrity, that is free of damage or decay; from *tamam* – that is unimpaired or right, that hasn't been completely destroyed).

Emasculated and castrated (*patsa'* – wounded), slashed, battered, and bruised (*wa chabuwrah* – beaten and stricken; from *cheber* – in association with spellbinding charmers and in league with enchanters and magicians), with wounds associated with a devastating and deadly plague (*makah* – with the mark and stigma of disastrous and incapacitating attacks, leaving the body physically impaired; from *nakah* – being scourged and subjugated, smitten and slain) which are raw and rotten (*tary* – that are oozing and open, fresh and putrefying, inflamed and infected), they have not been cleansed (*lo' zuwr* – they remain unwashed, filled with foreign dirt and debris that has not been squeezed out, causing alienation and estrangement (qal passive perfect)) nor medicated and bandaged (*wa lo' chabash* – nor have they been remedied, wrapped up and covered, nor healed by a physician), not even soothed (*wa lo' rakak* – nor responded to, quelled or mollified, so as to relieve the physical injury and pain by softening the rebellious nature) with the oil of the olive (*ba ha shemen* – by the extracted ointment of the olive fruit serving as an anointing medication to promote healing).” (*Yasha'yahuw / Salvation is from Yahowah / Isaiah 1:6*)

In the Covenant, we are Yah's children. We inherit its benefits from our Heavenly Father. We are born into God's Family by way of our Spiritual Mother.

If you recall, Yahowah began this prophetic revelation by reminding His children that He had done His part to raise them, to nurture them, so that they would grow, and by so doing, He could lift them up. Now by contrast, He is saying that this Gentile nation is reminiscent of Sodom, that it is emasculated, and thus impotent. As such, this is a swipe at Pauline Christianity, because Paul positioned God and His Towrah as impotent. Moreover, Paul wanted the Towrah-observant to be castrated. It is one of many reasons Yahowah condemns Sha'uwl as being the “*makah* – plague of death.”

While Judaism never attempted to replace the Covenant, Christianity is based upon Paul's absurd notion of a "new covenant." Advancing his verbal diarrhea further, Sha'uwl would write that his caricature of "Christ" could not save anyone who was circumcised in accordance with the Towrah and its Covenant. This is the open and oozing wound of Christendom – one that remains unwashed and unmedicated. Further, baptism became Paul's replacement for circumcision; a practice that has further infected the religion's open wounds by filling them with all manner of Babylonian corruptions. Also, because the basis of Christianity is *chriso*, a word which speaks of the "application of drugs," according to God, the religion is making them sicker.

"Your land (*'erets 'atem* – your realm and country, your earth and region) **will become lifeless and ruined** (*shemamah* – is desolate and deserted, sparsely populated and clothed in despair, ravaged and abandoned, destitute and destroyed, an appalling horror). **Your cities and towns** (*'iyir 'atem* – your walled encampments and villages, especially your shrines and temples) **will be consumed by fire** (*saraph 'esh* – are burned by the serpent's flames of flashing light). **Your soil** (*'adamah 'atem* – your ground) **before you and conspicuously in your presence** (*la neged 'atem* – in proximity to you, in front of you and beside you) **will be devoured and destroyed** (*'akal 'eth*) **by illegitimate, unauthorized, and foreign foes** (*zar* – alien strangers from a distant place who are loathsome and nauseating whores; from *zuwr* – strange and estranged adversarial harlots). **They will bring** (*bow'* – they will come, advancing [from 1QIsa]) **devastating perversity and adversarial transformations** (*mahpekah* – transforming and changing everything in a destructive manner [from 1QIsa]), **similar to** (*ka* – like and akin to) **being overthrown and demolished** (*mahpekah* – being perversely transformed and adversely changed, thereby destroyed) **by loathsome and nauseating whores** (*zar* – illegitimate, unauthorized, and foreign foes, alien strangers from a distant place who are estranged adversarial harlots)." (Yasha'yahuw / Salvation is from Yahowah / Isaiah 1:7)

We must be careful because in English, our verbs convey time, and we must choose to convey some variation of the past, present, or future action. That is not the case with Hebrew. That said, I chose the future tense in bold and the present tense within the parenthetical, knowing that it would be another twenty years before the Northern Kingdom would be set ablaze by the Assyrians. Beyond this, since Yahowah is also addressing Yaruwshalaim, it would be a century and a half before the Babylonians would destroy the capital of Yahuwdah around 595 BCE. And Yahuwdah's most unrelenting, most formidable and vicious foe, was Rome.

They would not strike at the heart of the Land for another eight hundred years, doing so twice, first in 70 CE and then in 133 CE. Furthermore, Imperial Rome evolved directly into the Roman Catholic Church under Theodosius in 400 CE. They would continue to occupy the Promised Land until 700 CE, when Islamic Jihadists, the most illegitimate of foreign foes, overthrew them. These loathsome and nauseating whores demolished all traces of the Chosen People in order to raise shrines to Satan under the guise of Allah. And they are still at it, infecting and terrorizing Israel today – a condition that will continue to worsen throughout World War III and IV. This, like so many of Yahowah's prophecies, addresses multiple fulfillments over the long history of time.

These things considered, I think the line preserved by the DSS's 1QIsa is particularly telling. Christians “*bow*’ – advanced” “*mahpekah* – devastating perversity and adversarial transformations” by way of their Replacement Theology, whereby all of the promises Yahowah made to Yisra’el were transferred to their Church. It is one of many reasons Yahowah associates Christendom with the Whore of Babylon.

In all of man’s endeavors, there has never been a case like Yisra’el, a nation which continues to endure even after being conquered by the Canaanites, the Hittites, the Egyptians, the Assyrians, the Babylonians, the Greeks, Imperial Rome, the Roman Catholic Church, the first Muslims, the Ottomans, and the British. Throughout it all, Yahowah has managed to keep Tsyown conspicuous, to retain an encampment for a remnant of watchmen.

“But the daughter (*wa bath*) of Tsyown, the Conspicuous Signs Posted to Mark the Way (*Tsyown* – Zion, the signpost providing directions along the way and the instructive marker on the path), will be preserved and left as a reminder (*yathar* – is spared as a remnant, remains maintained and left behind [from 1QIsa]), (*wa* – so [from 1QIsa]) like a sheltered place for living (*ka sukah* – akin to a covered dwelling place, comparable to a place to campout, similar to a protected home or tabernacle; *Sukah* is the name of the seventh and final *Miqra*) in a vineyard (*ba kerem* – where grape vines are planted, cultivated, dressed, tended, and harvested), like an overnight cottage for a watchman (*ka maluwnah* – akin to a small and temporary enclosure to shelter and provide lodging for someone who is on guard to dwell during the night) in a challenging garden filled with vehemently difficult stubble (*miqshah* – in an ill-treated and harsh field hammered to make cucumbers or melons grow; from *qish’ah* – from an unused root meaning to be hard and burdensome, and *qash* / *qashash* – in a

difficult place, under harsh conditions, where crops are hard pressed, and where obstinate sticks, stiff stubble, and stubborn chaff are gathered together and collected), **like an awakened encampment** (*ka 'iyr* – akin to a roused town or village where the inhabitants are on guard and alert; from *'uwr* – a population stirred up, aroused, and awake) **which is preserved by being observant** (*natsar* – which is spared, maintained, and protected, guarded and kept safe by watching carefully and paying attention (qal passive participle – a literal and genuine verbal adjective where the subject receives the action of the verb)).” (Yasha'yahuw / Salvation is from Yahowah / Isaiah 1:8)

The *King James Version* sucks all of the life out of this message: “**And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.**” Even worse, in their quest to advance replacement theology, the *New Living Translation* authored their own novel: “**Beautiful Jerusalem stands abandoned like a watchman’s shelter in a vineyard, like a lean-to in a cucumber field after the harvest, like a helpless city under siege.**”

At this point in 745 BCE, and for another 158 years, Yaruwshalaim would stand, its Temple and homes intact – all as a direct result of *Yachizqyah’s* courageous and resolute return to the Towrah. And that would make the NLT’s “translation” DOA. Jerusalem has never been abandoned, and “Yaruwshalaim – the Source from which Instruction and Direction Regarding Reconciliation Flow” has never been reduced to a “lean-to in a cucumber field.”

While there were no Hebrew manuscripts or scholars available during the creation of the KJV, the Christians of Tyndale House Publishers are without excuse. The scholars they deployed knew that Tsyown and Yaruwshalaim are different names with different meanings, and yet they replaced one with the other.

The point Yahowah is making here is that Yaruwshalaim would be preserved for a very long time because Yahuwdah became Towrah observant and started celebrating the Miqra'ey. And even when Yahuwdah regressed and became rebellious again, and were sent to Babylon for a seventy-year timeout, Yahowah retained “*Tsyown* – the Conspicuous Signs Posted to Mark the Way.” The Instruction on the Path to God remains to this day. In fact, we are looking directly at it – studying its directions. The Towrah and Prophets have been preserved in the caves strategically located between Jerusalem and the Dead Sea. If you survey a map of the area, you’ll notice that the Qumran ruins sit on a plateau above the Dead Sea, ten miles east southeast of Jerusalem. However, the caves where the most important scrolls were preserved are found a mile or more away, northwest

of that location. This puts “the Signs Posted Along the Way” less than nine miles due east of Tsyown, and actually located within the base of the mountain which shares its identity with *Mowryah* / Revere Yah / Moriah.

