

Tow'ebah - Disgusting Abominations

How Mankind Became Detestable and Repulsive...

The Yahuwdym were the first to be offered the blessing of Yahowah's favor—the opportunity to accept the gift and benefits of the Covenant. This relationship was presented to Yisra'el in the Towrah during their exodus from Egypt. Had they accepted Yahowah's offer, there would have been no need for so many people from other races and places to be adopted into the Covenant family. But Yahowah knew His chosen people would reject Him and His offer, so He foretold this, revealing the troubled future through His prophets. They presented the appearances of Suffering Servant and the reigning King side by side with a rather unpleasant account of Yisra'elite behavior in between.

Studying the Yahuwdym as they fall in and out of favor with God is important for several reasons. These developments were prophetic when they were written, and we are about the task of unraveling the messages contained in predictive Scripture. They delineate the behavior that prompts Yahowah to distance Himself from one group of people and approach others. And they explain the appearance of the Gentiles in what has been a Jewish drama.

The book of Hosea was focused on this divorce. By using the Northern Kingdom, called Ephraim, as an example, Howsha' painted a prophetic picture of what will happen to America and the West. because we are following their example. Yasha'yah covers the vicissitudes of Yahowah's family life as well. One interesting discussion begins in the 63rd chapter. Yahowah, having sacrificed Himself to redeem His people looks around and sees no one to save. Considering what it cost Him, God wasn't pleased.

“I looked about and there were none to help or support. I was appalled (*shamem* – stunned that I was deserted, devastated by their desolation) that there were none to uphold, revive, and sustain (*camak*), therefore My sacrificial Lamb (*zarow'a*) of salvation (*yasha'*) and support (*camak*) was displeased (*chemah* – indignant and angry). I will reject the family ('*am* – My kin, the tribes

of Israel) **in My anger and intoxicate them in My indignation, pouring out their life-blood upon the earth.**” (Yasha’yah / Isaiah 63:5-6)

This was tough medicine, but there was no other sensible alternative. Sometimes loving parents have to turn away and shut the door, hoping that exposure to the harsh realities of a hurtful world will help their wayward children come to their senses and appreciate the value of family. While Yahowah will open the door for any individual who honestly and diligently seeks Him, collectively, all too many Yisra’elites had become disingenuous and irrational. And God will constantly remind us that deceit and pride irritate Him more than all other sins combined.

His frustration with His wayward children would endure more than two thousand years. Yasha’yah details Yahowah’s on and off, hot and cold, relationship with His fickle children. The prophet said:

“I remember the mercy, kindness, goodness, and faithfulness (*cheched*) of Yahowah (יהוה), and I sing praises of adoration and appreciation (*tahilah*) on the basis of (*‘al*) all that Yahowah (יהוה) has dealt out bountifully (*gamal*) upon us, and His great goodness toward the house (*beyth* – household and family) of Yisra’el, which through relationship (*‘asher*) He has provided merciful recompense (*gamal raham*) according to the abundance of His loving kindness.

For He said hopefully, ‘They are My family, sons who will not deal falsely (*shaqar* – be unfaithful and deceive),’ so He has and will exist (*hayah*) as their Savior (*yasha’*). In all of their affliction, He was afflicted, as the representative (*mal’ak* – messenger) of His presence (*panym*), saving (*yasha’*) them.

In His love and mercy, He redeemed them (*ga’al*), lifting them up (*nasa’*), carrying their burdens, and caring for them (*natal*), every day and forever.

But they were contentious and rebellious (*marah*), grieving (*‘atsab* – vexing and causing pain for) the Set-Apart Spirit. So He was transformed (*haphak* – changed into) into their enemy (*‘ayab* – foe) in open hostility to them (*lachim*).” (Yasha’yah / Isaiah 63:7-10)

This is a wonderful portrait of Yahowah’s mercy and persona, even God’s presence redeeming us by being willing to be afflicted with our troubles. It explains the personal and loving family relationship Yahowah desires with us, and the use of the Covenant to achieve that end. Here we see the roles of Yahowah, Yahowsha’, and the Set-Apart Spirit in the restoration process, and of the damage we do to ourselves when we grieve our Spiritual Mother, turning our Father from friend to foe.

Remembering what His people had forgotten, the prophet asks some very pointed rhetorical questions:

“He recalled the days of old, of Moseh and the family. Where (‘ayeh – as a rhetorical question) is He who met with them, bringing them up out of (salaq) the sea, the Shepherd with His flock?”

Where is He who placed the Set-Apart Spirit in their midst, the beautifully radiant and glorious (tiph’eret) sacrificial Lamb (zarow’a) who waked with them (halak), the right hand of Moseh dividing (baqa’ – splitting and breaking open) the waters, performing (‘asah) on account of (min) the presence (panym) of the eternal (‘owlam) name (shem)?

He walked them through the depths of the abyss in the wilderness so they wouldn’t stumble.” (Yasha’yah / Isaiah 63:11-13) In examining the Exodus account earlier, we discovered that Yahowsha’ parted the seas and safely led His people through and away from death.

While the Yahuwdaym were stumbling, forgetful, disrespectful, and alone in the dark, Yasha’yah knew his God. **“Doubtless, You are our Father. Though Abraham doesn’t know us, and Yisra’el doesn’t recognize Yahowah, You are our Father, our Redeemer. Your name is everlasting.”** (Yasha’yah / Isaiah 63:16)

“Father” says a great deal about Yahowah and what He wants. A father in a father-child relationship is available, approachable, conversant, desirous of being intimate, relaxed, loving, caring, protective, and supportive. Most fathers would willingly sacrifice their own lives to save their children. A father does not want to be worshiped or feared.

Continuing with rhetorical questions: **“Yahowah (יהוה), why have we wandered away, staggering in our intoxication (ta’ah), erring from Your way (derek), hardening our hearts out of fear (yir’ah)?**

Return for the sake of Your servants...” (Yasha’yah / Isaiah 63:17)

One of Scripture’s more vivid depictions of man’s worth apart from God is found in the midst of this discussion...

“We all exist (hayah) unclean (tame’). All of our justifications (tsadaqah) bear witness to (‘edah) our deceitfulness and faithlessness (begged). Playing the fool, we wither (nabel) like a burnt leaf (‘aleh), the spirit (ruwach) of iniquity and perversity (‘awon) carries us away (nasa’).” So...**“No one proclaims or summons (qara’) Your name.”** (Yasha’yah / Isaiah 64:6-7)

The essence of religion is “justification.” The Church justifies satanically inspired Sunday worship, Christmas and Easter. But in so doing, they “bear

witness to their own deceitfulness and faithlessness.” Pretending to be pious and wise, popes and priests are perverted fools carried away by the spirit of iniquity—better known as the Adversary. Of course, they are not alone. Adam Weishaupt conceived his socialistic New World Order based upon the same lie Muhammad used to establish Islam: the end justifies the means.

Yahowah has made it His business to reveal Himself and His plan of salvation to mankind. When Yahuwdym stopped using His name and rejected His gift, God was motivated to find people who would. As a result, Yahowah opened the door of opportunity and Gentiles stumbled through:

“I Am sought (*darash*) by those who did not inquire about (*sh'al*) Me. I Am found by (*matsa* – discovered and experienced by) those who did not search for Me (*baqash*).

I said, ‘Behold, Here I Am (*hinneh hinneh*)’ to Gentiles (*Gowym* – people from different races and places) that were not called by (*qara*) My name (*shem*).” (Yasha’yah / Isaiah 65:1)

The Hebrew name for Jew is Yahuwdy, the plural being Yahuwdym. They were literally called by Yahowah’s name. *Gowym* / Gentiles were not. But that did not preclude us from being adopted. And once adopted, we call upon, and are called by, His name. We become Yahowah’s Covenant Children and now bear His name.

Isaiah’s passage was prophetic, so it went on to predict that Yahowah’s relationship with *Gowym* as a result of the rejection of the Covenant by Yahuwdym. This would lead directly to the dispersion of the Jews—who, by the way, are no longer called by His name. There is no “Yah” in “Jew.”

The prophetic proclamation that follows is as sad as any I have ever read. **“I have spread out (*paras*) My open hands (*yad*) all day (*kol yowm* – throughout time) unto My rebellious and stubborn (*sarar* – obstinate and unwilling to change, defiant, dishonest, and unstable; felonious and evil) family (‘*am* – related people, specifically Yisra’el) who walk (*halak*) in a way (*derek*) that is not (*lo*) good (*towb* – right, agreeable or prosperous, healthy or sound), after (‘*achar*) their own thoughts, plans, purposes, and inventions (*machashabah* – contrivances, creations, cunning schemes, musings, reasoning, thinking, designs, devices, and imagination).**

They are a family (‘*am* – a group of related people) who constantly and continually (*tamyd*) provoke Me (*ka’ac* – grieve and vex, anger, incense, displease, and distress Me) to my face (*panym* – in My presence), who slaughter, offering sacrifices (*zabach* – killing living things as an act of worship to seek a

deity's favor) **in groves (*ganah*) and burn incense (*muqtar*) upon whitewashed bricks (*lebanah*).**" (Yasha'yah / Isaiah 65:2-3)

In this passage Yahowah explains why He reached out to the Gentiles and separated Himself temporarily from Jews. A relationship requires mutuality. Justice is predicated on consequence. A witness is only as good as their testimony. While Yahowah's words are emotional, this is what underpins them.

The Yahuwdym were held in His hands; Yahowah lived with them, He cared for them, He rewarded them, He empowered them, He revealed Himself to them, and He formed a family-oriented covenant relationship with them. But they turned away. They rejected the relationship, were rebellious, and withdrew from the Covenant.

The Yahuwdym chose to follow the way of man, and engage in behavior that was not good. Their path was contrived, created out of their own imaginings. Today it's called the "Oral Law." Memorialized in the Babylonian Talmud, it represents the traditions of men, the thoughts, plans, and devices of men. Presented in the context of religion and in the name of God, such cunning schemes deceive, destroying the hope of relationship and the promise of salvation. Desolate, they lead countless captives to their death. Pursuing the favor of celestial deities, the Yahuwdym were unfaithful. As a consequence Yahowah invoked the terms of the Covenant and dispersed the Jews out of His family and out of His land for a good long time.

While the Jews would be exiled in the near term, and for the short term, into Babylonian captivity, that is not what the prophet was addressing here. This dispersion is for an entire age, one that coincides with the time of people from different races and places who would be "*ekklesia* – called-out," to cite the Greek term. Unlike the Babylonian captivity, this time there would be an adopted family. And unlike the first exile, this time the Yahuwdym would be broken apart; they would be scattered and spread abroad. But they would return.

The precision with which Yahowah chooses His words inspires me—even when the words are heartbreaking. *Machashabah* is a foreboding and impressive example. Jews have always been at the center of ill-advised contrivances. Rabbis conveyed their agenda in the Talmud—turning Yahowah's relationship into the Jewish religion. They plotted against Yahowah, demanding the crucifixion of their Ma'aseyah, giving rise to another misguided religion, Christendom.

In that Muhammad's mother was from Yathrib, a town dominated by Yahuwdym, he was most likely a Jew on his mother's side. Allah's prophet created the most cunning and demonic deception ever perpetrated on humankind, using as his principle source, the oral traditions he bought from local rabbis.

Adam Wieshaupt invented Communism, the poligion (the poisonous blend of politics and religion) of man. Karl Marx perfected it and Vladimir Lenin implemented the socialist, secular humanist scheme devoted to the rights of man. All were Jews. Even Hitler was Jewish, which is why his first aggressive act was to use the Austrian building which held his birth records as a target for his artillery. His National Socialism, like Weishaupt's Communism, was born out of Qabbalah, Jewish spiritualism.

Never have a people been more suicidal with their own *machashabah*—“thoughts, plans, purposes, inventions, contrivances, creations, cunning schemes, musings, reasoning, thinking, designs, devices, and imagination.” For three thousand years Jews have been their own worst enemy: “*sarar* – a rebellious and stubborn, obstinate and defiant, dishonest and unstable, felonious and evil” people. While their own history indicts them, these are not my words but instead, they represent Yahowah's conclusion.

Set yourself on Yahowah's throne for a moment. This compassionate and engaged Spirit loves Yahuwdaym so much He was willing to become one of them, hang on a death stake for them, have His soul go to hell for them, and yet they rejected His gift and snarled in His face. Worse, they went on to invent and promote the most lethal false doctrines in human history—including their own despicable religion. That grieved the Spirit who created and loved them more than anything else. They were unfaithful, divorcing their God and marrying Halal ben Shachar, the Serpent. It was to Satan that they were making sacrifices, making the Jewish witness corrupt and unusable.

Lebenah is symbolic of things Yahowah despises. The term occurs in contexts like the tower of Babel, demonstrating the toil and futility of human effort. Mankind cannot work his or her way to God. We cannot earn His favor, bribe Him, or contribute in any way to our own salvation. Religious schemes which demonstrate otherwise are desolate, lifeless, and unforgivable deceptions.

Leben, the root of *lebenah*, is the Hebrew word for “making something white.” Whitewashing the truth, creating a counterfeit that appears white, covering over Yahowah's light with the illumination of man, is profoundly displeasing to God. It is Satan's favorite disguise. Masquerading as a messenger of light, the Devil builds his false religions right on top of Yahowah's relational prescriptions so that the serpent's schemes not only appear credible, but so that they *also* conceal the truth. It is why I despise Islam and Christianity, and why Yahowah calls Catholicism “the seat of Satan.”

From the same root, *lebana*, is “the moon,” an object of false worship and of reflected, rather than radiant light. The crescent moon is the symbol of Islam, modeled after the Babylonian moon god Sin. Lastly, Lebanon is the name of the

nation whose poligious schemes and proud cedars are associated with the Antichrist and his demons, Satan in human garb. Lebanon represents the way of man.

Through a prophet named Yah-Has-Saved, Yasha'yahuw, Yahowah explained that religious rituals don't work. Those who perform them are the walking dead. By sharing this, Isaiah is foreshadowing the long divorce.

Yahowah isn't about the business of replacing one religion with another; He doesn't want to substitute Christianity for Judaism. He is exposing and condemning all religion as the way of man. Yahowah is explaining why He is separating Himself from unfaithful Yahuwdym and adopting others into His family.