So yes, Yahowah’s Instructions on the Way were “*yathar* – preserved as a reminder, left behind and spared” “*ka sukah* – like a sheltered encampment for living.” The Path to “*Sukah* – to Camping Out” with God and living with Him in His Covenant Home, known as the *Miqra’ey*, is the cornerstone of the Towrah. And it was found in the Vineyard, in the place where the Grapes of Life are rooted and grow.

A remnant of Yah’s people would always remain in the Land. They would dwell through the darkest of times in a “*miqshah* – challenging garden filled with vehemently difficult stubble, where obstinate chaff and lifeless branches” would one day “be collected and tossed aside.” And then, more than two millennia later, there would be “*iyr* – an awakening, a remnant who would once again campout” with Yahowah by “*natsar* – being observant.” And yet, the NLT and KJV missed all of this in their effort to sweep what Yahowah had to say under the rugs of their churches.

The NLT would continue to stray from the truth with: “If the LORD of Heaven’s Armies had not spared a few of us, we would have been wiped out like Sodom, destroyed like Gomorrah.” But the intact and extant text of the prophet’s words actually reads...

“**Unless** (*luwle’* – if not for the contrasting affirmation) **Yahowah** (𐤆𐤏𐤃𐤇) **of the host of spiritual messengers** (*tsaba’* – regimen of heavenly envoys deployed as implements) **had not spared and preserved a remnant** (*yathar* – had not left a few and allowed them to remain as a reminder) **on our behalf** (*la ‘any*), **as a few** (*ka ma’at* – a diminished and relatively small amount of) **survivors** (*saryd* – a residual part left alive of what once was a much larger living population), **then like** (*ka*) **Sodom** (*Cadom* – Scorched & Burning, a Canaanite city on the northwestern shore of the Dead Sea), **we would have been** (*hayah* – we would have existed and be (qal perfect – literally existing at one time but now being done)), **and approaching** (*la*) **‘Amorah** (*‘Amorah* – Gomorrah, depressed habitation which deals tyrannically and manipulated inappropriately to enslave), **we would be likened and compared** (*damah* – we would be thought of and considered with a similar story, ceased and silenced for others to consider (qal perfect)).” (Yasha’yahuw / Salvation is from Yahowah / Isaiah 1:9)

There is no trace of Sodom or Gomorrah. The people and their perverse Canaanite religion are gone. Apart from what Yahowah has to say of their perversity, nothing is known and no one survived. That is not the case with Yisra'el.



As we turn the page, we find Yahowah continuing to address Yisra'el as if the nation had become Sodom and Gomorrah. That is how far they had fallen. And yet, even for them there was hope, a means to recover and be reconciled into the Covenant. It is the same for us today. The world is no better than it was then and may actually be worse than the situation the prophet is depicting circa 745 BCE. So we should be saying what Yasha'yahuw said...

“Choose to listen to the Word of Yahowah, leaders of the Scorched and Burning, and listen intently, perceiving what is said and then respond appropriately to the Towrah Teaching, Guidance, Direction, and Instruction of our God, you people of the Tyrannical, Manipulated, and Depressed Habitation. (1:10)

‘By what means do you think that I can be approached by the great multitude, exalted aspects, and rabbinic nature of your sacrifices?’ asks Yahowah. ‘I have literally and actually fulfilled, satisfied, and completed the uplifting offerings to rise associated with the male lambs. In addition, the lipid tissue of overfed fatlings and the blood of bulls, lambs, and goats, I do not want or desire. (1:11)

Because if you come to approach to look upon My presence, who or what was it that sought this beggary from your hand, thereby to tread upon the blowing of My trumpets in My court? (1:12)

You should not increasingly and habitually come, continuing to bring devastatingly worthless, completely invalid, and deceptively futile tributes, gifts, and offerings. Incense is a detestable abomination to Me.

I cannot comprehend, endure, or overcome the deceptive and disastrous falsifications associated with your oppressive and lifeless religious assemblies which hinder and withhold the benefits of the Time of

Renewal and the Shabat, the calling out of the Miqra' – Invitation to be Called Out and Meet. (1:13)

Your Times of Renewal, and your designated meeting times, My soul hates. They have literally become an annoying problem to Me. I am weary of enduring their duplicity. (1:14)

And with the spreading out of the palms of your hands, I will hide My eyes, My appearance and presence from you. Also, because you choose to make many worthless rabbinic prayers, abhorrent pleas, and repulsive petitions, I will not be listening. Your hands are full of the shedding of blood and your fingers are full of iniquity.” (1:15)

This is going to be an interesting investigation. Portions from this section of Yasha'yah have been cited out of context by Christians to suggest that Christmas and Easter, even Sunday worship, are divinely sanctioned. But is that what God is actually saying?

“Choose to listen to the Word (*shama' dabar* – elect of your own freewill to actively hear, paying attention to the statements and pronouncements (qal imperative active – literally choose to actively listen to the written and verbal proclamations)) of Yahowah (יהוה), leaders (*qatsyn* – governors and rulers, commanders and officers, everyone in a position of authority) of Sodom (*Cadom* – Scorched & Burning), and (*wa* – then also [from 1QIsa]) **listen intently, perceiving what is said and then respond appropriately (*'azan* – fully deploy the faculty of hearing to receive the report and understand so as to prudently reply) **to the Towrah Teaching, Guidance, Direction, and Instruction** (*Towrah* – source from which useful information flows and enlightenment is imparted to students) **of our God** (*'elohym 'anahnuw*), **you people** (*'am* – you family of related individuals) **of 'Amorah** (*'Amorah* – Gomorrah, depressed habitation which deals tyrannically and manipulated inappropriately to enslave).” (Yasha'yahuw / Salvation is from Yahowah / Isaiah 1:10)**

The “Word of Yahowah” is found in the five books which comprise the *Towrah* – Teaching, throughout the twenty *Naby'* – Prophets, and in the *Mizmowr* – Psalms, which is inclusive of the Proverbs, the Historical Writings of the Judges, Chronicles, and Kings, and books like Ruth and Esther. From Yahowah's perspective, His every revelation includes *naby'* – prophecy and *towrah* – teaching, making His Word a singular collection seamlessly integrating His prophetic (past, present, and future) guidance.

There was no New Testament. Moreover, while Yahowsha's words, as He spoke them in Hebrew, would augment and affirm the Word of God (because Yahowah told us that He would put His words in Yahowsha's mouth), we do not have a surviving transcript of what Yahowsha' said in Hebrew. The Greek translations are clumsy at best. And we have every reason to question the veracity of scribal reliability, because there are over three-hundred thousand differences between the oldest first-, second-, and third-century manuscripts, which vary substantially among themselves, and the amalgamated texts of the *Textus Receptus* and *Nestle-Aland* which serve as the basis of popular English bible translations.

The Towrah, like the scroll of the Prophet Yasha'yahuw, is well attested in the archives found in the caves surrounding the Dead Sea. Sections of twenty-four scrolls have been found of *Bare'syth* / Genesis, eighteen of *Shemowth* / Exodus, sixteen of *Qara'* / Leviticus, eleven of *Bamidbar* / Numbers, and thirty-three of *Dabarym* / Deuteronomy, all copied in the first-, second-, and third-centuries BCE from much older texts.

The only way Yahowah can be known to us today is precisely the same as it was for those living in the Sodom of Yisra'el 2700 years ago. There was and remains only one way to understand and capitalize upon what Yahowah is offering by way of His Covenant: "'*azan* – listen intently, perceiving what is said and then respond appropriately, fully deploying the faculty of hearing to receive the report and understand it so as to prudently reply' to our God." Nothing has changed. Nothing will change. There are no shortcuts. There are no exceptions.

As we contemplate what God says next, some perspective may be helpful. Therefore, let's approach this vital instruction in context. Yah just affirmed the enduring value of His Word, and especially, His Towrah, so what follows must be consistent with the instructions found therein.

"Choose to listen to the Word of אֱלֹהֵינוּ, leaders of the Scorched and Burning, and listen intently, perceiving what is said and then respond appropriately to the Towrah Teaching of our God, you people of the Manipulated and Depressed Habitation. (1:10) 'By what means can I be approached through the great multitude, exalted aspects, and rabbinic nature of your sacrifices?' asks אֱלֹהֵינוּ. 'I have literally and actually fulfilled, satisfied, and completed the uplifting offerings to rise of the male lambs. In addition, the lipid tissue of overfed fatlings and the blood of bulls, lambs, and goats, I do not want or desire.'" (1:11)

A systematic word by word review of Yasha'yahuw 1:11 is in order, not only to glean as much as we can from what Yah has to say, but also to be as complete and accurate as is possible with the resulting translation. While these goals are always important, they are especially so here, in that this statement is often removed from its context, one which just affirmed the Towrah's Guidance. It is then inadequately, or perhaps deceptively, rendered to advance a wide array of errant doctrines – suggesting that God has changed His mind regarding His seven annual feasts – that He has had His fill of them. Further, since my translation is different than those found in popular English bibles, I want you to know the thought process I deployed to achieve it.

To begin, the preposition *la* is repeated twice at the beginning of the opening sentence, one time before and once after the interrogative *mah*. *La* is a “marker of spatial extension toward a goal.” It speaks of “moving toward or approaching someone or something.” As a derivative of this idea, *la* is sometimes rendered “by, concerning, so that, in order to, or according to.”

Between the two deployments of this preposition, we find *mah*, a word used to introduce a question. It is typically rendered “what, who, why, where, when, or how.”

Therefore, recognizing that the primary meaning of *la* is “to approach, moving toward as goal,” the most accurate and literal rendering of *la mah la*, when scribed in the first person, would be: **“By what means can I be approached by...”**

And yet the NASB ignored the prepositions and published: **“What are....”** As if reading a different text, the JPS authored: **“What need have I of....”** Adding their own Christian flair, the NLT proposed: **“What makes you think I want...”** To their credit, the KJV offered the most plausible rendering: **“To what purpose is...”**

The fourth word in the text is *rab*. It can mean “enormous in magnitude or great in quantity.” If the reference is to the quantity of things, it can be translated: “a great many, a multitude, or abundance.” If depicting the prevalence of something, it can be described as “prolific, overwhelmingly popular, universal, or widespread.” If *rab* is quantifying something that is great in magnitude, it can be rendered “prodigious, enormous, boundless, or exalted.”

Pharisees in the 1st-century BCE arrogantly and presumptuously used *rab* as the basis of their self-appointed title: *rabbi*. And as is the case with the “i” at the conclusion of *“adoni – my lord,”* *rabbi* means “my exalted one.” If you'd like to

know what God thinks of them, you may want to read Yahowsha’s stinging indictment in Mattanyah / Matthew 23.

Four-hundred years would transpire before any form of Judaism would emerge as a religion. It would be six-hundred years before the rise of Rabbinic Judaism, which is the lone surviving form practiced today. It ultimately coalesced out of the assertions of the Pharisees, especially Rabbi Akiba. They are responsible for the way religious Jews approach their nameless god today, so I am prone to include “rabbinic nature” into the definition of *rab*, because I think it applies and is appropriate.

When properly understood and appropriately celebrated, a “*zabah* – sacrifice” can be a worthy endeavor. For example, by personally fulfilling the first four of seven *Mow’ed Miqra’ey*, Yahowah made it possible for us to approach Him and enjoy the benefits of living in His Covenant Family. When we answer His Invitations to participate in these Festival Feasts, we become immortal, perfected, enriched, and empowered children of God.

However, we aren’t actually sacrificing anything of value to God. He, Himself, made the only sacrifices which actually matter. Affirming this, the nourishing part of the animal is consumed by the participants in the Feast and only the fatty and uneatable portions are tossed back into the fire to burn.

Satan’s religious counterfeits, however, are rife with all manner of sacrifices, each designed to curry favor with the god or gods of the believer’s choosing. The Adversary has hoodwinked the vast preponderance of people into believing that their gifts and sacrifices somehow appease their god, providing the believer with an open door to heaven. And yet since killing an animal for any reason other than to be nourished by it is an abomination to God, the notion that God will dole out favors to those who sacrifice what He neither needs nor wants is preposterous.

Therefore, since God has excoriated the Yisra’elites for their overt and collective rebellion, and since the verb *zabah* was scribed in the second person plural, “your sacrifices” should be viewed from the errant religious perspective of: “slaughtering animals as an act of worship for expiation (compensation, amends, penitence, an apology, or reparation), and for propitiation (placation, appeasement, pacification, mollification, or conciliation), to a supposed deity.”

From this perspective, Yahowah is not negating the merits of what He has instructed or accomplished. Moreover, He isn’t advocating a plan which differs from the one presented in His Word and Towrah.

God isn't telling us to ignore His "*Miqra'ey* – Invitations to be Called Out and Meet" with Him either. Our appreciation of and our response to Yahowah's Seven Annual Meetings provide the lone path to Heaven. And according to God, they exist for all people and for all time.

Reinforcing this conclusion, every time Yahowah refers to the *Miqra'ey*, they are always presented as "His," and never as "your." So "your sacrifices" describe the kind of religious offerings common among *Gowym* and prevalent in Sodom and Gomorrah. God is not discounting His Feasts. They will continue to be celebrated forever. He is, instead, denouncing religious counterfeits of them.

This introductory statement was phrased as a question, one posed by Yahowah. And yet as you will see in a moment, the New American Standard Bible, the Jewish Publication Society, the New Living Translation, and the King James Version all changed Yahowah's name to "**the LORD.**" It is as if the publisher's mantra was more important than what God actually said. Just imagine how arrogant, immoral, and deceitful someone has to be to knowingly change God's name to Satan's title.

The second of three sentences in this statement begins with the verb *saba'*. When written in the first person, as it is here, it conveys: "I completed, I fulfilled, I satisfied." The qal stem, perfect conjunction, and active mood further affirm these translations, augmenting them to say: "I actively, totally, and genuinely fulfilled, completed, and wholly satisfied [the offering] so that no duplication or repetition of what I have actually accomplished once and for all will be contemplated or required."

A rendering along the lines of "I have had more than enough" requires us to extrapolate and stretch the meaning of *saba'*, something we should not do unless it is absolutely required by the context. But here, when we accurately assess the words which come before and after *saba'*, we would be wrong to infer that God has had enough of the type of "*zebah* – sacrifices" He has stated should continue forever. By the same token, it would be invalid to suggest that God has had enough of things that He never instructed us never to do. So even if we fail to appreciate the fact that these were perverted "religious sacrifices," and thus something which God sees as an utter abomination, it would be inappropriate to suggest that He has had enough of either what He has requested or what He has rejected.

But here's the problem. Christians have been beguiled into believing that *Pesach*, *Matsah*, *Bikuwrym*, *Shabuw'ah*, *Taruw'ah*, *Kippuryim*, and *Sukah* are "Jewish Holy Days" and are somehow part and parcel of "Judaism." So by

misstating the phrase, “I have had My fill of your sacrifices,” they have been misled into believing that their religion has replaced the Jewish religion. Nothing could be further from the truth. God is as opposed to Judaism as He is Christianity. And He isn’t negating or annulling anything.

Furthermore, should this not be sufficiently obvious, had God wanted to infer that He’d had enough of something others were doing, He would have had Yasha’yahuw convey the verb in the passive, not active mood. And for the ongoing and habitual repetition of these sacrifices to have engendered this response, the conjugation would have had to have reflected the ongoing nature of the imperfect, not the completed aspects of the perfect.

So since Yahowah is adamant in saying that He never wants us to emulate the religious ways of the Gentiles, and thus offer sacrifices to appease Him, and since He has fulfilled His promises in this regard, the only rational way to render *saba’* is “I have already completed.”

And yet, the NASB wrote: “What are your multiplied sacrifices to Me? Says the LORD. I have had enough of burnt offerings....” The JPS printed: “What need have I of all your sacrifices? Says the LORD. I am sated with burnt offerings....” The NLT published: “What makes you think I want all your sacrifices, says the LORD. I am sick of your burnt offerings....” And the KJV offered: “To what purpose is the multitude of your sacrifices unto me? Saith the LORD: I am full of the burnt offerings....” It just goes from bad to worse.

The next word for us to consider is *’olah*. As you no doubt noted, it is typically rendered “burnt offerings” in English bibles, with the implication that they are “made by fire.” However, there is no “burnt, offerings, made, by, fire” etymological connection associated with the word. It is based upon, and indistinguishable from, the verbal root, *’alah*, which is spelled the same way in the text, and means “to rise.” Therefore, while “offering” is typically implied by the context, the only applicable aspect of the *’olah* is that “it rises up” to God, thereby “elevating” our status with Him. This symbolism is seen in the smoke of the fire, which, as a result of the expansion of heated air, rises. “Burnt” is irrelevant, even contradictory.

Taking this a step further, *’olah* / *’alah* was written ✠ , and thus depicts: looking upon and visualizing the role of the shepherd on behalf of the upright, noticing the purpose of the staff, which leads, protects, and uplifts.

Fire is written *’esh* in Hebrew. It provides warmth and light, making the experience more inviting and enlightening. Its primary purpose during the feasts

is to cook the meal, making it eatable and healthy, with the nourishing portions of the animal feeding the attendees. The inedible portions were always tossed back into the fire, with the smoke and aroma serving to affirm the purpose of the *Miqra'* – whereby the souls of those who respond to Yah's Invitations ascend to heaven.

As we continue to analyze Yah's statement, you'll notice that the most important "sacrifice" was presented first on the list for a reason. The "'*ayl* – male lamb" represents the Passover Lamb and thus serves as the Doorway to Life in Yahowah's Covenant Family. The '*ayl* is the Sacrificial Lamb of God who takes away the sin of the world. And since this is all predicted, explained, affirmed, and celebrated much later, in Yasha'yah 53, we can be absolutely certain that Yahowah isn't degrading that which He is promising to fulfill.

The ram whose horns were caught in the thorn bush on Mount Mowryah to confirm the Covenant between Abraham and Yahowah, was also an '*ayl*. Yahowsha's body served as the *Pesach 'Ayl*, completely satisfying the sacrifice required to make us immortal. His soul would then serve to perfect us during the sacrifice of *Matsah*, when yeast, symbolizing sin, is removed from the bread. And not only is *Matsah* part of *Pesach*, Yahowah spoke of sacrifices, plural, which means He did not neglect the work He did for us on UnYeasted Bread.

And while this statement precedes that fulfillment by 777 years (745 BCE to 33 CE), from Yahowah's perspective in the 7th dimension, He had already accomplished what He had promised to achieve. That is one of the many reasons Hebrew verbs are not stuck in time, but are instead true throughout all time.

This then concludes this portion of this profoundly important prophetic proclamation. It is the end of the sentence. The next statement conveys an entirely different thought. And yet, I could not find a single English bible translation that recognized the importance of what Yahowah had just stated.

Returning to the texts published in Sodom and Gomorrah, we find the following renditions...

NASB: "What are your multiplied sacrifices to Me? Says the LORD. I have had enough of burnt offerings of rams and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats." To their credit, they recognized that "blood" applied to more than just bulls, and that there were two sentences here, not one. But unfortunately, they wrongly associated "fat" and "fed cattle" with the "ram."