There is but one God, Yahowah, one way to Him, the Covenant, and that is the singular purpose of the Towrah. He wants the Covenant revealed. The Jews were unwilling and became unusable. That is not to say that Gentiles have been any better. We have not been effective witnesses. As a result, we are about to be replaced. The original cast of characters is being called home.

Still speaking to His unfaithful children, Yahowah once again calls them the walking dead...

“They dwell in (*yashab* – abide in, sit in, inhabit, and remain in) **graves** (*qeber* – sepulchers and tombs, the abode of the dead), **lodging at night** (*luwn* – passing the night) **in secret, mysterious places** (*naturim*), **devouring** (*'akal* – consuming the destructive waste of) **wild boar's** (*chazyr* – swine's, an unclean animal's) **flesh** (*basar*), **a broth** (*maraq* – a brew) **of foul refuse and unclean abominations** (*piggawl*) **in their vessels** (*kaly* – implements and apparatuses).” (Yasha'yah / Isaiah 65:4)

Confirming this thought, 700 years later Yahowsha' would say of journalists, academicians, political and religious leaders: **“Woe to you scribes and Pharisees, hypocrites, for you are like whitewashed sepulchers which appear beautiful on the outside but inside are filled with dead bones and all uncleanness.”** (Mattanyah / Matthew 23:27) The vassals of revised perceptions are not only unclean, they pollute others. They are not only dead, they lead others to their death. That is why political and religious leaders never serve as Yahowah's witnesses. By their whitewashing and hypocrisy they disqualify themselves.

Whitewashing is the worst form of “justification” because it prevails by covering over God's absolute truth, replacing it with one of man's counterfeits, which is a believable deception. Easter isn't evil just because the observance reenacts the seminal celebration of Satanism, where Mother Earth is impregnated

by the Sun at the vernal equinox, or because it is always falls on the sun-god's special day of the week, but because Easter covers over and plausibly replaces in the lives of thoughtless people Passover, Unleavened Bread and FirstFruits—hiding redemptive truth.

The Babylonian religion was called “Mystery Babylon” because its rites and rituals were “kept secret.” Many of the “secret societies” this whore has spawned emulate her mysteries and agenda, both in style and substance. The Illuminati, Freemasonry, and the Council on Foreign Relations are secret societies dedicated to a New World Order predicated on the rights of man. United with Communism, Islam, and Catholicism, they will come within a day of achieving Satan's mission, the elimination of life and choice. Through the political, societal, and financial schemes of men, our generation has been conditioned to willingly accept their dark and deadly poison and insufferable dominion. So complete has been the indoctrination, when someone exposes their conspiracy, the messenger is discounted as a fool by the fools the foolish have fooled.

Chazyr (חַזִּיר), from Isaiah 65:4, could easily be confused with *chazyz* (חַזִּיז) in Babylonian Hebrew. The latter is “the blinding light of a storm cloud.” As such, the Jews were devouring Satan's deceptions and feeding upon his spirit.

Men's religious schemes are called “*piggawl*/vessels of *maraq*/foul refuse;” they are the implements men use to spread their unclean abominations. It is why religion is the quickest, surest, most direct and permanent way to get thrown out of Yahowah's family and home.

Incidentally, a diet of swine is deadly. Pork contains more parasites, worms, and toxins than any other meat. The pig's diet and their rapid metabolism render them unclean, as are most scavengers and shellfish. Yahowah knew this and told us. Gentiles ignored His advice, and Jews turned “don't eat pork, scavengers, and shellfish because it isn't healthy food” into complex Kosher rules. Laughably, religious rabbis based their devotion to their Oral Law, in part on an argument that says: since their Kosher rules aren't detailed in Yahowah's Towrah, an oral tradition was required to explain that which was not covered by God.

But they are dunderheads. The reason that Yahowah didn't list Kosher rules because He thinks they are counterproductive. These schemes conceived by clerics are designed to control and fleece their brethren. They cause Jews to be religious, to act religious, which is the opposite of what God wants. In this, like all things in His Towrah, Yahowah is trying to teach us something. Here the lesson is that when we consume things that are not nourishing, especially things which are poisonous (read: religion and politics), they are an abomination to us. Garbage in makes us rotten.

In the statements themselves, all Yahowah really said was that certain flesh was not good to eat, in the sense of certain things being unhealthy. Since He made us He ought to know what is good for us. That's why you shouldn't be surprised that, without exception, Yahowah's don't eat list is comprised of the disease, toxin, and parasite prone flesh. We know it now; He knew it then.

Those who promote misleading and ill-conceived human schemes: “**say** (*amar* – think, command, and promise), **‘Come not unto God** (*lo nagahs ‘el*), **draw near and approach me, state your desires and make a sacrifice** (*qarab* – come into my presence, enter into my company, and present an offering), **for I am holier than thou** (*qadash* –justified, sanctified, consecrated, hallowed, and holy).’ **These are those who incite** (*‘el-leh* –against God and are not God thereby precipitating) **furious and angry smoke** (*‘ashan*), **fires that burn** (*‘esh*) **out of My nostrils each and every day** (*kol yowm*).” (Yasha’yah / Isaiah 65:5)

There is nothing that angers God more than men pretending to speak for Him. Those who act as if they are “holier than thou” are spiritually enveloped in *‘ashan* – “a cloud-mass of carbon and dust particulates floating together which are dense enough to be opaque to radiant light.” It’s like the black smoke that comes out of the Vatican chimney when cardinals burn the evidence of their votes cast for their new pope.

‘El-leh is a compound word which means “the movement toward god,” with the context determining whether the God is real or imagined. It begins with *‘el*, which denotes many things, including “to,” “those” “against” “God,” and “not” “God.” *‘El-leh* concludes with a contraction of *‘alah*, meaning “unable and unfit, a curse which invokes Divine retribution.” *‘Alah* is the “accursed,” the one who has earned God’s sanction for having broken the covenant.” *‘Alah* is “to wail and shriek,” to “utter a curse,” and to “take an oath which binds.” *‘Alah* is against God. *‘Alah* is Islam. *‘Alah* is Ba’al. *‘Alah* is Satan. *‘Alah* is religion and politics, especially as they are manifest in Rabbinical Judaism, Catholicism, and Communism.

In all of Scripture there may not be a more sobering thought. **“Behold, it is written in My presence that I will neither be silenced nor remain inactive** (*chashah* – be hushed nor still, taking no action). **Indeed** (*ky* – burning and branding) **I will repay them** (*shalam* – require recompense and restitution). **As a consequence** (*im*) **I will take restitution from their midst.**” (Yasha’yah / Isaiah 65:6)

Yahowah is saying that He is going to require payment in kind, an equivalent penalty, an eye for an eye, a life for a life. Clerics and kings, Popes and Presidents, will suffer for every person they have condemned, for every life they have destroyed, for every soul they have damned. George W. Bush, for example,

will be drenched in the blood of the hundreds of thousands who have died in his war to replace a secular dictatorship in Iraq with an Islamic government.

Yahowsha' said: **“You are witnesses unto yourselves...you serpents, you who are born of poisonous snakes. How will you escape the damnation of Hades? I send prophets, wise men, and scribes and you murder and crucify them, scourging them in your assemblies, persecuting them in your cities. So upon you shall come all the righteous blood shed upon the earth, from the blood of Abel to the blood of Zechariah whom you slew between the temple and the altar.”** (Mattanyah / Matthew 23:31-35)

So that we wouldn't miss the message, God reconfirmed that there is a price to be paid for false teaching...

“Because of your perversity and depravity, your twisting and corrupting the message ('awon), and the consequence of the guilt associated with the perverting and corrupting ('awon) of your fathers,' Yahowah (יְהוָה) Yachidy'el [the unity of God], said, 'whoever through relationship ('asher) joins those who burn incense (muqatar) on the mountains and rebukes or disapproves of Me (harap – reproaches or discredits, speaking insulting words which harm) on hilltops of illicit worship (gib'ah) against Me ('al), I will evaluate their lifeless words and measure out (madad/midbar) their former (ri'shown) deeds to their hollow bosom (howq).” (Yasha'yah / Isaiah 65:7)

There is a better choice. Yahowsha' is the “new wine” of the Covenant. His blessed gift nurtures a restored relationship that grows out of the vine that is Yisra'el. **“Thus says Yahowah (יְהוָה), ‘A new wine (tyrowsh) is found (matsa' – detected in, encountered, and recognized) in the cluster of grapes ('eshkowl – fruit of the vine), saying “Don't destroy it (shachath – corrupt or ruin it, letting it rot) for there is a blessed gift (barakah – a present of prosperity and peace) in it,” so therefore (ken – this is honest, true and verifiable), I will work ('asah – perform and produce) for the sake of (ma'an) My servants ('ebed) and will not destroy them all.”** (Yasha'yah / Isaiah 65:8)

The reason was to deliver salvation and usher in Yahuwdah's heir, Yahowah's Son, the Chosen One, the Tabernacle of God on earth, and the living manifestation of the Towrah.

“I will bring forth the seed (zera' – descendant) of Ya'aqob, out of (min) Yahuwdah (Yahuwdah – relate to and related to Yah), My heir (yarash), the Chosen One (bachyr), who will inherit My Mount. My Servant will tabernacle there.” (Yasha'yah / Isaiah 65:9)

He is telling us that Yahowsha' is a descendant of Yahuwdah. He is not only “related to Yah,” He “relates what Yah has revealed.” It means that our

inheritance is through Yahuw'dym, not the Gentile church. It means that Yahowah lives in Yaruwshalaim, and not in Rome or Washington.

Yasha'yahuw said as much in his introduction to the Ma'aseyah in the 9th chapter, introducing the role the Yahowsha' would play in God's plan...

“There will be no more darkness and abandonment for those who experienced oppression. On previous occasions He receded, disdainfully humbling the land of Zabuwluwn and Naphtali, holding them of little account. But later, in a subsequent time I will make them significant and worthy by the way of the Sea of Galilee, by passing over the Jordon of Gentiles. A family walking in darkness and obscurity shall see a great light. Those who reside in the land of the shadow of death shall see the light shine on them. The people from different races and places shall increase in authority, becoming many, growing in gladness and joy, happy as a result of being lifted up, rejoicing in freedom and gladness in His presence, taking great pleasure at the harvest as men celebrate their favored circumstance when they apportion gain.”

“For unto us a child is born, unto us a Son is given, eternally bestowed, delivered up, and allowed to pay. Supreme authority shall always exist on His shoulders for Him to carry our burdens away. His name has been, is, and will be called out, summoned, and read aloud: Wonderful Councilor, Almighty God, Eternal Father, Patron of Redemption. Of the exceeding greatness and magnitude of His favor and restoration, friendship and reward, and His supreme authority and power, nothing will ever end throughout all space-time. He shall rule upon the throne of Dowd and over His realm, rendering it sure and prosperous and will restore and renew it with vindication leading to justification and salvation from this time forth and forevermore. The passion of Yahowah (𐤃𐤏𐤅𐤃𐤏𐤁𐤎) will perform this.”
(Yasha'yah / Isaiah 9:1-3, 6-7)

Yasha'yahuw said the same thing once again in the 42nd chapter. **“Behold, My Servant whom I support** (*tamak* – grasp hold of, making a physical attachment to so as to empower and uphold), **My Chosen One** (*bachir* – selected based upon a special relationship and affection) **in whom My soul** (*nepesh*) **is pleased** (*ratsah* – is satisfied, approves, and delights; finds acceptable; the favored one who makes acceptable, pardons, restores, and reconciles)! **I have bestowed** (*nathan* – given, applied, and assigned; set apart and distributed) **My Spirit** (*ruwach*) **upon Him. He will go out and bring forth** (*yatsa'*) **a just verdict** (*mishpat* – justice, a formal decree and privilege; a plan and a prescription) **on behalf of people from different races and places** (*gowym*).”
(Yasha'yah / Isaiah 42:1) The Covenant is available to everyone.

Still speaking of the Ma'aseyah, God says: **“I, Yahowah (יְהוָה), have called you vindicated** (*tsadaq* – justifying you and delivering you, redeeming and saving you), **firmly grasping your hand and restoring your strength** (*hazaq yad*). **I have watched over and preserved** (*natsar* – guarded and protected) **the people from different races and places** (*gowym*), **giving you the gift of** (*nathan*) **light** (*'owr*), **a family covenant relationship** (*beryth*) **into the family** (*'am*).” (Isaiah 42:6) Once again we see that the Covenant relationship with Yahowah is available to everyone, no matter a person's race or the place of their birth.

In this context Yahowah explains the blessing of vindication and provides an important admonition: He will **“Open blind eyes, releasing those who are bound and abandoned** (*masagar* – caged in, enclosed in dungeons; from *sagar*, meaning forsaken), **dwelling in** (*yashab* – living in) **dark** (*choshek* – obscure and lightless) **houses of imprisonment** (*kele'* – restraint and religion).” (Yasha'yah / Isaiah 42:7)

Since “restrain and bind” comprise the root meaning of “religion,” synagogues, cathedrals and churches become “the dark houses which imprison.” Yahowah's light shining brightly from our lives is the key to liberating those who have been bound and blinded by such institutions.

Yasha'yahuw's prophetic portrait of the Ma'aseyah continues to be vivid and bold; **“I Am Yahowah (יְהוָה). That is My name. My glorious presence, manifestation of power, splendor, significance, reward, riches, respect, reverence, and reputation** (*kabowd*) **I will not entrust** (*natan* – deliver up, yield to) **another, so do not praise, pray to, or sing to, adore, ascribe attributes to, or give thanks to graven images** (*pacyl* – carved idols of worship).” (Yasha'yah / Isaiah 42:8)

With this, the prophet transitions to the renewal of Yah's relationship with Yisra'el: **“Behold, look and see** (*hineh*), **that which is first and foremost** (*ri'shown* – pertaining to a series of things evolving in space and time, from first to last) **has come to pass** (*bow'* – have arrived and happened, been fulfilled) **and I am** (*'any*) **announcing** (*nagad* – declaring, reporting, publishing, and providing a messenger to confess) **the renewal, restoration, and reaffirmation** (*ha chadash*) **in advance of these occurring** (*ba terem tsamach* – even before happen and they promote growth) **I am sharing this with you all** (*shama' 'eth* – I am enabling all of you to hear this announcement).

Sing to (*syr la* – sing a song replete with instruments, lyrics, and melody to approach) **Yahowah (יְהוָה - kzk|), a renewing and restoring** (*chadash* – a reaffirming) **song of appreciation and adoration** (*syr tahilah*) **to the extremity of the earth** (*min qatseh ha 'erets*) **those who go down to the waters of the sea**

(*yarad ha yam*). **What ('e) fills it, keeping it full (*malo'*), and where are its inhabitants (*wa yashab*)?"** (Yasha'yah / Isaiah 42:9-10)

אָיִן

Yirmayah / Jeremiah also spoke of the Covenant's eventual "*chadash* – renewal," saying that it would reconcile Yahuwdah and Yisra'el with Yahowah. It is perhaps, the most misunderstood, yet essential message in the Tanakh, so since there is nothing more important than knowing what God staid about His Covenant and the role it plays in our lives, let's let God speak for Himself on this critical issue.

And what we find is that there is but one Covenant, one familial relationship, presented and promised in Scripture, and its renewal and restoration is predicated upon the Towrah. Therefore, the notion of a "Christian New Testament" is a myth. But don't accept my word on this, consider God's...

"Behold (*hineh* – look, listen, and pay close attention to what follows), days (*yowmym* – times) are coming (*bow'* – will arrive and will return), prophetically declares (*na'um* – foretells, predicts, and reveals) Yahowah (אָיִן - *kzk|* – *Yahowah*), when (*wa*) I will cut (*karat* – I will create, completely establishing and totally stipulating, I will actually make by way of separation (qal stem affirms reality and perfect conjugation speaks of an act which is total, complete, and indivisible)) relationally with ('*eth* – as an eternal symbol on behalf of) the household and family (*beyth* – the home) of Yisra'el (*yisra'el* – those who strive and contend with, engage, persist, and endure with, are set free and are empowered by God) and relationally with (*wa* '*eth* – as an eternal symbol on behalf of) the household and family (*beyth* – the home) of Yahuwdah (*Yahuwdah* – Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah) a renewing and restoring (*chadash* – a repairing and reaffirming) Family-Oriented Covenant Relationship (*beryth* – nurturing and engaged relational agreement established on the foundation of *beyth* – family and home, a mutually binding partnership promise, solemn oath, and active alliance, and a participatory pledge based upon a marriage vow which fosters and encourages)." (*Yirmayahuw* / Yahowah Uplifts / Jeremiah 31:31)

The part of this verse which Christians, desperate to justify their "New Testament," miss, is that the renewal and restoration of the "*beryth* – Covenant" isn't with Gentiles or their church, but instead, with Yahuwdah and Yisra'el. This promise, therefore, cannot apply to Christians or to Christianity. It's game over for the new Gentile religion at this point.

As a result, the only question which is now worth debating is whether *chadash* should be translated “new” or “renewed,” as both are etymologically acceptable. Is God going to renew and restore, reaffirm and repair the Covenant presented in the Towrah with Yisra’el and Yahuwdah, or is He going to scrap the Towrah’s definition of this relationship and create an entirely new agreement?

To put this question to rest, you should know that the primary meaning of *chadash*, sometimes transliterated *hadas*, is “to renew, to restore, to repair, and to reaffirm.” Of the ten times this verb is scribed in the Towrah, Prophets, and Psalms, it is translated: “restore and reaffirm” in 1 Samuel 11:14, “renewed and repaired” in 2 Chronicles 15:8, “to repair” in 2 Chronicles 24:4, “to repair and mend” in 2 Chronicles 24:12, “renewed” in Job 10:7, “renew” in Psalms 51:12, “renewed” in Psalms 103:5, again as “renewed” in Psalms 104:30, “repair” in Isaiah 61:4, and “renew and restore” in Lamentations 5:21. Recognizing this, Yahowah is saying that His Covenant “is renewing,” that it “is restoring,” and that it “will be affirmed,” as it “will repair” the relationship He has had with Yahuwdah and Yisra’el.

While this rendering of the 31st verse of *Yirmayahuw* is completely valid, it isn’t necessarily the conclusion you would come to if you casually looked up *chadash* in your favorite lexicon. Strong’s, for example, presents S2319 *chadash* (חָדַשׁ) as “new,” and then they claim that it was translated “new” 48 times [in the King James Version for which their concordance was created]. But look closely. The initial Strong’s entry regarding this word reveals that it is “From S2318 *chadash* (חָדַשׁ),” which they define as “to renew, to make anew, and to repair.” But while that gets us headed in the right direction, even this is a bit misleading because it is actually the same word. As is *chodesh* (חֹדֶשׁ), which is translated “month” 254 times according to Strong’s. They are all spelled the same way in the revealed text. Therefore, the same three letters can be used to convey a verb, an adjective, or a noun—something which is quite common in Hebrew, as well as most ancient languages.

So while there is absolutely no textual distinction between these three forms of *chadash* in the Divine Writ, the Masorettes created one—and it is that variation which has caused modern lexicons to make three different words out of one. This known, there was an additional slight of scholastic hand in operation here. In Hebrew, like most all languages, verbs rule. Because they are active, they shape the meaning of the nouns, adjectives, and adverbs which are based upon them. For example, if you are diligent in your Scriptural study, you will discover that the root of most nouns, adjectives, and adverbs are verbs. But in this particular case, we find a very telling contrived exception to the rule.

I share this with you because the verbal definition, which in the case of *chadash/hadas* is “to renew, to repair, to restore, and to reaffirm,” should have

prevailed. In fact, it is from the root meaning of “*chadash* – renewal and restoration” that *chodesh/hodes* became “month,” as the light reflected from the moon’s surface was “renewed and restored.”

That is not to say, however, that the adjective *chadash/hadas* cannot be translated “new.” It can be when the context dictates. It only means that if there are two equally viable options, as there are in *Yirmayahuw* / Jeremiah 31:31, we should choose the form which is consistent with the verbal root. And that becomes especially important if the other option would have God contradicting Himself.

As further affirmation of “renewed and restored” being an appropriate translation of *chadash/hadas* in this context, we find that within the prophetic writings of *Yirmayahuw* and *Yasha’yahuw*, each time Yahowah inspired either man to scribe *chadash*, by rendering it “renewed,” or especially “restored,” we achieve a substantially more enlightening result than translating this word “new.”

These things known, the next line seems to suggest that there will be a “new” covenant, one different than the one whose terms and conditions were delineated in the Towrah. But is this even possible? Could God do such a thing without seriously contradicting thousands of other statements He has made, and in so doing, rendering Himself capricious, and His Word unreliable?

“It will not be exactly the same as (*lo’ ka* – it will not be identical to) the (*ha*) Covenant (*beryth* – familial relationship, marriage vow, binding agreement, and pledge) which relationally (*‘asher*) I cut (*karat* – created through separation) with (*‘et*) their fathers (*‘abowtam*) in the day, when (*ba yowm*) firmly grasping Me (*hazaq* – I repaired, renewed, and restored them, I established, sustained and supported them, I caused them to prevail and grow, as they were strengthened and encouraged by My power and authority) in their hand (*ba yad* – by them taking initiative, engaging, and reaching out), I led them out (*yasa’* – I descended, extended Myself, and I served them by guiding them away) from (*min*) the realm (*‘erets*) of the crucible of Egypt (*mitsraym* – a metaphor for human religious, political, economic, and military oppression and divine judgment), which relationally (*‘asher*) they broke, disassociating themselves (*parar* – they violated and nullified, they frustrated, tore apart, and shattered, and they split away) from (*‘eth*) My Family-Oriented Covenant Relationship (*beryth* – My nurturing and engaged relational agreement established on the foundation of *beyth* – family and home, My mutually binding partnership promise, My solemn oath and active alliance, and My participatory pledge based upon a marriage vow which fosters and encourages), though (*wa*) I (*‘anky*) was married to them (*ba ba’al hem* – I was their husband), prophetically declares (*na’um*) Yahowah (𐤎𐤓𐤕𐤌 - *kzk* | - 𐤎𐤓𐤕 - *Yahowah*).” (*Yirmayahuw* / Jeremiah 31:32)

This affirms that the original Covenant was honored by God when He “*hazaq* – reached out to His people, and grasped hold of them, to renew and restore them,” “*yasa’ min* – leading them away from” “*mitsraym* – the crucible of religious and political oppression and divine judgment.” But, now, since Yisra’el and Yahuwdah subsequently “*parar ‘eth beryth* – broke their end of the agreement, and disassociated themselves from the relationship, the “*beryth* – Covenant Agreement” must be “*chadash* – reaffirmed, repaired, renewed and restored.”

The question now becomes: how is God going to do this without contradicting Himself? And what we find is a solution which is not only marvelous in its implications, but also one which completely destroys the Christian religion. Yahowah said:

“Indeed (*ky* – surely and truly) **with this** (*ha zo’th* – in conjunction with these conditions and provisions the) **Familial Covenant Relationship** (*beryth* – reciprocal partnership, active alliance, and engaged agreement, mutually binding and nurturing promise, solemn oath and participatory pledge, based upon a marriage vow) **which relationally** (*‘asher*) **I will cut** (*karat* – I will create and establish through separation) **with** (*‘eth* – and alongside) **the House** (*beyth* – household and family) **of Yisra’el** (*yisra’el* – those who strive and contend with, who engage, persist, and endure with, who are set free and are empowered by God) **after** (*‘ahar* – following) **those days** (*ha yowm hem* – that time), **prophetically declares** (*na’um* – predicts and promises) **Yahowah** (יהוה - *kzk|*), **I will actually give My Towrah, completely providing and producing My Teaching and Instruction** (*natan ‘eth Towrah* – I will reliably bestow and totally devote My Direction and My Guidance as a gift, putting it (here the qal stem affirms that this will actually occur and the perfect conjugation tells us that the gift of the Towrah will be whole and complete, indivisible and uninterrupted throughout time)) **within their inner nature** (*ba qereb* – internally, inside their person, within their core and midst, becoming part of their psychological makeup, thoughts, and emotions). **And** (*wa*) **upon** (*‘al* – as the Almighty concerning) **their heart** (*leb* – speaking of their source of life, and the seat of love, volition, feelings, attitude, and character), **I will actually write it** (*katab* – I will genuinely engrave and inscribe it (written in the qal relational stem, telling us that we can rely upon this occurring, and in the imperfect conjugation, affirming that it will produce ongoing results throughout time, with the first person singular prefix, saying that God, Himself, will be doing the writing, and with the third person feminine singular suffix, telling us that it is the Towrah, which is a feminine noun, which will be inscribed)). **And** (*wa*) **I shall be** (*hayah* – I will always, reliably, and without interruption or exception be (qal stem perfect conjugation)) **God** (*‘elohym*) **to and for them** (*la la*), **and** (*wa*) **they** (*hem*), **themselves, shall be**

(*hayah* – they will always and reliably exist, eternally receiving the complete benefits of (qal relational stem affirming the genuineness of this promise, and imperfect conjugation which tells us that there will be ongoing and unfolding assistance and advantages associated with being considered)) **to and for Me as (la la) family ('am).**” (*Yirmayahuw* / Jeremiah 31:33)

The insights provided by the unique relational aspects of Hebrew tenses require greater diligence on our behalf, but they are worth the investment of our time, especially in passages like this one. It wouldn't be a stretch to suggest that the affirmations they provide regarding the unfolding and continuous results we can expect from God giving His Towrah to us, placing His Instructions and Teaching inside of us, and writing His Guidance and Direction on our hearts, are as essential to our inclusion in God's Covenant Family as anything ever written.

Since this bears repeating, I'd like you to consider this essential instruction unamplified, and then fully amplified:

“Indeed (ky) with this (ha zo'th) Familial Covenant Relationship (beryth) which relationally ('asher) I will cut (karat) with ('eth) the House (beyth) of Yisra'el (yisra'el) after ('ahar) those days (ha yowm hem), prophetically declares (na'um) Yahowah (אֲנִי יְהוָה - kzk|), I will actually give My Towrah, completely providing and producing My Teaching and Instruction (natan 'eth Towrah) within their inner nature (ba qereb). And (wa) upon ('al) their heart (leb), I will actually write it (katab). And (wa) I shall be (hayah) God ('elohym) to and for them (la la), and (wa) they (hem), themselves, shall be (hayah) to and for Me as (la la) family ('am).” (*Yirmayahuw* 31:33)

Fully amplified, reflecting the Hebrew tenses, this same passage conveys:

“Indeed, this is truly and surely reliable: in conjunction with the specific conditions and provisions of the Familial Covenant Relationship, the reciprocal partnership, active alliance, and engaged agreement, the mutually binding and nurturing promise, the solemn oath and participatory pledge based upon a marriage vow, which relationally I will cut and create, establishing through separation, with and alongside the Household and Family of Yisra'el – those who strive and contend with, those who engage, persist, and endure with, those who are set free and are empowered by God – after those days, prophetically declares, predicts, and promises Yahowah, I will actually give My Towrah, completely providing and producing My Teaching and Instruction, I will reliably bestow and totally devote My Direction and Guidance as an enduring and continuous gift, putting all of it eternally within their inner nature, inside their person, within their core and midst, so that it becomes part of their psychological makeup, thoughts, and emotions. And upon their heart, speaking of their source of life, and the seat

of love, volition, feelings, attitude, and character, I will actually write the Towrah, genuinely engraving and inscribing it so that it will continue to produce ongoing results throughout time. And I shall always and reliably be, without interruption or exception, God to and for them, and they, themselves, shall eternally be, always receiving the complete, ongoing, and unfolding assistance and advantages associated with being to and for Me as family.” (*Yirmayahuw* 31:33)

Before we contemplate the sweeping panorama presented in this passage, and how it forever alters the relational landscape, let’s consider some of the brushstrokes by which it was painted. For those who have read *An Introduction to God*, this will serve to reinforce what we learned there.