JPS: “What need have I of all your sacrifices? Says the LORD. I am sated with burnt offerings of rams, and suet of fatlings, and blood of bulls; and I have no delight in lambs and he-goats.” This was clearly a step backwards.

NLT: “What makes you think I want all your sacrifices, says the LORD. I am sick of your burnt offerings of rams and the fat of fattened cattle. I get no pleasure from the blood of bulls and lambs and goats.” This rendering is being postured to show that the Christian god is sick and tired of the Jewish feasts, justifying replacing them with New Year’s Day, Saint Valentine’s Day, Easter, Halloween, and Christmas.

KJV: “To what purpose is the multitude of your sacrifices unto me? Saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of the he goats.” They all missed a profoundly important prophetic portrayal of Yahowah’s intent.

As we know today, the fatty portions of an animal are not healthy, and should not be eaten. God’s Fatherly advice is to toss the lipid tissue back into the fire. This is not done to please God, but instead to reveal that Yahowah is committed to providing us with sound advice and to properly nourishing our minds and bodies. Further, the blood of animals prepared for consumption is always to be poured out onto the ground, because it isn’t healthy, either. And, therefore, when religions like Roman Catholicism, advocate drinking “blood” as part of their Eucharist, it genuinely annoys God.

The point Yahowah is actually making is that the portion of the animal consumed by the cooking fire or poured out onto the ground has no value to Him or to us. We aren’t sacrificing anything of merit. God made the sacrifices which matter. When we answer His Invitations to His Feasts, we not only enjoy a good meal and great company, we are being nourished by what He has done on our behalf.

These things considered, more fully amplified, this is what Yahowah actually revealed...

“**By what means can I be approached through** (*la mah la* – concerning the goal of moving toward Me, what is the purpose of) **the great multitude and exalted aspects** (*rab* – the great abundance and widespread use (note: *rab* is the basis of rabbi and rabbinic)) **of your sacrifices** (*zabah ‘atem* – your offerings from the religious perspective: the slaughtering of animals as an act of worship,

expiation, or propitiation to a supposed deity)?' asks ('amar – declares and queries (qal imperfect, active)) **Yahowah** (יהוה).

'I have literally and actually fulfilled, satisfied, and completed (*saba'* – I have genuinely, once and for all, honored My obligation to do as I have promised, and I have fulfilled to My complete and total satisfaction (qal perfect active)) **the uplifting offerings to rise** ('olah – that which rises up and ascends; from 'alah – to ascend and go up, to grow and rise up) **of the male lambs** ('ayl – rams, leaders of the flock, upright pillars that form the framework of the doorway).

In addition, the lipid tissue (*wa cheleb* – furthermore, the fat of an animal which is unsuitable for eating and thus is burned up in the cooking fire) **of overfed fatlings** (*mary'* – relatively young weaned cattle; from *mara'* – is filthy and gross) **and the blood of bulls** (*wa dam par*), **lambs** (*wa kebes*), **and goats** (*wa 'atuwd*), **I do not want or desire** (*lo' chaphts* – I take no pleasure in (qal perfect active)).” (Yasha'yahuw / Salvation is from Yahowah / Isaiah 1:11)

This rendering of these words is affirmed by what follows. The religious approach to God is fundamentally flawed because man's way not only ignores God's way, it is in conflict with the approach Yahowah has stipulated.

So God asks the following question to those who believe that He is going to appreciate and indulge those who offer Him something of no value to anyone:

“Because if (*ky* – instead and on the contrary, by way of this branding, hypothetically should) **you strive to approach** (*bow' la* – seek to arrive and be included by means of coming (qal imperfect active)) **to see** (*ra'ah* – to look upon, to be shown, and to view (nifal infinitive construct passive – a verbal noun in which the subject carries out and receives the verb's action without any reference to place or time)) **My presence** (*paneh 'any* – My face and appearance), **who or what was it** (*my*) **that sought this beggary** (*baqash zo'th* – who was responsible for requesting this pleading, who conspired to establish this supplicating petition (piel perfect active)) **from your hand** (*min yad 'atem*), **thereby treading upon** (*la ramac* – to trample [*la* – to from 1QIsa] (qal infinitive construct, active passive – a verbal noun in which should be interpreted literally without any reference to place or time)) **the blowing of My trumpets in My court** (*chatsar 'any* – My troubadours in My enclosure surrounded by curtains and walls within My courtyard when My trumpets are sounded)?” (Yasha'yahuw / Salvation is from Yahowah / Isaiah 1:12)

First and foremost, God cannot be bribed. Heaven's doors are not greased with donations, large or small. Begging poverty will not prevail. Pleading with Him won't work either. Passover alone opens the door to heaven. UnYeasted Bread is the lone mat provided at the threshold of God's home to wipe our feet before entering. If we want to approach Yah, we must do so His Way.

Now to appreciate the reference to "treading upon the blowing of My trumpets in My court," we'll have to consider what Yahowah asked Moseh to do in *Bamidbar* / Numbers 10:1-3. He said **"make two 'chatsar – trumpets' constructed of silver. You should use them to call out the Invitations to the Miqra'ey and the journey to the next encampment."** They then did so as they moved with Yah toward the Promised Land. And while the Towrah's definition of *chatsar* is sufficient to make the required connection between the prophet's statement and the Towrah's *Miqra'ey* Invitations to support the "blowing of My trumpets" translation, even the "court" connotation has merit when it is properly associated with the location of the Ark of the Covenant. In I Chronicles 15:24, seven priests are shown **"'chatsar – blowing the trumpets' before the Ark of God and the doorkeepers of the Ark."**

In addition, in *Shemowth* / Exodus 27:9, *chatsar* is used to describe **"the court of the Tabernacle."** Also, in *Qara'* / Leviticus 6:9 we read: **"And the remainder thereof Aaron and his sons should eat with unyeasted bread in the set-apart place in the 'chatsar – court' of the Tabernacle of the Appointed Meeting."**

The message is that the "beggary" of the religious "sacrifices" being offered to "approach" God is far worse than useless, even worse than being offensive, because the religious approach tramples underfoot what Yahowah has prescribed. That is the problem with Easter and Christmas. While they are absolutely wrong, and totally offensive to God, the worst aspect of the Christian observances is that they tread upon the *Miqra'ey*.

And that is precisely what Yahowah is, once again, saying here...

"You should not increasingly and habitually come, continuing to bring (*lo' yacaph 'el bow'* – you should not continually come and seek to be included by adding to or joining into what you carry and bear to approach and be included (hifil imperfect active) [the "'el – to" comes from 1QIsa]) **devastatingly worthless, completely invalid, and deceptively futile** (*showa'* – vain, idolatrous, and ruinous, invalid and deliberately dishonest, illusory and misleading, wasteful and lifeless, of no value whatsoever; from an unused root meaning quickly rushed over (i.e., hastily without paying attention or giving

proper consideration to the illusionary)) **tributes, gifts, and offerings** (*minchah* – obligatory sacrifices offered to a deity as part of a religious activity, presents, and oblations).

Incense (*qatoreth* – burning perfumed material to produce a fragrant smoke as part of worshipping a god; from *qatar* – to fumigate, driving out the occupants while killing the inhabitants) **is a detestable abomination** (*tow'ebah* – is a repulsive, disgusting, rejected, religious, abhorrent, and idolatrous act of worship; from *tow'eah* – a confusing, deceitful, misleading, hostile, erroneous, dishonest, and troublesome thing) **to Me** (*la 'any* – means to approach Me).

I cannot comprehend, endure, or overcome (*lo' yakol* – I am incapable of witnessing, understanding, and prevailing over (qal imperfect hofal passive – literally and genuinely, on a continuing and ongoing basis with unfolding results, even passively when God isn't involved in the process, He cannot bear to experience, understand, or prevail against)) **the deceptive and disastrous falsifications** (*'awon* – the evil and wicked fraud, the immoral and corrupting calamity, the misfortunate and unfavorable circumstances, the deceitful and idolatrous words, the false worship and injustice) **associated with your oppressive and lifeless religious assemblies which hinder and withhold the benefits of** (*wa 'atsarah* – and increasingly as part of the troublesome and barren crowds associated with your festive celebrations of her sacred assemblies comprised of a large gathering of people during a convocation for her solemn religious purposes which restrain by holding people back, stopping them and thereby precluding their access to the productive aspects of something, constraining and detaining, thereby adversely controlling the people, governing in a manner that impedes by oppressively shutting down the capacity of people to access or enable the benefits of through her impotent and distressing restraints which debilitate the intended purpose of; the feminine of *'atsar*, *'otser* and *'etser* – troublesome and barren religious gatherings which hinder, restrain, thwart, and disallow the intent of [the pronoun “her” (a reference to the Whore of Religion, is found in 1QIsa but not the MT)]) **the Time of Renewal** (*chodesh / chadash* – the occasion of repairing and reestablishing the relationship when reflected light on the moon's surface begins to grow, designating a new month and initiating the timing of the *Mow'ed Miqra'ey* – Meeting Times to restore our relationship with God; from *chadash* – to renew and restore, to reaffirm and reestablish, to repair and reintroduce a relationship (singular in 1QIsa and in the MT)) **and the Shabat** (*wa Shabat* – the promise of the seventh day as a time to rest and reflect on the relationship) – **the calling out** (*qara'* – the invitation and summons, the reading

about and reciting, the announcement and proclamation, the appointment and welcome, the encounters and meetings (qal construct infinitive construct, active – literally and genuinely *qara'* is grammatically bound to the *Miqra'* regardless of time and place)) **of the Miqra' – Invitation to be Called Out and Meet** (*miqra'* – summons to a meeting for the purpose of reading and reciting so as to be called out and meet; from *qara'* – to invite and summons, to call out and to be called out, to welcome and to meet, to read and recite, to proclaim and to announce).” (Yasha'yahuw / Salvation is from Yahowah / Isaiah 1:13)

Once again, Yahowah isn't denouncing, demeaning, or discarding His *Miqra'*, but is instead disparaging religious rites and rituals. Rather than replacing His plan with another, substituting Easter for Passover as an example, God is condemning this and all religious corruptions, substitutions, and counterfeits. He is calling the Babylonian, and thus Christian, practices devastating, deceptive, and disastrous.