By interspersing three references to the “*beyth* – house, family, and home” of “*ysisra’el* – those individuals who strive and contend with, who engage, persist, and endure with, who are set free and are empowered by God,” with four references to His “*beryth* – Covenant,” Yahowah has defined the nature of the relationship He wants to establish with us. That is because this “*beryth* – relationship” is based on a “*beyth* – household.” Yahowah is our Father. The Set-Apart Spirit is our Mother. And we are God’s children. Our purpose is to “endure, persist, and engage with God” as part of His “*am* – family.”

Everything important to Yahowah is separated and thus set apart. This is why the Covenant was “*karat* – cut through the process of separation.” Most people will be excluded from Yahowah’s family, because to be included a person must first separate themselves from the world of religion and politics.

This passage is a “*na’um* – prophetic pronouncement.” It serves as a promise of things to come.

Just as “*beryth* – Covenant” is based upon “*beyth* – family,” Yahowah’s name is predicated upon “*hayah* – the state of being.” We exist because He exists. More important still: Yahowah is the one we must turn to if we want to prolong our existence.

Natan means “give.” It speaks of “bestowing a gift,” and in this case, the gift of the Torah. From God’s perspective, His Guidance and Direction is a present, and therefore, it is not an obligation.

In the section of *An Introduction to God* devoted to the Towrah, those who have read it have learned that “*ha Towrah* – the Torah” is God’s: “*tow* (8420) – signed, written, and enduring, *towrah* (8452) – way of treating people, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and

return, even our response and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* (2892) and *tohorah* (2893) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity to change our thinking, attitude, and direction.” As such, there is no more important document.

Qereb (קָרֵב) is a noun which depicts the “inner part or inward nature of an individual.” As such, it speaks to our “thoughts and emotions,” which is where Yahowah’s Towrah will be placed. Like most nouns, *qereb*’s meaning is derived from its verb form, *qarab* (קָרַב), which is pointed differently, but spelled identically. *Qarab* means “to approach and to come near, to draw near and to enter the presence.” *Qarab* is the operative verb in Yahowah’s presentation of the “*Mow’ed Miqra’ey* – Invitations to Meet” on “*Yowm Kippurym* – the Day of Reconciliations,” whereby we are invited to “*qarab* – come near and approach, coming into the presence of” our Spiritual Mother. This connection provides an essential clue when it comes to understanding the sweeping panorama painted in this prophetic passage.

Leb, which is the word for “heart,” conveys many of the same ideas in Hebrew as its counterpart does in English. We say that someone has a good heart, to infer that they are of good character. We say that our heart belongs to someone to infer that we love them. We speak of the heart of a matter to describe its very essence. We say that in our heart we feel a certain way to infer that we have exercised our volition and have made a choice. Our heart is used to describe our attitude, and it is the organ whose beats we monitor to determine if someone is alive or dead. And so it is, especially in this context, that we must read “*leb* – heart” to say all of these things, if we want to understand why Yahowah is writing His Torah upon that which makes us who we are.

The end of this passage deploys parallel poetry to explain the reason God is going to restore and renew His relationship with us by giving us His Torah, placing it inside of us, and writing it upon our hearts. Stripping these words to their core, God wrote: “*hayah la la ‘elohym – hayah la la ‘am.*” In English, this reads: “**I shall be (*hayah*) God (*‘elohym*) to and for them (*la la*), and (*wa*) they (*hem*), themselves, shall be (*hayah*) to and for Me (*la la*) family (*‘am*).**”

With the verb tenses more fully developed, God revealed: “**I shall be (*hayah* – I will always, reliably, and without interruption or exception be (qal stem perfect conjugation)) God (*‘elohym*) to and for them (*la la*), and (*wa*) they (*hem*), themselves, shall be (*hayah* – they will always and reliably exist, eternally receiving the complete benefits of (qal relational stem affirming the genuineness of this promise, and imperfect conjugation which tells us that there will be**

ongoing and unfolding assistance and advantages associated with being considered)) **to and for Me as (*la la*) family ('am).**"

This is wholly reciprocal on multiple plains. Those who consider Yahowah to be their God will be considered family by God. Yahowah will serve as God for those who consider Him to be God. Further, while existing as part of Yahowah's family is a benefit for us, it is presented here as a benefit to and for God. Building a family, engaging with His children and helping us grow, is the sole reason our Heavenly Father created the universe. His family brings Him pleasure and causes Him to grow.

When Hebrew words are repeated, as they are here on two occasions with *la la*, it strengthens their meaning exponentially. Typically, *la* serves as a prepositional prefix, and conveys "to" and "for." It speaks of "approaching someone," of "moving toward a goal," and of "doing something in order to achieve an expected result." In addition to these thoughts, *la* can be translated: "toward, among, so that, by means of, concerning, on behalf of, and according to." *La* "draws a connection between correspondence (the Torah) and a relationship (the Covenant)." And in actuality, every aspect of *la* fits this context.

So now that we understand the meaning of these words, what do all of these words mean? To begin, the Covenant Relationship and Yahowah's Towrah Teachings are inseparable. Without the Towrah, the Covenant is completely unknown, as are its terms and conditions, rendering it impossible for anyone to participate in this relationship. But, and this is the biggest "but" in the universe, it currently remains possible for us to separate ourselves from the Towrah, and therefore from its Covenant. In fact, God structured it this way by design.

You see, we were created with "*nadah* – freewill," which is "an uncompelled opportunity to move in the direction of our choosing:" to God or away from Him, to observe or ignore His Torah, to accept or reject His Covenant, to revere or fear our Heavenly Father, to love or despise Yahowah. And this is why we find that the first two of seven men listed, who along with Moseh, received the Torah on Mount Horeb, bore names directly associated with freewill: '*Aharown* – enlightened freewill from '*aw* – to desire, '*ow* – to choose and to prefer, and '*owr* – light and enlightenment, and *Nadab* – one who willingly, freely, and of his own volition, chooses, from *nadah*.

Since thoughtless volition is nothing more than an exercise in random chance, we were also given a "*nesamah* – conscience." It enables us to rationally, logically, thoughtfully, morally, and judgmentally evaluate the evidence God has provided in His Torah, thereby facilitating wise decisions.

And while this has been the state of affairs throughout the millennia, it is about to change. A time is coming when everybody will be as one with the Torah,

as the Covenant is with the Torah. Therefore, the only thing which differentiates the existing Covenant relationship from its reaffirmation and restoration is the inability to separate oneself from the terms and conditions of the relationship as they are delineated by Yahowah in His Towrah.

Our mortal existence affords us the opportunity to choose God based upon His terms and conditions or reject Him and them. Our immortal existence is predicated upon having made the choice to accept the Covenant in accordance with the Torah. But there is a day on our horizon in which the last person will make their final choice—*Yowm Kippurym* during Armageddon.

God could have avoided religious competition long ago, and mankind's woes would have been nonexistent. But this could not have occurred without a consequence so severe, it would have negated our very existence.

The reason Yahowah hasn't yet placed His Towrah inside of us, nor written His instructions on our hearts, is because freewill is sacrosanct. Today, everyone has the ability to choose to know, to love, and to trust God, to ignore God, to reject Him, or to replace Him with a divinity of man's making. If the Torah had been mandated, had it been unrivaled, had it been incorporated into our personalities, there would have been no possible way for any religious alternative to have emerged. And without options, there would have been no choice. Without choice, loving relationships cannot exist and families are meaningless. Therefore, while the Family-Oriented Covenant Relationship and Yahowah's Towrah Teachings have been inseparable, it remains possible for us to separate ourselves from them.

And yet this option, which is the choice to reject Yahowah's instructions and to disassociate from Him, has to end for eternal life with God to begin. So once all who will choose to know and respect Yahowah have chosen to do so, once all who remain alive on this planet have decided to be part of Yahowah's family, there is no need for the bane or pain of religion. And yet, even once everyone has been adopted by Him, even when we have all become eternal and are empowered and enriched by our Heavenly Father, then, more than ever, we will still need His Guidance. The universe becomes ours, as does all of God's power and authority. So, it will be especially important that we understand how to exercise these gifts and wield our power. By giving us His Torah, by placing all of it within us, by writing it upon our hearts, we will be equipped with the knowledge we will require to exercise our newfound freedom appropriately. And that my friends is wonderful, landscape changing, news. It explains how we will retain freewill throughout eternity, and yet keep from doing something foolish.

Therefore, this explains what will occur upon Yahowah's return during "*Yowm Kippurym* – the Day of Reconciliations" at the end of the Tribulation. It

illustrates how God will fulfill His Torah promise to reconcile His relationship with Yisra'el and with Yahuw'dym. And it tells us when the Covenant will be renewed, because that is the only day in all of human history in which this transformation, this restoration, can occur without conflicting with God's previous testimony. (For those who are thinking ahead, Yahowah can and will put His Towrah – Instructions inside of those of us who have chosen to rely upon Him before His return, and still allow those who are born during the Millennial Sabbath to exercise freewill by not doing so for them until the completion of the *Sukah Shabat*.)

This passage also affirms the role of the Torah in our salvation, because it associates the Torah Teaching and Covenant Relationship with us being included in God's family. And reading between the lines, it reveals how Yahowah's Torah Instructions will continue to guide us during the Millennial Sabbath and beyond into eternity. It even explains that the purpose of the Covenant is to establish God's family, so that we can live with our Heavenly Father as His children.

And yet, with all of these affirmations, it is astonishing that Christians routinely mistranslate this passage, truncate it, and remove it from its context, to justify Paul's proclamation of a "new covenant," one based upon faith, one unrelated to the Torah or its God. I dare say, the Christian misinterpretation of this passage ranks among the most debilitating crimes ever perpetrated in the name of religion.

Speaking of this and other crimes, Yahowah revealed the benefit of making His Torah our undisputed and unrivaled instruction manual: **"And (*wa*) they will not teach or learn (*lo' lamad* – they will not be trained in nor indoctrinate, instruct or respond to) man's (*'iysh* – mankind's and individual people's) errant pronouncements, thoughts, thinking, or reasoning (*ra'* – evil ways and improper principles, bad judgment, false pretenses, and regrettable communications) any longer (*'owd* – ever again), or mankind's (*'iysh*) despondency and grief (*'ah* – his tale of woe) claiming (*'amar* – saying, boasting, and declaring) to actually know (*da'at* – to be acquainted with and be aware of the evidence regarding) Yahowah (𐤆𐤃𐤁𐤀𐤃𐤂 - *kzk* |). Because then, indeed (*ky* – rather surely and truthfully at that time), they all (*kol*) will actually know and recognize Me (*yada' 'owty* – they will be familiar with, be aware of, respect, revere, and acknowledge Me, and they will be known to Me), from (*min*) the smallest, youngest, and least significant (*qatan*) up to (*'ad*) the biggest, oldest, and most influential (*gadowl*), prophetically declares (*na'um* – predicts and promises) Yahowah (𐤆𐤃𐤁𐤀𐤃𐤂 - *kzk* |). For indeed, then (*ky*), I will have forgiven (*salah* – will have pardoned and removed) their sin (*'awon* – their guilt, liability, and consequence of perversity) and accordingly (*wa la*) their offenses against the standard (*hata'th* – their sinfulness and wrongdoing, their propensity and**

history of missing the way) **will not (lo') be remembered** (*zakar* – recalled or mentioned) **any longer** ('*owd* – now or ever again)." (*Yirmayahuw* / Jeremiah 31:34)

To hide the fact that God specifically said that the result of writing His Torah on our hearts would be that mankind's errant and evil pronouncements would no longer be taught or considered, *rea'* and *'ach* were both erroneously rendered by religious teachers and preachers. The Masoretes would have you believe that *ra'* is *rea'*, and that it means "neighbor," and that *'ah* should be rendered "brother."

In actuality, God is not saying that "they will not teach man's 'brother' any longer, or man's 'neighbor,'" because by saying such a thing, He would be asking us to contradict the very Torah instruction He has given us. But once we strip away the rabbinical copyedits, we discover that *ra'*, pointed רַע, means "evil, wicked, immoral, harmful, wrong, troubling, and undesirable," and pointed רָע, conveys: "shouting, roaring, and loud pontifications and pronouncements." Therefore, immoral preaching is what will no longer be tolerated once the Covenant is renewed.

Similarly, rabbis and religious scholars would have you believe that *'ah* should be translated "brother," when its primary definition is actually "pain, despondency, and grief." *'Ah* speaks of a "brazier, a pan which holds burning coals," and of "a howling animal," specifically a "jackal or hyena." Therefore, once the Covenant is renewed, and once we become one with the Torah, the "pain and grief" which man has wrought upon his fellow man through religious teaching will be things of the past.

And yet religion will not go down without a fight—even if it means that the religious must copyedit the Word of God to survive. And that is precisely what they have done. But, all of their efforts will be undone and be for naught upon Yahowah's return during the final political and religious battle on earth—Armageddon. On that day, some will be eternally reconciled unto God and others will be eternally separated from Him.

Should you be mentally jumping ahead in time to the Day of Reconciliations (*Yowm Kippurym* in the year 6000 Yah, which will commence at sunset on October 2, 2033), and be wondering about the state of freewill after we bear Yah's Torah and Signature, it will endure, but within a framework which will allow us to enjoy our Heavenly Father's company and explore the universe without doing damage to ourselves or it. By this time the only souls alive will be those who have previously chosen to rely upon and love Yah, making the freedom to reject, counterfeit, or loathe Him moot.

As a result of this announcement from God, it would be wrong to refer to the Greek eyewitness accounts as the "Renewed Covenant," much less the "New

Testament.” The Covenant has not yet been “renewed.” There will never be a “new” one. And since it is His Word, I think it’s reasonable to use His terms.

☞☞☞

Should you discount what Yahowah had to say about the enduring nature of His Covenant, in favor of the revelation delivered by Yahowsha’, you’d find that they spoke with the same voice. The Ma’aseyah facilitated the benefits of the Covenant by honoring the promises of the Torah. He did not create a “New Testament,” much less a new religion. During the Teaching on the Mount, He said:

“Do not assume that I have come to weaken, to dismantle, to invalidate, or abolish the Torah or the Prophets. I have not come to do away with it, but instead to completely fulfill it. Truly, I say to you, until heaven and earth pass away not one jot (*iota* – the smallest letter, or Yowd in Hebrew) nor tittle (*keraiā* – the top stroke or horn of Hebrew letters) shall be passed by, be ignored, be disobeyed, or be disregarded from that which was established in the Torah until the time and place it all happens. Therefore, whoever dismisses, invalidates, or abolishes the least of these terms and conditions, or teaches people to do the same, they will be called the least dignified in the kingdom of heaven. And whoever performs them, and teaches them, they will be called the greatest and most important in the kingdom of heaven.”
(*Mattanyah* / Yah’s Gift / Matthew 5:19)

The Ma’aseyah Yahowsha’ picked up this theme again, also in the same public declaration, this time in the context of seeking the truth so that we can make an informed choice. **“Ask, making an earnest request, and it shall be given to you as a gift. Seek, searching diligently for knowledge, and you will discover the truth and find what you are looking for. Knock, requesting acceptance at the door, and it will be opened for you. For then, all who make an earnest request receive and will be accepted. And those who actively search for the location and for knowledge, who really desire to learn, will know the truth. Those who request acceptance at the door (which is *Passover*), they will be granted entrance.”**

“What man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he should ask for a fish, would give him a snake? If then you being morally corrupt know how to give good and generous gifts to your children, how much more by way of contrast will your Father who is

in Heaven produce and give valuable and generous gifts to those who ask Him?" (*Mattanyah / Yah's Gift / Matthew 7:7-11*)

Throughout the Torah, the Doorway to Life is synonymous with Passover. It is where we must all begin our journey if we seek to live with God. It is the first of seven steps in the path to life. **"For then this is the Torah and the Prophets: enter, starting with and experiencing the first step in the path by the way of the narrow and specific doorway, because the way is wide, it is crafted to be broad, expansive, and unreliable, and the route is broad which leads away, and which deceives and influences someone to go astray to the point of destruction and perishing, needlessly destroying themselves, squandering their lives. And the vast preponderance of people are those experiencing this path. The doorway is narrow, exacting and specific, and the path goes against the crowd, which leads to life. And few discover and experience it."** (*Mattanyah / Yah's Gift / Matthew 7:12-14*)

According to God, there is but one way to extend our mortal existence. This path commences in the heart of the Torah, with the Invitation to Meet on Passover. It is the "narrow and specific doorway," where the consequence of sin, which is death, is remedied.

The next step to life in God's presence is Unleavened Bread, the following day, where Yahowah redeems us from the penalty of sin, which is separation from Him and His family. The *Miqra'* of *Matsah* thereby serves as the threshold to Heaven, the Welcome Mat, which cleanses us of religious and political muck before we enter God's home.

This leads to FirstFruits, where those who rely on Yah's merciful gifts become His children, and are adopted into His family. Reborn spiritually, we rise up to Heaven, where we are welcomed and enriched by our Heavenly Father.

Our salvation and Yahowsha's very existence are measured and understood by these three days. God's mercy and the Ma'aseyah's life are utterly meaningless, and His sacrifices are completely irrelevant, apart from the context of the *Mow'ed Miqra'ey* of *Pesach*, *Matsah*, and *Bikuryim*. By severing the essential connection between them, Judaism (with their Oral Law) and Christianity (by way of its aversion to the Torah) have doomed the souls of every man and woman who has placed his or her faith in these counterfeit religious institutions.

While the second volume of *Yada Yah – Meeting with God* – is dedicated in its entirety to presenting Yah's Seven-Step Plan of Salvation, and the fourth volume is focused on Yahowsha's fulfillment of Yahowah's prophetic promises, suffice it to say at this point in time, the fourth step on the way to life eternal is Seven Sevens. On this celebration of the Sabbath – the *Mow'ed Miqra'* of

Shabuwa' – Yahowah's children are enlightened and empowered so that we can share God's testimony regarding the renewal and restoration of life with every sinner on earth, regardless of race, age, or status.

Then, on the first day of the seventh month – the *Miqra'* of *Taruw'ah* (often called Trumpets) – we are asked to proclaim the good news that Yahowah has provided a way home. We are also encouraged to announce an explicit warning: this way is not only so narrow and restrictive few will find it, all alternative paths lead in the wrong direction.

According to God, missing the sixth step – the Day of Reconciliations, or *Yowm Kippurym* – will lead to the dissipation of one's consciousness. And that is because this day denotes the time Yahowah will return, the day in which those who have chosen to revere Him will be reconciled, and when those who have rejected Him will be separated.

This leads to our Heavenly Father's ultimate goal – to Shelters (*Sukah* in Hebrew) – where as a result of the first six steps, we are allowed to campout with Yahowah for all eternity. Upon its fulfillment on the *Mow'ed Miqra'* of *Sukah* in the *Yowbel* year 6000 Yah (October 7, 2033), the Earth will return to the conditions found in the Garden of Eden, as will mankind's relationship with Yahowah.

This is the time spoken of in the final declaration found in *Yirmayahuw* / Jeremiah 31:34: **“Because then indeed, they all will actually know and recognize Me (*yada' owty* – they will be familiar with Me, be aware of, respect, revere, and acknowledge Me, and they will be known to Me), from the smallest, youngest, and least significant up to the biggest, oldest, and most influential, prophetically declares and promises Yahowah. For indeed, then, I will forgive and remove their sin and accordingly, their offenses against the standard will not be remembered any longer, now or ever again.”**

Before we leave this portion of the Ma'aseyah's Teaching on the Mount and move on to His concluding statements, please note that Yahowsha's testimony regarding the narrow and broad paths, the one which is restrictive versus the one which is popular, precludes Christianity as a potential way to life. At over a billion adherents strong, it is very popular, and thus expressly disqualified as a means to eternal life. Furthermore, Yahowsha's words serve as an amplification of the message Yahowah wrote on the first of the two tablets, when He said that “thousands,” not millions or billions, would “benefit from His mercy,” and that those who did so, would do so, by “observing His instructions.” These are sobering thoughts not one in a million Christians seems capable of processing.

Advising us, therefore, not to succumb to religious myths, such as the “New Testament,” Yahowsha' warned all who would listen about Paul, the founder of

Christianity, author of most of the “New Testament,” and the most fitting candidate for this dire prophecy. **“You must be alert, and you should carefully examine, prosecute, and turn away (*prosechete* – you should pay close attention, watch out for, and beware of, guarding yourself) from false prophets who come to you from within dressed in sheep’s clothing, yet they actually are wolves who are exceptionally self-promoting and self-serving (*harpax* – vicious carnivorous thieves who secretly and deliberately rob, extort, and snatch away).”** (*Mattanyah / Yah’s Gift / Matthew 7:15*)

In the context of the Torah enduring forever and being the lone source of life, the man best known for contradicting God on this very topic, while at the same time claiming to be an “Apostle chosen by God,” is Paul. He, more than anyone who has ever lived, fits the definition of a “false prophet,” one who “came dressed in sheep’s clothing,” yet “was actually a wolf,” “promoting his own” message: the “Gospel of Grace.”

Still speaking of Paul, the Benjamite wolf, and his associates, particularly his lover, Timothy, Yahowsha’ told us how to recognize them: **“Indeed as a result, you will know with certainty, recognize, and understand (*epiginosko* – have complete and accurate knowledge based upon a thorough examination of the evidence regarding) them from their fruit, from their results and harvests.”** (*Mattanyah / Yah’s Gift / Matthew 7:20*) “Their fruit” was comprised of: Galatians, First and Second Thessalonians, First and Second Corinthians, Romans, Philippians, Colossians, Ephesians, Titus, Philemon, First and Second Timothy, Hebrews, and most of Acts. Because of their inclusion within the “New Testament” of the “Christian Bible,” this rotten fruit from Paul and his associates (Hebrews and Acts) has led more people astray – away from God – than all other books combined, save perhaps the Qur’an. Paul’s letters mirror Satan’s original scheme, whereby he twisted Yahowah’s Word in the Garden, and then removed what God had said from its context, to deceive. As a result, Paul’s epistles are the most beguiling ever written.

In conclusion, Yahowsha’ delineated the consequence of believing the contradictory pontifications which became the “New Testament” and eventually the new religion of Christianity. But before I share His conclusion with you, I want you to know that I have moved the negation provided in the late fourth-century Greek manuscripts relative to this statement to where I am convinced it belongs. I know, as should you, that Yahowsha’ spoke Hebrew, not Greek, that Mattanyah recorded what He said in Hebrew, not Greek, that his eyewitness account was translated into Greek in a religious environment in Egypt centuries later, and that no copy of anything between Mattanyah 6:12 and 10:13 exists prior to Constantine when wholesale changes were made to the text to accommodate and amalgamate the new Roman religion. So we are obliged to be on our guard,

and to use the context of Yahowsha's Towrah discussion and our understanding of Yahowah's Towrah to properly present what was actually conveyed. Therefore...

“All those calling Me ‘Lord Lord’ will not enter the kingdom of heaven, but to the contrary, those in heaven are those who do My Father’s will (*thelema* – do what He decided and proposed [read: who observe Yahowah’s Torah]). Many will say to Me in this specific day, ‘Lord, Lord, did we not speak inspired utterances and prophecies in your name and drive out demons in your name, and perform many mighty miracles in your name?’ And then at that time, I will profess to them that I never knew them. You all must depart from Me, those who bring about that which is in opposition to the Torah (*anomia* – Lawless).” (*Mattanyah* / Yah’s Gift / Matthew 7:21-23)

Are you listening? This is a scathing indictment of not only Paul’s epistles, and the preponderance of the “New Testament,” but also most Christian teaching. God just told us that Yahowsha’s name matters, as does Yahowah’s Torah. Further, the presence of miracles does not equate to the presence of God as Christian apologists claim. Countless Christians have justified their faith by claiming to have witnessed inspired healings and character transformations in the name of “Jesus Christ,” unaware of the fact that the Ma’aseyah Yahowsha’ said that observing the Torah, not miracles, was the proper means to evaluate whether or not someone actually has a relationship with the Father.

Yahowsha’ could not have made this message any clearer in His first and only public declaration before a large audience. He told us what we could rely upon and what we should not trust. He even said that a self-serving insider, someone pretending to be one of His sheep, would feign an alliance with Him so that he could more easily snatch souls away from God. One would have to be naïve not to see Paul and his letters in Yahowsha’s statement. And that means that the person Christians quote most often to justify their religion, and their animosity to the Torah, was a false prophet—someone not to be trusted.

Those familiar with this Mattanyah 7:21 passage, at least as it is presented in their English bibles, probably noticed that I indeed moved the negation from “*not* all of those” to “will *not* enter.” Should you object to, or just question, this action, be aware of the following: the Teaching on the Mount is unequivocal and unaccommodating throughout, in this context placing the negation within the phrase “will not enter the kingdom of heaven” is vastly more appropriate and consistent with the tone and content of this speech.

Before we move on, let’s see if we can learn something additional about Yahowah’s most important title by observing it in the language of revelation. The first letter of “*beryth* – Covenant” is Beyt ב, which is contracted from *beyth*, the

Hebrew word for “family and home.” This letter was drawn in the form of a tent and home. And, as such, it conveyed the idea of sheltering and protecting a family.

The second letter, Rosh ר, which was originally pronounced “Resh,” was depicted by drawing the head of a person. As does the word *re’sh* today, the Ancient-Hebrew character was symbolic of being the first, best, and foremost, as well as leadership and birth.

Turning to the third letter, we find a Yad י, today’s Yowd, pictured by way of an arm and hand. It conveyed the ideas of authority and power, as well as engaging productively to accomplish something.

The final character in *beryth* is either a Theth ט or Taw ת, as these letters were originally one. If Theth, the pictograph was of a woven container, which was used to communicate the idea of being surrounded and enclosed, as well as being transported from one place to another. And if Taw, the character was drawn as an upright pole with a horizontal support beam. It spoke of a doorway, of foundational support, and of a sign and a signature – particularly in its Paleo Hebrew form: w.

Bringing all of these images together, the picture they paint of the “*beryth* – Covenant,” is of the first and foremost family being protected and sheltered in a home by the work, power, and authority of God, so that His household might rely upon the Words to which He affixed His signature and be transported to Heaven through the Doorway known as Passover.



The Towrah’s presentation of the terms and conditions of the one and only Covenant will endure forever, unchanged. Everyone on earth, regardless of race or place, has the opportunity to be adopted into Yahowah’s Family.

To witness this remarkable opportunity unfold, let’s return to *Dabarym* / Deuteronomy. Moseh opens the 32nd chapter speaking about the nourishing effect of Yahowah’s Word, His Promise:

“Listen heavens and I will speak. Hear O Land (‘erets – earth) the words of My mouth. My teachings and insights (*leqach* – revelations, instructions, and guidance) fall like drops of rain. My Promise and My Word (*imrah*) descends and distils like the dew.” (*Dabarym* / Deuteronomy 32:1-2)

Had Moseh lived during the reign of the Rabbinical Masters, they would have murdered him for this: **“I proclaim** (*qara* – call out, pronounce, and recite) **the name** (*shem* – the reputation, honor, authority, and character) **of Yahowah** (יהוה).”

How is it that Rabbinical Masters have found 613 laws in Yahowah’s Towrah Teachings to impose on their brethren but missed this bit of advice? And by whose authority is it that clerics are empowered to copyedit God and change His name as the JPS, KJV, NKJV, NASB, and NIV have done with this verse?

The great liberator who scribed the Towrah urges the Yahuwdym to heed the intent of the Second of Seven Instructions scribed on the Second of Two Tablets and follow his example: **“Ascribe great magnificence** (*godel* – enormous magnitude and majesty) **to our God** (*‘elohym*).” That’s hard to do when you don’t know who He is, and even harder when you refer to Him by the Adversary’s title.

Roman Catholics have built an institution of men based on the deception that the apostle Peter was the “Rock” upon which the “called out” would be built, when instead it is the realization that Yahowsha’ is the “Ma’aseyah – Doing the Work of Yah,” that matters. Yahowah begs to differ with the Catholic position. According to His Towrah, He is the Rock.