In the Hebrew text, the verbal phrase, “*lo'yakol 'awon wa 'atsarah* – I cannot comprehend, endure, or overcome the deceptive falsifications associated with her oppressive and lifeless assemblies which hinder,” is positioned at the end of the concluding sentence. However, in the prevailing subject verb object orientation of English, the sentence actually reads more as it was intended when that order is reversed.

Beyond this, *'atsarah* requires elucidation, even though its translation should be remarkably straightforward. In fact, I'm surprised no other English translation picked up on the fact that *'atsarah* is the feminine of its verbal root “*'atsar* – to withhold by holding people back, to restrain, to stop or cease, thereby ending the productive aspects of something.” *'Atsar* means “to constrain, to detain, to adversely control, to govern in a manner that impedes by oppressively shutting down the capacity of people to access or enable the benefits of something.” This verb appears forty-six times in the *Towrah*, *Naby'*, and *Mizmowr* – over four times more often than the feminine form scribed here. The “*ah*” variation of the verb then ascribes these behaviors to a “festive celebration and sacred assembly comprised of a large gathering of people during a convocation for solemn religious purposes.” Also noteworthy, the pronoun “her” accompanies *'atsarah* in the Great Isaiah Scroll, but is not found in the fourteen-hundred-year more recent Masoretic Text, further affirming that this is a feminine variation of the verb.

When accurately translated, this stinging indictment is directed at a singular religion: Christianity. Religious Jews still honor the *Shabat* and they celebrate

almost all of the *Miqra'ey*. And while Muslims prostrate themselves to Satan on Friday, the Shabat begins Friday evening at sundown. Moreover, their only annual religious observance is Ramadhan, a fast not a feast, which has nothing whatsoever to do with Yahowah or His *Miqra'ey*.

But Christians have set the timing of “Holy Thursday’s Last Supper,” “Good Friday’s Crucifixion,” and “Easter Sunday’s Resurrection” such that they deliberately and deceptively falsify the purpose of Passover, UnYeasted Bread, and Firstborn Children, thereby “withholding the benefits of God’s plan by way of sacred assemblies comprised of a large gathering of people during a convocation for solemn religious purposes.” Also haunting for Christians, in that this was scribed in the feminine, it is specifically addressing Catholicism’s reincarnation of Astarte as Mary, Queen of Heaven and Mother of God, for whom Easter was named. Similarly, Halloween and Christmas keep Christians from enjoying the benefits of Reconciliations and Tabernacles, where the relationship with Yahowah is restored so that we can campout together in His home.

It should be obvious by now, but it bears repeating because God has done so, that Yahowah views the sanctified religious alternatives of Sunday worship and mankind’s religious holidays, expressly Christmas and Easter, as “*awon* – deceptive and disastrous, wickedly evil and immoral, misfortunate and corrupting, advancing the unfavorable circumstances associated with the idolatrous words of false worship.” They are the furthest thing from harmless. They are the antithesis of good.

These religious observances are so moronic, Yahowah cannot comprehend man’s affinity for them. They are so corrupting, He cannot endure being anywhere near them. They are so religious, He cannot overcome the damage they do to the revelers. Even God, Himself, cannot save the religious. He can neither endure them nor understand them. This, my friends, is profound.

For over a decade I’ve recognized that God hates Christmas and Easter, not only for the deceptive and disastrous Babylonian ideals these observances represent, but more importantly because they have been positioned to forestall the benefits of His *Miqra'ey*. Their timing and purpose has always been to make the resulting religious holidays appear credible while at the same time precluding believers from responding to and participating in Yahowah’s seven annual Invitations to be Called Out and Meet. This conclusion was obvious, even though up to this moment, I was unaware of the fact that Yahowah had stated this so clearly.

My lack of awareness, however, is not entirely my fault. Until I took the time to translate God’s statement, and think about it, I was left to the deceptive and invalid falsifications promoted by English bible translations. For example, the KJV proposed: “Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.”

I do not know what “I cannot away with” means, but I realize that this rendering errantly has God announcing that His Sabbaths and His Assemblies are an “iniquity,” and therefore, a “heinous injustice,” making His evil, unjust, and immoral. This corruption even has the Christian god rejecting the “solemn meeting” (which was rendered from *Miqra*), and thus in the singular, has this god annulling: Passover (which includes UnYeasted Bread and Firstborn Children). And while that’s sad, it’s ironic that they have god requesting “no more vain oblations,” because an “oblation” is “the act of making a religious offering as part of a worship service and expressly includes the elements of the Eucharist.” And considering all of the incense burned in churches, this is yet another example of Christians ignoring God.

The NLT conspired to demean what their readers will assume is Judaism, especially with their erroneous reference to “your special days for fasting.” They did so of course with the addition of a host of words which do not actually appear in the text: “Stop bringing me your meaningless gifts; the incense of your offerings disgusts me! As for your celebrations of the new moon and the Sabbath and your special days for fasting – they are all sinful and false. I want no more of your pious meetings.” As case and point, “your” does not exist in association with “pious meetings.” It was added to infer the “fasts” associated with Judaism had been annulled, paving the way to their pagan alternatives.

The NASB tried: “Bring your worthless offerings no longer, their incense is an abomination to Me. New moon and Sabbath, the calling of assemblies – I cannot endure iniquity and the solemn assembly.”

Let’s attack this systematically, First, they ignored the verb *yacaph*, and then inadequately translated *bow*, which means “to come.” Second, “your” was associated with the verb they ignored, not with the offering. Third, there is no basis for “no longer” at the conclusion of the sentence because in the second person, *yacaph* comes before and is paired with *bow*, thereby creating the opening verbal phase: “you should not increasingly and habitually come, continuing to bring.” Fourth, “their” was not scribed in connection with “incense.”

Fifth, the reason that I brought the entire verbal phrase forward is because it is senseless to say: “**New moon and Sabbath, the calling of assemblies – I cannot endure iniquity and the solemn assembly.**” Sixth, since there is nothing harmful about the beginning of a new month, *chadash* has to be translated “time of renewal.” Further, neither *chodesh* or *chadash*, which are written identically in Hebrew, mean “new moon,” especially in the sense of no light on the moon’s surface. The verb speaks of renewal, and thus of light expanding across the moon’s surface.

Seventh, to truncate *qara’ Miqra’* to “the calling of assemblies” is to forestall an appreciation for one of God’s most important verbs and titles. These two words represent the lone approach to Yahowah, the singular path home, the only way to eternal life and being perfected as part of His Covenant family, and thus to His enrichment and empowerment. There is no other way to meet God or be saved by Him. So I’d consider them important.

Eighth, *lo’ yakol* is equally valid being translated “I cannot comprehend,” “I cannot endure,” and “I cannot overcome,” so selecting one over the other two leaves readers deprived of two-thirds of the message Yahowah was conveying. Similarly, while *’awon* can be rendered “iniquity,” under certain circumstances, you will find eighteen different words used to convey its meaning in my translation and “iniquity” wasn’t among them.

Ninth, it would have taken the brain trust formulating the New American Standard Bible’s “literal” translation a matter of a minute or so to realize that *’atsarah* was the feminine version of *’atsar*, and then render it correctly. And while I wouldn’t normally be as critical of an error of omission, as opposed to commission, the only way to compose a comprehensible statement is to define *’atsarah* etymologically, otherwise the resulting translation renders the statement gibberish. And finally, tenth, they disregarded the witness of the DSS and omitted “her” in reference to the Whore’s religious counterfeits.

So that I do not leave you similarly confused, Yahowah said: **“You should not increasingly and habitually come, continuing to bring (*lo’ yacaph ’el bow*) devastatingly worthless, completely invalid, and deceptively futile (*showa’*) tributes, gifts, and offerings (*minchah*). Incense (*qatoreth*) is a detestable abomination (*tow’ebah*) to Me (*la’ any*). I cannot comprehend, endure, or overcome (*lo’ yakol*) the deceptive and disastrous falsifications (*’awon*) associated with her oppressive and lifeless religious assemblies which hinder and withhold the benefits of (*wa’atsarah*) the Time of Renewal**

(*chodesh / chadash*) **and the Shabat** (*wa Shabat*) – **the calling out** (*qara'*) **of the Miqra' – Invitation to be Called Out and Meet** (*miqra'*)." (1:13) It is an insightful, relevant, and life-saving proclamation.

While the opening sentence of the next statement would also read more clearly in English if we brought the subject's verbal clause forward, I left it the way it reads in Hebrew so as to highlight the issue I was trying to resolve with the previous sentence. Also interesting, now that we know that Yahowah has upheld His "Times of Renewal, His Promise of Seven to Rest and Reflect, and His Invitations to be Called Out and Meet," He applies the pronoun, "your," which was not found in the previous statement to the corrupted variations (now plural) of the first of these things, does not mention the second of them, and changes the depiction of the third. In so doing, He is validating our previous conclusions.

"Your Times of Renewal (*chodeshy / chadashy 'atem* – the occasions of repairing and reestablishing the relationship when reflected light on the moon's surface begins to grow, designating a new month and initiating the timing of the *Mow'ed Miqra'ey* – Meeting Times to restore our relationship with God; from *chadash* – to renew and restore, to reaffirm and reestablish, to repair and reintroduce a relationship (now plural in 1QIsa and in the MT)) **and your designated meeting times** (*wa mow'edym 'atem* – your schedule of seasonal meetings), **My soul** (*nepesh 'any* – My consciousness and persona) **hates** (*sane'* – abhors and detests the alterations, loathes and despises the changes, intensely dislikes and totally shuns the modifications, considers the revisions hostile and adversarial (qal perfect active)).

They have literally become (*hayah* – they have been, they are, and they will be, totally existing as (qal perfect active)) **an annoying problem** (*torach* – a distressful and troublesome burden due to their vicious, predatory, oppressive, destructive, and deadly nature; from *tarach* – wearisome) **to Me** (*'al 'any* - upon Me).

I am weary (*la'ah* – I have grown impatient and exhausted, tired and emotionally unable (nifal perfect passive)) **of enduring their duplicity** (*nasa'* – of bearing their dishonesty and forgiving their fraudulent nature; indistinguishable from *nasha'* – utterly beguiling, deliberately deceptive, and usurious nature (qal infinitive construct))." (Yasha'yahuw / Salvation is from Yahowah / Isaiah 1:14)

This is so typical of Yahowah. First, He underscores His support for His plan. Then He reveals His disdain for the religious alternatives which deliberately

corrupt and counterfeit His intent. This statement should be read as a direct attack on religious celebrations.

Those who shrug off the Babylonian origins of Christmas and Easter, even Sunday Worship, by saying “that’s not what they mean to me,” ought to think long and hard about what God has just said. It’s a really bad idea to participate in and perpetuate the kinds of things He hates. And make no mistake, hate is the only informed, appropriate, moral, rational, compassionate, and beneficial response to corruptions which lead the masses to their demise.

Addressing the first of these, Jews, Christians, and Muslims have all created their own “Times of Renewal.” Four centuries after this was written, Judaism would usurp the Babylonian custom of beginning the year in the seventh month, replacing Yahowah’s *Yowm Taruw’ah* with their “*Rosh Hashanah* – Head of the Year.” A millennium later, Christians incorporated the Roman ode to their god, Janus, the Doorkeeper, celebrating New Year’s Day on January 1st, as depicted upon their Roman Pagan Catholic Calendar. The date for Easter, which is the Christian time of renewal, is based upon moon phases, which is why it is observed in March or April from year to year. So Christianity has two such celebrations, justifying the plural of *chadashy* all by itself.

But alas, Muhammad was so stupid he told Muslims that the intercalary month required every two to three years to keep a lunar calendar year from migrating aimlessly around the solar year, was “Satanic,” so they are clueless. That said, Ramadhan was founded as a moon festival and all three gods (the Lord, ar-Rachman, and Allah), and all three goddesses (Manat, Allat, and al-Uzza), which comprise the monotheistic pantheon of Islam, are moon deities.

You’ll note that there was no reference to the Shabat this time. Christians do not have a Shabat, and Muslims are only half right, albeit even then by accident. Neither corrupted the Shabat. They both ignored it and replaced it with a different time and different agenda.

In the previous statement, Yahowah said that religious celebrations were hindering people from observing His “*Miqra’* – an Invitation to be Called Out and Meet” with Him. And He defined the intent of His *Miqra’* by introducing the title which is ascribed to His seven annual feasts with the verb which explains their purpose: *qara’* – to invite and summon, to call out and meet, to greet and welcome, to read and recite.” But now, the verb is missing. *Miqra’* was downgraded to *mow’edym* which is plural, and nondescript. Further, this time the object is

ascribed with the pronoun, “your,” indicating that these religious meetings were not God’s.

Miqra’ is the designated title Yahowah has chosen for His seven-step path home. *Mow’ed* is a far more common term, simply conveying the idea of an “appointed meeting time.” These are monumental distinctions in this context, because the former was being upheld and the latter is being despised.

Moving on to the last nugget in this section, we discover that unless it is to grasp His hand, God is not interested in what we have in our hands. Other than to spend time with Him, there is nothing we can give that He will even notice, much less accept.

“And with the spreading out (wa ba paras – so in the extension, stretching out, and declarations) of the palms of your hands (kap ‘atem), I will hide (‘alam – I will continually conceal by always covering (hifil imperfect active)) My eyes (‘ayn ‘any – My appearance and presence) from you (min ‘atem). Also (gam – in addition, although, over and over again, moreover) because (ky) you choose to make many long, rabbinic (rabah – you elect to multiply your exalted, increasingly choosing to make numerous (hifil imperfect jussive)), and worthless prayers, abhorrent pleas, and repulsive petitions (tapilah – characterless requests, objectionable appeals, and repugnant demands; from tipilah – wrong, criminal, empty, and loathsome and palal – requests for intervention and intercession), I will not be listening (‘ayn ‘any shama’ – nor will I pay attention, not even bothering to hear them). Your hands (yad ‘atem) are full of the shedding of blood (damym male’ – are satisfied with and scream of bloodlusts) and your fingers are full of iniquity (wa ‘etsba’ male’ ba ‘awon – and your grasp is satiated with mischief and perversity, depravity and corruption [from 1QIsa]).” (Yasha’yahuw / Salvation is from Yahowah / Isaiah 1:15)

God repeatedly encourages us to listen to Him, but never once asks us to pray to Him. There are few things more important than understanding why this is in our interest.

In this case and in many others, Yahowah unequivocally states that He does not listen to religious prayers, petitions, or pleas. At best, they would annoy Him, and more likely, repulse Him. The Pauline command to “pray without ceasing” is bad advice.

God is really smart, and He has a lot to say that is in our interest to hear. Since Yahowah has delineated the conditions of the Covenant, since He has issued

invitations to be part of His family, since He has provided more than enough teaching to understand who He is and what He wants, since He has articulated guidance to direct our lives in the most productive path, and since He told us His will for our lives, by asking for any of these things, we irritate Him. It would be like us as parents repeatedly, consistently, tangibly, and overwhelmingly demonstrating our love for our children, only to have one of them ignore everything we have said and done over a lifetime and ask us how we feel about them.



And now for an overview of the third installment of Yahowah's opening comments to Yisra'el and Yahuwdah through Yasha'yahuw. And in it, we will find one of my favorite statements in the whole of the *Towrah*, *Naby'*, and *Mizmowr*.

“Choose to actually wash yourselves, and of your own freewill, remove the impurities, bathing yourself using an abundance of water, demonstrating a desire to be free of foreign sediment and impure substances, to be upright and acquitted.

And then of your own volition, reject and turn away from your evil and counterproductive rituals and endeavors, these things you have done before My eyes, thereby refraining from being invalidated or seen as unethical, improper, or errant. (1:16)

Desire learning, be receptive to being taught, and be open to instruction, to being right, to being better, and to prosper. Seek, choosing to enquire about the means to justly resolve disputes and to exercise good judgment.

Live an upright life, walking the right way, serving as a guide for those who are oppressed by human institutions. Be judgmental, pleading on behalf of the fatherless child, especially those who are searching. Quarrel, verbally contending with, even ridiculing the congregation of the bound, dumb, and forsaken. (1:17)

‘Please, let's go for a walk, because I want to continuously engage in rational dialog,’ says Yahowah.

‘Even if your sins are as crimson, like snow, they shall be made white. Even if they are continually as ruddy red and as dirty as ‘Adam, like crimson, they shall be like wool. (1:18) If and whenever you are genuinely willing, and

listen, by way of the good and beneficial qualities of the Land, you shall actually and continually be nourished. (1:19)

But if you consistently refuse to agree and continually withhold your consent and are rebellious, by the sword, you shall be devoured, because the mouth of אֱלֹהֵינוּ has spoken it.” (Yasha’yahuw 1:16-20)

Yahowah is perfect and so is His home in heaven. He will not allow anyone to soil it by tracking in religious rubbish. Before an individual can walk to God, before a person can know God, before a soul can engage in a relationship with God, and before anyone can be saved by God, they must first walk away from religion. The reference to “foreign sediment” speaks of the religious ways of the Gentiles.

“Choose to actually wash yourselves (*rachats* – of your own freewill remove the impurities and bathe yourself using an abundance of water (*qal* – genuinely, imperative – second person volition, active)), **desiring to be clean, free of foreign sediment and impure substances, upright and acquitted** (*wa zakah* – thereby demonstrating your desire to be cleansed and innocent; from an unused root meaning to be translucent (*hitpael* stem – subject acts with respect to itself and is influenced by its actions, imperative moot – expressing second person volition)), **and then** (*wa* – so then [from 1QIsa]), **of your own freewill, reject and turn away from** (*cuwr* – of your own accord reject, leaving, forsaking, abandoning, and cutting off all ties with degenerate corruption, changing direction to desist from the revolting nature of) **your evil and counterproductive** (*ra’a ‘atem* – your immoral and improper, invalid and hindering, displeasing and unethical, corrupting and ugly, malevolent and perverted, bad and sad, inferior and wickedly errant) **practices and endeavors** (*mala’lal* – deeds and undertakings, acts and actions, attendance and services; from *‘alal* – to wantonly and ruthlessly take advantage of others by playing them for fools) **from before** (*min neged* – from conspicuously in front) **My eyes** (*‘ayn ‘any* – My sight), **refraining from and ceasing to consent to** (*chadal* – giving up and refusing, discontinuing and objecting to) **being invalidated, unethical, improper, and errant** (*ra’a* – evil and counterproductive, malevolent and corrupting, and perverted (*hifil* infinitive absolute active)).” (Yasha’yahuw / Salvation is from Yahowah / Isaiah 1:16)

Yahowah is not suggesting we try to perfect ourselves. He is not asking us to save ourselves. He is, however, requesting that we disassociate from the counterproductive filth and invalidating endeavors which have made us dirty from His perspective, and then take a bath, washing away the impurities of these

religious corruptions which have soiled our hands and stained our minds. So long as we listen and are responsive, He will take it from there. But there is no merit in bathing if a person is going to crawl right back down into the garbage and wallow in the mud. This is one of many reasons God cannot save a religious person.