“The Rock’s (*tsuwr* – the protective stone, the enclosure which is fashioned) **works** (*poa’l* – creations, deeds, and acquisitions) **are perfect and complete** (*tamym* – whole, sound, healthful, and unimpaired, rendering innocent and right). **Indeed, all His Ways** (*derek*) **are just** (*mishpat* – planned, fitting, measured, and proper; verdicts pronounced judiciously), **a God** (*‘el* – Mighty One) **who is faithful, trustworthy, and eternally steadfast** (*‘emuwnah* – consistently honest, always dependable, and reliably restoring), **without dishonesty, fault, or error** (*ewel*). **He is upright** (*yashar*) **and just, vindicating** (*tsadyq* – manifesting the means to acquittal).” (*Dabarym* / Deuteronomy 32:4)

While it’s far less important in light of the number of people popes have deceived into believing that Peter was the Rock, that Peter was a Pope, and that current Popes somehow sit in Peter’s alleged seat, God has communicated something that is worthy of our attention. The Almighty has chosen to limit His choices. He cannot be capricious. He cannot be unreliable. He cannot lie. He cannot be unfair. He cannot deceive. He is committed to upholding what He has revealed without exception. If God has said it, man cannot change it. Therefore, there cannot be a “New Testament,” or a new religion.

Moseh wasn’t being unkind when he told the Yisra’elites that they had become corrupt or that they would be expelled from Yahowah’s family. They had, after all, exchanged their relationship with God for an association with *Ba’al*.

“They have corrupted (*shachath* – marred and spoiled, injured and decayed, perverted and ruined, cast themselves off and destroyed) **themselves. They are no longer His children because of their blemishes, defects, and imperfections** (*mum* – verbal abuse, slanderous words, shame and guilt).” (*Dabarym* / Deuteronomy 32:5) Worshiping the sungod, Satan, by molding a golden bull statue in the desert after having been rescued by Yahowah was somewhat less than ideal behavior.

There are three important lessons here for those who want to be adopted into the Covenant. First, to be part of God’s family we have to be perfect, unblemished and pure. And since none of us are without fault, we all require a means to obtain this result. In that light, *shachath*/corrupted, is a revealing term. It means “to change from good to bad in morals, manners, and thoughts, to be degraded by unsound principles.” ‘Adam/man was created perfect and he enjoyed a perfect personal relationship with Yahowah.

But bad choices based upon unsound principles have degraded us, just as Satan’s corruptions of Yahowah’s testimony beguiled ‘Adam. Most everyone has been seriously and fatally injured by unsound political, religious, societal, and academic principles. The ways of man have caused men and women to descend from good to bad. To reverse this process, to be restored to what we once were, to be repaired to what we were created to be—in a Covenant relationship with Yahowah—we need to be vindicated. We need to act upon and embrace the terms and conditions of the Covenant which accomplish this. They do so by encouraging us to walk through the Doorway named Passover, crossing the threshold of Unleavened Bread, on our way to being adopted into Yah’s family, perfect and immortal on FirstFruits.

Second, our slanderous words betray us. When we ascribe satanic rituals like Sunday worship, Christmas, Easter, and prayerful devotion to Mary, to God, we have slandered Him. When we verbally abuse God by replacing Yahowah with “Lord” and Yahowsha’ with “Jesus,” we are guilty of a crime against God, and thus become imperfect, estranging us from His family.

Third, according to this verse, Pope John-Paul II, the man masquerading as the “Holy Father,” was wholly errant when he established “the dignity of man” as the principal theme of his papacy. Not only does God say otherwise, the dignity of man is the foundation of the Illuminati, secular humanism, socialism, and the new world order.

Yahowah has a low tolerance for false doctrines, and for that matter, any perversion of His truth. God is prejudiced when it comes to guile, willful stupidity, and ignorance because they separate us from Him.

“They are a twisted and perverse (*iqesh* – warped, distorted, false, and perverted), **deviant and crafty** (*patlatol*), **generation** (*dowr*).” (*Dabarym* / Deuteronomy 32:5) What was said of them, must be said of us because we are more corrupt than they.

Iqesh describes the process and the result of being deceived by the ways of men. Twisted and perverse notions warp and distort our thinking leaving us perverted. Politicized clerics seldom invent their schemes out of nothing, but instead convolute the truth, twisting and warping it to suit their agenda. Satan and Nimrod, Constantine and Muhammad, Weishaupt and Hitler were master counterfeiters.

Pataltol is defined identically to *iqesh* by Strong’s, despite the fact that *pataltol*’s root is wholly dissimilar. So perhaps we can differentiate *pataltol* by considering the words which share its root. *Patal* is to be “hostile, causing strife and opposition.” As such it defines Satan’s nature and ambition. *Patal* also describes Satan’s style: “shrewd, wily, sly, and cunning, known for subtlety and beguiling schemes.” That may be why *peten* follows *pataltol* in Hebrew dictionaries. *Peten* is the “serpent, the poisonous snake associated with Satan and his political and religious stooges. When we investigate the root of *pataltol* we also discover that it, like religion, means “to bind.” *Pataltol* conveniently completes the picture by adding the effect of religion: “to torture.”

With insights that are as germane for us today as they were when they were inspired, Moseh reports: **“This is how** (*zoh*) **they repay** (*gamal* – deal and treat, recompense) **Yahowah** (יהוה), **O senseless** (*nabal* – foolish, stupid) **and ignorant** (*lo chakam* – unknowing and unwise) **people.”** (*Dabarym* / Deuteronomy 32:6)

The Yisra’elites caused Yahowah to cast them aside because they were ungrateful. They foolishly substituted the serpent for their Savior. And they were easily beguiled by Satan’s schemes, becoming his prey, because they were ignorant, irrational, and unappreciative. So ignorance isn’t bliss; it’s deadly.

When the religious stupidly follow blind guides into churches on Sunday and senselessly sing our praises to the *Ba’al*/Lord known as *Adoni*/Adonis, they are rejecting Yahowah’s favor by substituting the serpent for the Savior. Since God has told us that He expelled the Yahuwdym for this offense, and has told us that He is consistent in His application of justice, what does this say about the fate of Christians?

Yahowah is judgmental when it comes to corruption, the twisting of His message, but He is also judgmental of ignorance. They lead to the same place.

Yahowah's views are not in harmony with the inclusive, albeit irrational, myths of the secular humanists and post-modernist "thinkers" of our day. While the many may applaud such thinkers as intellectual, Yahowah says their ideas are "stupid."

Moseh asked the Yisra'elites: **"Is He not the Father who redeemed you (*qanah* – acquired you by making a payment), performing to establish and support you?"**

Over the course of the next seven statement, Moseh recounts the blessings Yahowah provided His people and articulates the nature of their special place in His heart. And then there was another "but," a consequence. The Yahuwdym would reject Yahowsha', became gross and would therefore be trampled down. They smote God, despised Him, and dishonored Him.

English renderings of the following verse are universally senseless. Since I don't think God is foolish, this is what I think He wanted us to know: **"When the Most High (*'elyowm*) gave an inheritance (*nahal*) to the people from different races and places (*gowym*), when He separated the sons of 'Adam, standing them upright (*natsab*) within the boundaries (*gebulah* – borders) of the family (*'am* – related group of followers who are alive), He numbered them (*micpar* – counting them as in relation to) with the children (*ben*) of Yisra'el (those who endure and strive with and are empowered by God). For indeed (*ky*), Yahowah's (𐤀𐤎𐤓𐤏𐤃) territory (*cheleq*) is His family (*'am*). Ya'aqob is a part (*chebel* – share) of His great inheritance (*nachalah*)." (*Dabarym* / Deuteronomy 32:8-9)**

Yahowah had it planned all along. He came to redeem everyone, not just Yisra'el. Gentiles who are adopted into the Covenant have an inheritance too. We are called to become upright, separated unto God. We are invited to live within the confines of the territory which is His Covenant family. We are given the opportunity to be numbered with the children of Yisra'el—to live and endure with God, to be empowered by Yah. This is the message of the Towrah. The *ekklesia*, the people who are called out, become Set Apart. We become Yisra'el and adopted Yahuwdym. We become heirs to His inheritance: which is eternal life in His home.

The "great inheritance" is becoming a child of the Covenant and receiving the great abundance associated with life with God. The source is Yahowah, and thus Yahowsha', Ya'aqob's heir by whom all mankind was blessed.

"He encountered and possessed (*matsa'*) Him in a desolate place (*midbar 'erets* – in a world of lifeless words), in the howling (*yalal*) formless confusion of nothingness (*tohuw*), the lonely, lifeless waste of a desolate age (*yashymown*), surrounding and enveloping Him, keeping and maintaining

Him (*nasar*) in the center of His sight (*'isown 'iownah* – pupil of His eye).” (*Dabarym* / Deuteronomy 32:10)

If Yahowah were only talking about Ya'aqob, using *tohuw* and *yashymown* would be over the top. *Tohuw* is the word God used in Genesis 1:2, speaking of the time before any material thing existed.

In the midst of this treatise on Yahowah giving everyone access to His Covenant, God introduces another creation account term, *rachaph*, this time in a metaphor...

“As an eagle arouses and stirs (*'ur* – awakens and raises) **her nest, cleansing, purifying, hovering over and protecting it** (*rachaph*) **on behalf of** (*'al* – above and together with) **her young, spreading out her wings like a garment covering them** (*paras kanap*), **receiving and keeping them** (*laqah* – grasping and acquiring them, instructing and carrying them), **lifting them up and carrying them away** (*nasa'*) **upon her wings** (*'ebrah*), **so Yahowah** (𐤏𐤃𐤏𐤃) **alone, separated from others** (*badad*), **led the Way** (*nahah* – provided the spiritually correct path). **And there was no foreign or false** (*nekar*) **god** (*'el*) **working or associating with** (*'im*) **Him.”** (*Dabarym* / Deuteronomy 32:11-12)

The eagle is depicted as a mother bird and we are her children. In this metaphor, Yahowah's *Ruwach*/Spirit is our Mother and we are Her offspring. She is not only the source of new life, but also our purification and protection, hovering over us forever, keeping us pure and safe. Yahowah's Maternal Spirit gives us life, washes us, feeds us, nurtures us, clothes us, comforts us, protects us, instructs us, empowers us, and in the end, carries us away on Her wings. The Spirit's maternal attributes provide the connection between Father and Son.

Yahowsha' used a similar metaphor: **“O Jerusalem, Jerusalem, you kill the prophets and stone those who are sent** (*apostello*) **to you. Many times I have wanted to gather your children together the way a bird** (*ornis*) **gathers his chicks** (*nossiom* – young family) **together in one place beside him** (*episunago*) **under his wings, but you were unwilling. So behold, your house** (*oikos* – tabernacle) **is left lifeless and alone** (*eremos* – desolate and lonely).” (Mattanyah / Matthew 23:37-38) *Ornis*/bird is a masculine noun, befitting Yahowsha', and thus not a “hen” as claimed in the KJV.

Returning to Moseh's sermon, we discover that the Yahuwdym were acting as we are acting, serving as an example for us. This next verse encapsulates the worst choice Yahuwdym would ever make. It is the most vexing prophecy they ever fulfilled. And they can't say they weren't warned. Yahowah had Moseh commit these predictions to parchment twelve hundred years before Jews played them out in ignorance. Moseh even gave them the Ma'aseyah's name.

“Yasharuwn (from *yashar*, meaning upright; a proper name symbolic of Yisra’el when the people were enjoying a relationship with God) **grew fat, gorged with food and gross, forsaking** (*natash* – rejecting and abandoning) **God** (*‘elowha*). **They stubbornly made** (*‘asah*) **fools of themselves, rejecting** (*nabel* – lightly esteeming, seeing as unworthy, foolishly feeling contempt for) **and kicking** (*ba’at*) **the Rock, their Savior** (*Yashuw’ah*).” (*Dabarym* / Deuteronomy 32:15)

Living in times of plenty, we have a tendency to become rather full of ourselves. Self-reliant and self-absorbed, we become grotesque. Rather than walking with God, we wander away. Rather than relying on God, we kick Him.

Beyond the wealthy, politicized rabbis of Yahowsha’s day, whose example was condemned in Mattanyah 23, there is another exemplar of growing fat and becoming gross, of being foolish, forsaking and kicking God. It is also found in a reference to “the Rock, Yahowsha’.” The Roman Catholic Church twisted Yahowah’s Word to serve the interests of their ostentatious human institution. Beguiling people into believing that a man named Shim’own Kephass was the “Rock” upon which the “Church” would be built, they became grotesquely foolish.

The Savior for whom the Rock was named, asked His disciples one of the most important questions ever posed: **“Who do you say** (*lego* – affirm and maintain, advise and teach) **I Am** (*eimi* – I exist and am present as)?” To which, a disciple named for the astuteness of his revelation, responded: **“Simon** (a transliteration of the Hebrew name Shim’own, meaning to listen, understand, discern, regard, and proclaim) **Kephass** (Petros – a translation of the Aramaic word for stone, Kephass, serving as masculine proper name meaning pebble or stone) **gave the answer, ‘The Ma’aseyah, the Son of the living God.’”** (Mattanyah / Matthew 16:15-16)

Affirming this life-saving truth, **“Yahowsha’ said** (*lego*), **‘Blessed** (*makarios* – a poetic term denoting transcendent happiness in a life beyond labor and death) **are you Shim’own** (the one who listens, understands, discerns, regards, and proclaims), **son of** (*bar*) **Yownah** (from *yownah*, meaning the dove; the name of a Yahuwdy sent to Nineveh, Assyria whose life and book serve as a prophetic metaphor for Yahowsha’ saving the world), **because flesh and blood did not make this manifest** (*apokalupto* – disclose by baring), **but My Father who is in Heaven.”** (Mattanyah / Matthew 16:17)

What follows is important. Kephass/Petros/Peter isn’t the *petra*/bedrock. The recognition that “Yahowsha’ is the Ma’aseyah, the Son of the living God,” is the foundation upon which the *ekklesia*/called-out would be restored and established. Beyond the evidence sprinkled throughout the Tanach, identifying the Rock with

Yahowsha', "Petros" was a man and every reference to "*petra/bedrock*" is feminine.