Yah can and does redeem those who enjoy learning the truth, who seek to be right, which is to be in accord with the means God, Himself, prescribed. Rather than bow down in a religious prayer, Yahowah wants us to live an upright life, serving as a guide to those who are oppressed, lifting them up just as God has done for us.

Those who learn these things from Yahowah, who seek to be right, become judgmental, pleading against the oppressors while adjudicating on behalf of their victims, calling those who will listen, those who seek to be free of human corruption, home. We are to quarrel with the religious, showing our hostile opposition to the congregation of the dumb and forsaken.

And while you wouldn't realize any of this by reading a KJV, NASB, or NLT, it's all there in the words Yahowah inspired Yasha'yahuw to scribe on our behalf. Correctly translated, these words resonate with those of us who have been down this path, who were once religious, political, and patriotic. Once we learned the truth, we felt dirty, and couldn't wait to scrape away the filth. We all felt like we needed a shower.

But once we began to shed the crud that had occluded our vision and burdened our minds, we felt this overwhelming desire to learn, and then to share what we had discovered. It is the same for all of us, which is why these words resonate with the Covenant's children.

“Desire learning (*lamad* – be receptive to being taught, become open to instruction, gaining information which provides valid directions and then respond properly, choosing to accept (qal imperative active)) **to be right, to be better, and to prosper** (*yatab* - to be successful, to do well, to engage effectively and productively, to be pleasing, to be agreeable and happy, and to be proper).

Seek (*darash* – actually choose to enquire about and study, genuinely consult and investigate, petition and ponder, and as a result flourish, grow by choosing (qal imperative active)) **the means to justly resolve disputes** (*mishpat* – the ability to exercise good judgment regarding a forensic analysis of the plan and then decide how to apply the prescriptions).

Live an upright life, electing to walk the right way, serving as a guide (*‘ashar* – encourage others by being a guide, leading them to the relationship’s benefits (piel – the object enjoys the effect and is transformed by the verb, imperative – under the auspices of freewill, active)) **for all those who are oppressed by human institutions** (*chamowts* – for everyone without status cruelly subjugated by the political and religious establishment, including those who are leavened, embittered, and soured).

Be judgmental, choosing of your own volition to plead on behalf (*shaphat* – choose to adjudicate by making and promoting informed, reasonable, and rational conclusions which lead to the vindication, executing good judgment by arguing on behalf (qal imperative active) **of the fatherless child** (*yathowm* – an orphan whose father is dead but who still has a widowed or divorced mother, a class of individuals deprived of appropriate resources; from an unused root meaning lonely, akin to *yathowr* – those who are searching and exploring, seeking to find credible information).

Quarrel with (*ryb* – choose to contend with, bringing a legal argument against, showing hostility in willful opposition to, filing a complaint against, using words to plead in opposition to, even taunting, insulting, mocking, and ridiculing (qal imperative active)) **the congregation of the bound, dumb, and forsaken** (*‘almanah* – the silent and silenced who are unable to speak, those who have joined and are now bound to a religion, the widow whose spouse has died and by extension is in a state of abandonment; the prolonged and feminine of *‘alam* – the bereaved worshipping congregation of the silenced and dumb who are bound [note, religion is from the Latin *ligare* – to join and bind] and forsaken, the stronghold of political and military power and the structures within a society at the center of governmental authority, the estranged and separated, those who have been silenced by religion).” (Yasha’yahuw / Salvation is from Yahowah / Isaiah 1:17)

Almost every member of Yahowah’s Covenant is engaged doing these things. We don’t do them because we were told to do so, but because we enjoy doing so.

The closer we look, the more interesting this statement becomes. For example, objects of each sentence are as fascinating as the verbs which put them into action. So let’s begin where Yahowah began, with the reason He provided His *Towrah* – Teaching. It is His hope that we “*lamad* – desire learning, choosing to be open to instruction.” After disinfecting ourselves, and removing the stench of religion, we have an unfettered opportunity to know God and to engage in a

relationship with Him. But with all things God, this still necessitates a willingness to learn, a desire to listen to what Yahowah has to say.

The object of our education is “*yatab* – being right.” Good is fine, but right is righteous. And when it comes to God, one will get you nowhere while the other will bring you home. For example, King Sha’uwl was good, but wrong, and he is in She’owl. King Dowd was bad, but right, and he is in Heaven.

Once we know who to trust and where to find His guidance, we would be wise to “*darash* – seek the right way. By doing so, there is a purpose to learning. It’s not an exercise in scholarship, but instead in relationship.

Yahowah proposed a seven-step plan to perfect us and make us immortal so that He could adopt us, enrich us, and empower us. So since the goal is to make our way home, which necessitates removing the stains from our souls that preclude our approach, to get the most out of our study of the Towah, we ought to “*mishpat* – exercise good judgment regarding the means God has provided to justly resolve disputes.” This path begins with the doorway labeled *Pesach* and concludes by entering His Home on *Sukah*.

Moving on, we are confronted by another alluring word. ‘*Ashar* speaks of “a beneficial relationship which leads to an upright life, to walking the right way, and to serving as a guide.” Those who ‘*ashar* “encourage others to enjoy the Covenant relationship” Yahowah has offered to His children, by “leading them to the right path to a productive life.”

In this case, Yahowah’s children are being asked to guide the “*chamowts* – oppressed.” He is encouraging us to reach out to those who are “subjugated by man’s religious and political institutions,” showing them the way to freedom. And in doing so, we can show empathy because most of us understand what it is like to be “leavened, to be soured and embittered,” having previously been counted among the religious and political. If it were not for what God has revealed to us in His Towrah and Naby’, we would still be that way. But now, with open eyes and a receptive mind, knowing the difference, experiencing the difference, between religious oppression and the liberty we enjoy with our Heavenly Father, we are exuberant in our desire to share what we have learned.

Shaphat encourages us to do precisely what the politically correct and the religious condemn: to be judgmental. Their collective opposition to exercising good judgment is one of the few instances where the secular and sectarian agree. Unfortunately, as we might expect, their positions are in direct conflict with God’s

instructions. To be *shaphat* is to jump “boldly into the midst of a controversy, discriminating between truth and deception, advocating for what is right while condemning what is wrong.” It is the antithesis of being tolerant, the opposite of coexisting, the inverse of multiculturalism. We ought to reject, not respect, that which is deceitful and harmful, and thus unacceptable. It is the most compassionate, beneficial, and moral approach to life.

Those who have been rendered incapable of “*shaphat* – being judgmental, of executing good judgment, of being discerning and discriminating, of differentiating between right and wrong” by the media or academia, of political or religious agendas, are rudderless in a turbulent and deadly sea. Deprived of accurate charts or a functioning compass, there is nothing to guide them home, no route they can follow to a safe harbor. They have unwittingly put themselves at the mercy of a massive, unabated, and life-threatening storm that has swept across the globe. And with their ability to think impaired, even if they could fix the rudder, align their compass, and locate accurate charts, they wouldn’t know how to read them or respond to the information they provide. Worse still, most will fail to recognize the seriousness of their situation, because somewhere in the background there will be a newscaster, a politician, a religious leader, or scholar who will be telling them that it’s not their fault that they are in this mess, and that it is someone else’s responsibility to bail them out. They are entitled to help after all. And they will amuse themselves with music videos and television shows, with social media and computer games, with alcohol and drugs, while they and everyone around them are scuttled on the debt-laden, misguided, and irresponsibly constructed sinking ship of state.

No amount of irrefutable evidence nor unassailable reason will persuade those who are unwilling to be discerning and exercise good judgment. And while I’m not a conspiracy theorist, I am convinced that this deplorable condition was perpetrated deliberately in Western societies. With information becoming so readily available, the only way to influence and control vast populations is to render the masses incapable of processing information rationally. But the pervasive mental disability is no less severe in religious societies. There, reason is presented as the foe of faith, so much so that those who promote it are slandered and dismissed as satanic.

Every person who has ever lived upon this planet, apart from the tens of thousands who have found their way into Yahowah’s Covenant Family, are “*yathowm* – fatherless children.” It isn’t because their father has died. It isn’t

because their father has left them and moved away. It's because they have moved away from their Father.

In this regard, there are some fascinating insights. First, in Romans 7, Sha'uwil / Paul / the Plague of Death presented an inane argument saying that Yahowah and His Towrah were akin to a dead husband. And while his argument was erroneous and irrational, it implies that the God of the Towrah and the Father of its Covenant left His children orphaned. Also, in Galatians, when this self-proclaimed and wannabe apostle called the "old system," which became known as the "Old Testament," *poneros*, from which we derive the English word for pornography, the familial advice of the now deceased deity became objectionable, even offensive, leaving all who believe him, Fatherless. Jumping into the void he had made, Paul would claim to be the "Father" of the Church and its Christians. Presenting the opposite point of view, Yahowsha' asked us not to address anyone as "Father," the preferred title of Caesars, Popes, and Priests, because "there is only one Father and He is in Heaven."