"Indeed (*de*), I (*kago*) say (*logos*) concerning this (*hoti* – as a marker of equivalence for identifying and explaining this) to you (*soi*), you (*su*) are (*ei*) Petros (a masculine proper noun meaning pebble or stone), and (*kai*) upon/by/in/with (*epi* – "upon" when used with things that are at rest, "by" when used in relationship to people, "with" when used in connection with authority, and "in" used in reference to an observation) this one (*taute* – singular feminine demonstrative pronoun) Rock (*petra* – bedrock, a feminine noun; a large stone which projects itself) I shall build by edifying, promoting, and restoring (*oikodomeo* – rebuild and establish, strengthen and enable, instruct and improve) My (*mou*) called out (*ekklesia*)." (Mattanyah / Matthew 16:18)

Most English translations leave "*hoti/concerning this*" out of their renderings of Yahowsha's answer. Had it been included, no rational person would have thought that Petros, rather than his answer, was the foundation of the *ekklesia*. The source of edification and restoration is the recognition that Yahowsha' represents Yahowah, not his flawed and imperfect disciple.

Moseh would tell us that the Yahuwdym, like the Catholics after them, violated the Second Statement Yahowah scribed on the First of Two Tablets. God does not want to share reverence or respect with idols, institutions, or the ideas of men.

"They have provoked Him to jealousy (*qana'* – frustrated His desire for an exclusive relationship), becoming strangers (*zuwr* – going astray, alienated and deserted). Their disgusting abominations (*tow'ebah* – confused, repulsive, and abhorrent lies) have provoked His wrath (*ka'ac* – indignation and anger)." (*Dabarym* / Deuteronomy 32:16)

The verb *qana'* expresses a very strong emotion, demonstrating God's zeal, His impassioned eagerness to pursue and cultivate a relationship with His creation. Within the context of marriage and family, this could be expressed as jealousy, whereby Yahowah is vigilant in guarding those He loves and intolerant of rivals and unfaithfulness. Yahowah uses *qana'* in the Second Statement, putting us on notice as to how serious He is in this regard. God is provoked to jealousy when a billion Catholics bow down before images of Mary and carved crucifixes. God is provoked when a billion Muslims prostrate themselves facing the dark Spirit of Satan as He is manifest in the Ka'aba's Black Stone. But there is far more to this than idolatrous worship. Yahowah has used *qana'*/jealousy in the context of human schemes, the twisting and convoluting of the "*beryth* – covenant relationship" into the abomination of religion, alienating the Creator from His creation.

God has presented Himself as a bird who wants to hover over, nurture, and protect His children. He has told us that He is the bedrock of our salvation, that He has redeemed us at a great price so that He can freely share His great abundance with us, calling us His children and His heirs. Yet we have chosen to become strangers, revering the ways of man instead. So zealous is Yahowah for our love, so passionate and caring is He regarding His Covenant family, He calls those who interfere counterproductively through their words and deeds “disgusting abominations, abhorrent confused liars.” *Tow’ebah* is the most offensive term in the Hebrew language.

In this regard there is a difference between being wrong, and lying. I am often wrong, which is why I’m now editing, correcting, improving, and augmenting this chapter for the seventh time. The more I learn from Yah’s Word, the more I grow, ultimately replacing misconceptions with more accurate perceptions. So being wrong is salvageable. All you have to do is be willing to correct the record when you learn that you have been mistaken. To lie, however, requires a person to know that what they are saying is untrue, and yet they say it anyway. That is seldom recoverable, because the attitude that causes it seldom changes.

Man’s *tow’ebah*/abominations lead to and earn God’s *ka’ac*/wrath. *Ka’ac* is defined as “indignation,” which is “anger aroused by someone doing or saying something that is unworthy, unjust, and mean-spirited.” *Ka’ac* is “vexation” which means that *tow’ebah*, disgusting abominations caused by revolting confused liars, “irritate” God, and that is something we should strive to avoid. And that is the lesson here. God has identified as abominable behaviors which confuse and deceive, leading people away from Him and to false gods. It matters not if the rival suitor is man or beast.

Interestingly, murder isn’t an abomination but deceitful preaching is. The sexual sins of incest, pedophilia, adultery and homosexuality are abominations, because they corrupt the nature of the loving family relationship Yahowah desires with us, demonstrating a spirit of unfaithfulness. Cheating in business is an abomination because God’s business is the redemption of man, and He doesn’t want man cheated out of his prize. Religions, especially those based upon the foolishness of Babylon, are abominations because they lead mankind away from the Creator and into the depths of the creation.

By using Yisra’elite behavior as an example, God has forewarned others. Becoming fat, satiated, and self-reliant is grotesque, undermining the foundation upon which the covenant is built. Kicking Yahowsha’ separates us from God. It is an abomination that irritates Yahowah to the point of wrath.

Scholars would have us believe that what they errantly refer to as the “Old Covenant” is preoccupied with a vengeful God and His never-ending wrath. But

that simply isn't true. While *tow'ebah*/abomination appears 117 times in the Tanach as a warning to us, so that we won't provoke Yahowah, *ka'ac*/wrath, appears in only 54 verses. By comparison, the opposite of God's wrath, *yasha'*/salvation, *tsadaq*/vindication, *chesed*/mercy, and *ga'al*/redemption, are presented in 1,385 verses (450, 525, 295, & 115 occurrences respectively)—a ratio of twenty-five to one. While God is fixated on relationship, not animosity, man seems focused on irritating God.

Yahowah did not simply shift gears, moving aimlessly away from Yahuwdym. He let the Yisra'elites know precisely why they would be ignored for a while.

“They offered sacrifices to (*zabach* – slaughtered and killed for) demonic spirits (*shed* – devils who oppose, oppress, spoil, and destroy; demons who devastate and desolate), not to God (*'elowah*). They have drawn close to (*qarowb* – forming an intimate relationship with) gods (*'elohym*) they don't know, coming to be included with (*bow'*) those recently conceived (*hadas*), which their fathers (*'ab*) did not (*lo*) respect or regard (*sa'ar*).” (*Dabarym* / Deuteronomy 32:17) The literal meaning of *sa'ar* is: “to be swept away and destroyed by a tempestuous and horrible wind storm which terrorizes.”

Whether Yahowah was speaking of Islam in which a new god—Allah—was conceived in the image of the Devil, or of Communism, in which devilish men elevated man above God, there was no mistaking God's abhorrence of man's alliance with demons.

The tempestuous, horrible windstorm which sweeps away and destroys, is Satan, the prince of demons. Those deceived by Rabbinical Judaism, Christians and Communists, Muslims and Fascists, Secular Humanists and Socialists, are all lost in a swirl of lies, swept away and destroyed by a malevolent, demonic spirit.

Self-reliance, national reliance, military reliance, and religious reliance are problems because God wants us to rely exclusively on Him. When we focus on material things and revere human social, political, and religious institutions, we devalue God and His gift. We cease to care about the reason we exist.

“They neglected and forgot (*shayah* – did not respond to and were deprived of) the Rock (*tsuwr*) who begat them (*yalad* – caused them to be born and grow as children). You have ignored and ceased to care about (*shakach* – become stubborn, crippled, and fat; headstrong, self-willed and difficult to be around in relation to) the God (*'el*) who gave you birth.” (*Dabarym* / Deuteronomy 32:18)

It's really this simple. We are alive because Yahowah made us. We were created for the purpose of establishing a loving, familial, relationship with Him.

When we ignore, or worse deny, this fundamental truth, we are cut off from the only source of life and we die.

Yahowah has warned us: treat Him as if He doesn't exist, and we will not exist. Reject His gift of life, and He will reject us.

“Yahowah (יהוה) saw this and spurned them (*na'ats* – rejected them with disdain, seeing them as being beneath His dignity and abstaining from them, refusing them), **because of** (*min*) **the provocation** (*ka'ac* – vexation, anger, and grief) **of their sons and daughters.”** (*Dabarym* / Deuteronomy 32:19)

Forget gratitude and relationship for a moment. The problem with provoking God is that there is only one of Him, and without Him there is nothing. To be rejected by God is to die and stay that way.

False doctrines, false prophets, false gods, and false religions do more than damn the perpetrators. They inflict temporal and eternal, physical and spiritual, pain on their victims. That is why Yahowah is so intolerant of them. That is why God is anti-religious.

The hell Yahuwdym have endured over the past 2,700 years hasn't been divine wrath, but instead divine apathy. Yahowah turned His attention away from them. Indifferent towards Yisra'elites as a result of their attitude, Yahowah's blessings and protection ceased. The Covenant is a relationship, after all.

The chosen people were confident they could fend for themselves, so God has let them. The same is true today of the self-reliant church and nation.

“He said, ‘I will hide (*cathar* – conceal, making unknown) **My presence** (*panym* – face and person) **from them and see** (*ra'ah* – observe) **what** (*mah*) **their end** (*'acharit* – future) **shall be. For they are a confused, upside down and turned around** (*tahpukah* – perverse, irrational, and blustering procession of hallucinations operating on false perceptions as a), **generation** (*dowr* – circle) **of children in whom there is no faithfulness or trust** (*'emuwn* – fidelity, truth, reliability, or trustworthiness).” (*Dabarym* / Deuteronomy 32:20)

You can't fault God for being coy, for not telling it like it is, or would be. The Yahuwdym became perverse liars without trust or truth. They abandoned their foundation and suffered the consequences.

Tahpukah, based upon *haphak*, identifies the core issue associated with Communism, Christianity, Secular Humanism, Socialism, and Islam. Man is confused. We are dizzy and disoriented, turned around and upside down. Our priorities and our perspectives are perverse. According to Webster, “perverse” is “to be turned away from what is good, to be incorrect, to act in a manner that is contrary to the evidence, and to be obstinate in opposing that which is right and

reasonable.” Perverse, like this verse, isn’t about behavior but instead about errant and irrational thinking, or to use Yahowah’s words: “grotesque foolishness.”

I have done over 4,000 hours of live talk radio interviews all across America these past ten years. My experience confirms Yahowah’s prophetic observation. Very few people are informed, possessing an adequate foundation of historic and contemporary, social and scientific, scriptural and philosophical knowledge to form sound conclusions. Devoid of sufficient evidence they routinely spout errant opinions as if they were thoughtful. Worse, most Americans seem unable to reason, preferring instead to rationalize. As a nation we see a foggy world as we want it to be, not as it clearly is. The purposeful deceptions of the societal, political, religious, academic, and media shepherds have produced a generation of sheep who are disoriented, upside down and turned around.

The lesson here is central to Scripture. Those who have turned away from God, whether it be out of ignorance, deception, or arrogance will find that God has turned away from them. If you make light of God, diminishing Him, God will make light of you, diminishing you. Ignore God and He will ignore you. It’s all about choice. And unfortunately, man’s are often, if not usually, wrong.

The last time we came upon *qana*’/jealousy, Moseh used it in the context of being included within the family as apposed to being strangers, going on to say that abhorrent lies made God mad. This time Moseh has upped the ante, saying that upon further review, Yahowah is no longer jealous, in the sense of wanting to mend and maintain the relationship, but just mad.

“They (*hem*) have not (*lo*) motivated God to desire an exclusive relationship with them (*qana*’ *‘el* – not provoked God to jealousy). They have provoked His wrath (*ka’ac* – indignation and anger) with their vanity (*hebel* – vapor and breath, thus insignificant existence, words, and soul).” (*Dabarym* / Deuteronomy 32:21) Our arrogant attitude is not endearing. Our foolishness is repulsive.

“Vain” is an interesting word with many meanings. Webster defines “vain” as: “having no real value, to be idle and worthless.” Vain is “to be futile, ineffective, unsuccessful, and useless, unable to achieve a result.” Vain is “foolish and silly.” Vain is also “conceit: undue and excessive pride in one’s appearance, achievements, or value.”

Hebel/vanity is thus perfect in this discussion of the futility, foolishness, and conceit of man. It is unwarranted pride and ineffectual self-reliance, the sins which led Satan, and all who follow him, to their demise. *Hebel*/vanity does not, however, fit within the context of the Third Statement which is why Yahowah used *show*’/lifeless desolation in reference to the unforgivable sin. The *hebel*/vain

(futile, foolish, and conceited) Yahuwdym will be restored. Those who promote *show*’deceitful desolation will not be.

Slow learners, it would take the chosen people thousands of years to learn this lesson. The prophetic implications of what follows are horrific. When it comes to abandonment and deception, especially perversions of His Scripture and satanically inspired false religions, Yahowah isn’t to be trifled with.

“So I will motivate them to desire an exclusive relationship (*qana*) with those who are not family (*lo ‘am*). I will provoke them to grieving and vexation (*ka’ac* – anger, indignation, and wrath) with the foolish and senseless (*nabal* – fallen and languishing) Gentiles (*gowym* – people from different races and places).” (*Dabarym* / Deuteronomy 32:21)

Yes, Yahowah just said that, as a whole, Gentiles are foolish and senseless, no wiser than Jews. The overwhelming preponderance of Gentiles are outside the family of Yahowah, caught up in all manner of political and religious schemes. As such, we have provoked Yahuwdym to grieving, in a world that remains grotesquely anti-Semitic. This is especially true of the descendants of Ishmael—today’s Muslims. They epitomize these words. And the terror they perpetrate against Israel has moved Jews to anger and wrath.

My favorite country is Israel. My favorite people are Jews. But that does not mean that I’m going to color Yahowah’s revelation to suit my preferences. God has made it clear that the Yisra’elites have squandered their blessings and rejected the Covenant. And for that, there has been and will be a price to pay. So rather than have them suffer and perish for naught, Yahowah has elected to present their plight as an example of what not to do. Unfortunately, Gentiles are no better, especially those who call themselves “Christians.” The “religion of Christianity” was designed to replace Judaism, systematically removing Scripture’s Yahuwdym foundations, names, feasts, lessons and terminology. That was going from bad to worse.

Relationship isn’t a game to God; life isn’t something He takes lightly. It is everything to Him.