The Covenant is God's Family. He is its only Father. Those who participate are His children. If you are not part of His family, if you haven't acted upon the five terms and conditions of the Covenant, then you are among the "*yathowm* - orphans."

While it may be a bit of a stretch, upon encountering *yathowm*, I envisioned something beyond "fatherless child." I began to see the sectarian and secular implications. The head of the Roman Catholic Church is known as "the Holy Father," and the founders and leaders of political institutions, especially fascist and communist regimes, are portrayed as father figures. But according to God, these are dead men walking. Their devotees are already orphans, deprived of appropriate resources. Some have turned to their divorced mother - the Whore of Babylon. After all, Yahowsha' told us that the Whore of Babylon was the "mother of all harlots."

For those who embrace the best of *yathowm*, and who are searching for the truth, Yahowah wants us to "*shaphat* - plead on their behalf," which is to present a case using evidence and reason, which serves their interests. And that is to say: promote the Covenant.

To *ryb* is to "quarrel, to be contentious, and to oppose." It isn't a polite, politically correct term, because it suggests that we should "taunt, insult, mock, and ridicule" the "*almanah* - congregation of the bound, dumb, and forsaken." God does not want His children to be respectful, civil, gracious, or courteous" when

engaging in “hostile opposition” against religion. Man’s way is deceitful, destructive, deadly, and damning. There is nothing good about any of this. Yahowah hates religion, as should we. So He is hoping that we will follow His example and “*ryb* – use words to plead the case against” the institutions which bind and silence their victims.

Since *ryb* only means “plead” in the sense of “pleading against,” we cannot translate “*almanah* as “widow,” as is the custom of most English bibles. Yah does not want us to berate or mock those who have lost their husbands. This compels us to choose a more suitable and contextually appropriate definition for ‘*almanah*, which is the feminine of ‘*alman*. And as we search the lexicons, we are immediately confronted by a wide variety of people who are *yathowm*, directing us to translate ‘*almanah* as “religious, those who are bound to their faith and silenced by the authorities.” Affirming the validity of this option, in just four more verses, Yahowah will introduce us to the Whore of religion, tying all of this together.

I was also intrigued by the realization all four verbs were scribed in the imperative mood, confirming that Yahowah isn’t demanding that we obey Him in this regard, but instead, that of our own freewill, He is hoping that we will choose to do what is in our interests, His, and others.

In spite of the fact that *towb* is the Hebrew word for “good” and *yatab* means “right,” in spite of the fact that ‘*ashar* speaks of “living an upright life so as to be a guide” and does not mean “help,” in spite of the fact that *ryb* means to “quarrel in opposition to” not “fight for the rights of,” and in spite of the fact that our understanding of both *yathowm* and ‘*almanah* is enhanced with a modicum of research, the religious zealots employed by the New Living Translation composed: “**Learn to do good. Seek justice. Help the oppressed. Defend the cause of orphans. Fight for the rights of widows. ‘Come now, let’s settle this,’ says the LORD.**”

Perhaps that is what “the LORD” wants, but Yahowah actually said something that sounds a lot more inviting...

“Please (*na’* – considering the urgency and consequence of the exhortation), **let’s go for a walk** (*halak* – let’s choose to stroll through life together, let’s go on a voyage of discovery, traveling through place and time, come, let’s proceed (qal imperative active)) **because I continuously want to engage in rational dialog** (*yakah* – I want us to reason together because I want to prove My case and it’s My desire to vindicate you (nifal – the subject, God, carries out and receives the action,

cohortative – first person volition, imperfect – continuously with unfolding implications)), **says** (*amar* – conveys and attests) **Yahowah** (אֱלֹהֵינוּ).”

Yahowah designed us to walk with Him. We were conceived to engage in an upright relationship with our Creator, not to bow down and worship the gods of the creation’s making.

There are few things Yah anticipates more than strolling through His universe with His children. It is what Adam did with Yahowah in the Garden. It is what we will do with Him throughout space and time.

But make no mistake: God is not demanding in this regard. We are free to walk to Him or away from Him, with Him or without Him. God even gave Adam the option to avoid Him and still not be alone, which is why He created Chawah as a human companion. That is to say, God does not want a captive audience. He does not want us to choose Him out of default, boredom, or loneliness, especially fear, or for any reason other than we genuinely enjoy His company.

These walks we will take with God are neither lectures nor silent strolls. God wants to engage in rational dialog. It is the same with our children. Our time with them becomes so much more enjoyable when they can understand what we are sharing and respond in an engaging way.

Yahowah’s approach to humankind is singular: rational discourse. His Towrah serves to logically present what God has to say about Himself, about us, about the things that bring us together, and about the things that tear us apart. The Towrah is a rational, thoughtful, verifiable, reliable, and comprehensive presentation of everything we need to know to know God and humankind.

There is no reason to ask for God’s will for your life. He has stated it here. And remarkably, He not only began His plea with “*na* – please,” He had Yasha’yahuw scribe it in the cohortative mood, which expresses first person volition. It is God’s will that we walk with Him and talk with Him.

This discussion, however, cannot commence with prayer. We have to listen first, otherwise we are almost certain to jibber jabber, irritate Him, and make a fool of ourselves. God is not interested in receiving a “to do” list from anyone. Don’t ask Him to help you win the lottery or the game, get a good grade on the test, to get well, to find a job or a spouse, save your country or your friend. If you want God to engage on your behalf, if you want Him to listen to you, if you want Him to care about you, show that you care enough about Him that you are willing to listen to Him and think about what He has said, then engage in rational discourse.

What you want may or may not be in your interests, but He knows what you need and is ever ready to provide it.

“Even if (*‘im* – even though) **your sins** (*cheta’* – your offenses against the standard and your resulting guilt, the consequences of missing the way) **are** (*hayah* – exist) **as** (*ka*) **crimson** (*ha shany* – scarlet apparel), **like** (*ka*) **snow** (*sheleg*), **they shall be made white** (*laban* – becoming purified and spotless (hifil imperfect active)). **Even if** (*‘im* – even though) **they are continually as ruddy red and as dirty as ‘Adam** (*‘adam* – the name of the first man created in Yah’s image, the word for mankind, the word for ground as in dirt, the word for red, and as a verb, to become reddish (hifil imperfect active)), **like** (*ka*) **crimson** (*ha shany* – scarlet apparel), **they shall be like wool** (*ka ha tsemer hayah*).” (Yasha’yahuw / Salvation is from Yahowah / Isaiah 1:18)

In spite of what Paul wrote in the Christian New Testament, the Towrah exists to perfect the imperfect, to cleanse the soiled. And fortunately, the previous statement was written in the imperfect, meaning that Yahowah can make us white regardless of how dirty or dark we have become, regardless of how many times we have wallowed in the mud. That’s good news. And so is the fact that the only requirement is that we choose to genuinely listen to Him, and that condition was scribed in the perfect. So we don’t have to continually listen to be eternally cleansed. Very little is being asked of us, and yet, so much is being given to us.

“If (*‘im* – whenever and so often as) **you are genuinely willing** (*‘abah* – you voluntarily agree and consistently provide your consent (qal imperfect jussive active)) **and** (*wa*) **you listen** (*shama’* – receive the pronouncements, hearing what is communicated (qal perfect active)), **the good and beneficial qualities** (*towb* – the attractive, beautiful, nurturing, and abundance, the best and most enjoyable aspects) **of the Land** (*ha ‘erets* – of the physical realm, earth, and region), **you shall actually and continually be nourished by** (*‘akal* – you shall taste and consume, eating and feeding upon (qal imperfect)).” (Yasha’yahuw / Salvation is from Yahowah / Isaiah 1:19)

Specifically, the Land is Yisra’el, the Promised Land, and the Home of God in the material world. But *‘erets* also serves as a metaphor for Eden, for Sukah, and for Heaven – for living with God as part of His Covenant.

Nourishment in the Land is provided by a plentiful assortment of healthy and productive plants and animals. And while that’s a vital aspect of living in the here and now, that’s not what God is addressing, because no manner of food will change our color or keep armies at bay. So, it’s His Word that is ultimately nourishing. If

we live by what He says, we will be perfected and He will keep us out of harm's way.

It doesn't seem like a difficult choice, so why did Yahowah have to say...

“But if (*wa 'im*) you consistently refuse to agree and continually withhold your consent (*ma'an* – you are unwilling and defiant (piel imperfect active)) and (*wa*) are rebellious (*marah* – are recalcitrant and contentious (qal perfect active)), by the sword (*chreb* – by weapons of war), you shall be devoured (*'akal* – you shall be consumed (pual imperfect passive – the object passively suffers the effect of the verb on an ongoing basis)), because (*ky* – truly) the mouth (*peh*) of Yahowah (יְהוָה) has spoken it (*dabar* – has said it, conveyed and communicated it, announcing and declaring it (piel perfect – Yahowah actively causes the object to experience the verb's action and does not have to repeat Himself)).”
(Yasha'yahuw / Salvation is from Yahowah / Isaiah 1:20)

Armies are threatening and invite attack. They are expensive and have to be used to be justified. As a result, all too often they deprive the people of their freedoms, their resources, their property, and their lives. Yahowah's Word has the opposite effect, protecting us, liberating and enriching us, providing us with an inheritance that we can enjoy throughout eternity.

For every corruption, there is a cause and a consequence. Fortunately, there is also a cure.

יְהוָה