“For a fire (*‘esh* – burning) has been kindled (*qadach* – inflamed) invoking My ire that shall burn (*yaqad* – and be kept burning) unto (*‘ad*) the lowest depths (*tachty*) of She’owl (the realm of the dead and place of questioning). It shall devour (*akal* – consume) the land (*‘erets* – earth) and her harvest (*yabuwl* – fruit and productivity; household possessions), inflaming (*lahat* – scorching and burning) the foundations (*mowcad*) of the mountains (*har*).” (*Dabarym* / Deuteronomy 32:22)

By using *yabuwl*/harvest in connection with She'owl, "the realm where the deceased are questioned," Yahowah is telling us that the "burnt harvest" isn't about "fruit." Yahowah is talking about the souls of men and where they will go. In the case of unfaithful Yahuwdym, they shall be "consumed" in the sense of "being burnt up, ceasing to exist." The "flames" in this case represent "judgment" in the "place of questioning," serving the same role fire plays in a crucible. The result of which will be separation for some and "desolation and destruction" for others. And that is why '*akal* means: "to devour, to consume, to burn up, to slay, and to destroy." '*Akal* conveys the sense of "being consumed by being eaten away." It is a "state of destruction where life ceases to exist." It is the consequence of rejecting Yahowah, whereas the penalty of kicking Yahowsha' would tend toward separation and thus incarceration.

Interesting, *yabuwl*/harvest, and *yowbel*/ram's horn or trumpet, are both based upon the same root: *yabal*, which means "to cause the transport of an object from one place to another." This would be significant in any context but it is preeminently important in the context of invoking Yahowah's wrath, leading to abandonment in the depths of She'owl. The harvest of souls Yahowsha' facilitated by way of His Yowbel Passover and Unleavened Bread sacrifices enable God to "transport" our souls from this temporal realm to eternity.

The descriptive title of the third *Miqra'*, that of FirstFruits, *Bikuwrym*, conveys some aspects of *re'syth*, the first word in Scripture, meaning "first, beginning, best, highest, first-fruits, and first-born." This title is primarily based, however, on *bakar*, which means "first born child." Some say that is associated with *qasyr*, meaning "harvest and reaping."

The name "Feast of Trumpets," is derived from *taruw'ah*, which means to "signal by shouting, sounding, or blowing." It can be a "shout of joy announcing good news," or the "cry of distress signaling a dire warning." Since the primary implement for communicating good and bad news was a trumpet comprised of a ram's horn, the *Miqra'* became known as Trumpets.

In this context we should not be surprised that *Taruw'ah* is the only "*Miqra'* – Invitation to be Called Out and Meet with God" where the offering is unspecified. The reason is that Trumpets signals Yahowah's harvest of souls. It is a special Sabbath, or day of rest for the people, because God is the only one working. He is the lone, single, and solitary Reaper of souls. He alone provides eternal life for His children.

All of these things are related and they are tied to our salvation: the *taruw'ah*/signal, of the *yabuwl*/harvest, made possible on the *yowbel*/year of Yah's ram's, *yabal*/transports our souls from one place to another.

The use of “mountains” in this verse can mean a variety of things. The sungod religion of Lord/Ba’al was practiced upon *har*/mountaintops where the sun’s rays first touched and last left the earth. In this context, Yahowah is saying that those who associate themselves with the Babylonian religotic will find themselves associating with Satan in She’owl.

Har/mountain is also associated with Yahowah, His Tabernacle, and Passover because all of these were established on Mount Mowryah, which means “to Revere Yah.” As such, Yahowah is saying that by inflaming Him, Yahuwdym figuratively, and Babylonians and Romans literally, have burnt the foundation of the lone bridge to salvation.

Har/mountain is symbolic of “raising up,” and thus the harvest of souls. By kindling God’s wrath, many Yahuwdym will descend into the depths of She’owl rather than be lifted up to Heaven. But they won’t be alone.

Lastly, *har*/mountain is often used as a symbol for religious and political power. For example, in Jeremiah 51:25, Yahowah says that He is against “Babylon” because their poligion is “a destroying mountain.” In that this chapter is dedicated to Yahowah’s temporary rejection of Yahuwdym, a result predicated upon Yahuwdym arrogantly relying upon the foolish and failed ways of men, we’ll develop this verse further.

There is the possibility that Yahowah’s prophecy is both literal and figurative. The “fire” which is “kindled and burns...devouring the land and her harvest, inflaming the foundations of the mountains,” could be predictive of the end of the Magog war where Yahowah has promised to annihilate Muslims on the mountains of Israel by raining fire and brimstone down upon them. The atomic devastation that scorches the earth that grows out of the coming Islamic attack on Israel, combined with the fire and brimstone that is heaped upon the Muslim armies that seek to destroy her, will seem a lot like what Moseh has predicted here. And the reasons for it have been made crystal clear.

The last battle of the Tribulation also involves a mountain, which is why it is called Armageddon—a Greek to English transliteration of “*Har Megiddo*,” meaning the “mountain of rendezvous.” Upon His return, Yahowsha’ will destroy all of those who came to destroy Yisra’el. If you are anti-Semitic, that should give you pause.

Let's take a moment to consider what Yirmayah (meaning: to be raised up by Yahowah), had to say about the "mountainous political and religious power" that was and is Babylon, before returning to Moseh's marvelous summation of the Towrah and its Covenant in *Dabarym* / Deuteronomy.

The prophetic discussion begins with: "**All** (*kol* – all means all, that's all, all means) **men** (*'adam* – mankind, descendants of Adam) **are brutish** (*ba'ar* – stupid barbarians, unreceptive and dull-hearted animals, burnt up beasts) **on account of** (*min* – based upon, out of, and as a result of; because of, through, according to, and by reason of) **their perceptions** (*da'ath* – their understanding, their knowledge, and their wisdom)." (Yirmayah / Jeremiah 51:17)

God just said "all men are stupid animals as a result of their own understanding." The smarter we think we are, the more foolish we become. If you want to see the proof, open your eyes.

To be "brutish" is to be "like a beast, to live a short animalistic life as a slave." A brute is someone who is "physically strong but mentally weak, sensual but not spiritual." The way of man, man's *da'ath*/knowledge, understandings and perceptions make us *ba'ar*/brutish—causing us to live and die as animals. There are few exceptions. Man's way is the way of war, it is the way of the master-slave mentality of the new world order. It is the sensuous morality of political correctness. Man's way leads to the foolish and futile dumbing down of people, indoctrinating the sheeple, so as to make them easier to control and fleece.

Da'ath differs from *yada'* in that *da'ath* signifies knowledge which is gained by the senses cogitatively, while *yada'* means to know in a relational sense, to be intimately familiar with someone. *Da'ath* is the way of man where *yada'* is the way to God.

"**All who create things out of existing material** (*sarap* – those who forge graven images) **are confounded** (*buwsh* – shamed, disappointed, disconcerted, and damned) **by their** (*min*) **images and idols** (*pecel* – icons of worship) **because** (*ky*) **their libations** (*necek* – that which is poured out from a graven image) **deceive and disappoint** (*sheqer* – are fraudulent oaths, foolish, false, and futile lies) **without** (*halo* – devoid of) **the Spirit** (*Ruwach*)." (Yirmayah / Jeremiah 51:17) No God, no Spirit. No Spirit, no life.

To be *buwsh*, is to "experience the pain of emotional anguish, shame, and humiliation." It is "to lose hope" by being "disapproved" for "having done something wrong." *Buwsh* carries with it the notion that the anguish will be "extended over a period of time." *Buwsh* is therefore not indicative of the "perpetual torment," that is earned by those who are "born of serpents," because their anguish will be everlasting. The distinction could be indicative of the time spiritless souls spend in the depths of She'owl awaiting their final judgment.

Continuing to speak of the ways of man within the context of the religious and political power of Babylon, Yirmayah / Jeremiah speaks of vanity leading to annihilation. Remember, “*hebel/vain*” is “something or someone without value, something or someone who is false, futile, ineffective, worthless, foolish and conceited.” *Hebel/vanity* is arrogance manifest as self-reliance which precludes redemption.

“They are vain (*hebel* – mere vapor and breath, thus meaningless words and souls), **errant and delusional** (*ta’tua’* – insincere imitations and deceitful derisions, mocking) **pursuits** (*ma’aseh* – undertakings, enterprises, and businesses). **At the time of** (*’eth* – on the occasion and occurrence of) **their appointed reckoning, they will be mustered, examined, held accountable, and punished** (*paqudah* – visited, judged, and penalized; from *paqad*), **and they shall be annihilated, ceasing to exist** (*’abad* – be destroyed and vanish, die and be exterminated, perish and be blotted out in divine judgment).” (Yirmayah / Jeremiah 51:18)

If there were any question that souls who are not reborn of spirit through the Covenant are mortal, or that their destiny is to be exterminated, *’abad/annihilation* in connection with *paquddah/appointed judgment and punishment*, in the context of *halo ruwach/being spiritless*, and *ta’tua’/errant delusions*, has removed all doubt.

I find it interesting that *ta’tua’* describes a special form of deceit, that of “insincere imitation.” This is Satan’s trademark. He likes to imitate God, fooling people into believing that he is God. Lacking creativity, Halal’s favorite technique is the counterfeit corruption, an insincere imitation of God’s revelation and plan of salvation.

Speaking of the Savior, the Adversary’s adversary, Yirmayah reveals: **“The apportionment of Ya’aqob is not like them for He is the creator of all. The Scepter and family (*shebet*) are His inheritance (*nachalah*), and Yahowah (𐤀𐤃𐤁𐤍) who goes forth (*tsaba’*) is His name.”** (Yirmayah / Jeremiah 51:19) Yahowsha’ is the manifestation of Yahowah who *tsaba’/goes forth* from Heaven to Earth. He is the Creator and King.

The next few verses are rather harsh. They telescope forward in time to the battle of Armageddon, where Yahowsha’s words serve as weapons, destroying the Gentile armies who have marched against Yisra’el. By the time we reach the 24th verse, we have learned why.

“I will repay (*shalam* – render onto) **Babylon** (*Babel* – the gate of god; from *balal*, meaning those who mingle and confuse, those who feed animals mixed up food), **and all who dwell in** (*yasab* – abide as) **Kasdymah** (Chaldea – meaning sheep who are sacrificed), **all the shepherds, rulers, teachers, preachers,**

friends, female companions, flock, and sheep (*ra'ah/re'eh/re'ah*), **and those associated with them** (*'asher*) **for what they have done** (*'asah* – prepared, instituted, advanced, brought about, and observed) **in Zion in Your** [Yahowsha's] **sight declares Yahowah** (יְהוָה).” (Yirmayah / Jeremiah 51:19)

The context of this verse is the battle of Armageddon, so the deceptions propagated by Babylon are still confounding people, even at the end of time. Kasdymah/Chaldea is being presented as a state of mind or an association rather than just as a place. By the time this battle is fought, the people who once lived in Babylonian Mesopotamia will be long dead. The Battle of Magog will have annihilated them. The Chaldeans are “sheeple”—the ignorant and apathetic followers of false prophets.

The most important aspects of 51:19 are “accountability” communicated by “*shalam*/repayment” and the universality of those who will be on the receiving end of this judgment. *Ra'ah* tells us that the shepherds and their flock will receive the same rendering. It will make no difference if you are a ruler, teacher, preacher, or just friends and associates of them.

Yahowah has consistently been outspoken against those who use political and religious power to deceive. He has not changed in this regard – nor will He.

“Behold, I am against you (*'el*), **O corrupting and destroying** (*shachath* – spoiled and rotten, perverted and devastated) **mountain** (*har* – political, religious, and military power), **declares Yahowah** (יְהוָה), **which corrupts and destroys** (*shachath* – deals corruptly, injures, and ruins) **the whole world** (*kol 'erets* – all the earth).

And I will stretch out and extend (*natah*) **My hand against you, rolling you down** (*galal* – removing you) **from** (*min*) **your rocky pinnacle** (*sela'* – mountain stronghold of power), **granting you in exchange** (*nathan* – giving you) **a burning** (*sarephah* – the application of radiant energy to literally and destructively transform the composition of the) **mountain** (*har* – mountainous political and religious influence, power, and wealth).” (Yirmayah / Jeremiah 51:25)

Babylon is flat as a pancake. There are no mountains in Mesopotamia. Yahowah is aware of that so it's clear that “mountain” is a metaphor for “the rise and scale of mountainous political and religious influence, wealth, power, and military might.” That's significant for two reasons. The context of Yirmayah's prophecy is the battle of Armageddon, the only conflict in which the Ma'aseyah personally fulfills verses 20 through 23, destroying a large mechanized army. That tells us that the “corrupting and destroying mountain” of Babylon is the nation's legacy, its religious and political, military and economic corruptions, and not the nation itself because Babylon was destroyed long ago.

So, where do you suppose we might find the legacy of Babylon today, and her anti-Semitic, Satan-serving, political and religious, self-reliant and overly indulgent, vicious, deceitful, militant and immoral codes of conduct? Come to find out, the Babylonian Talmud, the basis of Rabbinical Judaism, was conceived there. Every significant aspect of Constantine's Roman Catholicism traces to the myths of Babylon. All of the original books which comprise Islam, the Qur'an (Allah's Angelic Recital), the Hadith (Reports from Islam's Founders), the Sira (Biography of Muhammad), and Tak'rith (History of Islam's Beginnings), were first written just outside Baghdad, a stone's throw from ancient Babylon. Adam Weishaupt based his Illuminist creation of Communism and the New World Order on Babylon too. The three wealthiest, most powerful, and influential institutions on planet earth, Catholicism, Communism, and Islam, and the common foe which inflames them, are all made of the same stuff.

If you don't consider yourself to be one of the four billion people directly under the yoke of Catholicism, Communism, Islam, or Rabbinical Judaism, be aware that the misguided political agendas of religious Christians on the right and Secular Humanists on the left, which dominate Western cultures, are rife with Babylonian deceptions. Today, the humanists are winning the battle for supremacy, quickly establishing their one world agenda through academic indoctrination, political correctness, media dominance, and social democracies. The legacy of Babylon, inclusive of Catholicism's stepchild, Protestant Christianity, and Communism's stepchild, Socialist Secularists, have done precisely what Yahowah has predicted they would do: "corrupt and destroy the whole world." Recognizing also that Hinduism was also derived from the Babylonian Trinity, virtually every soul on earth can be counted among the "shepherds, rulers, teachers, preachers, friends, female companions, flock, sheep, and associates of the Whore of Babylon.

As we find with many of Yahowah's prophecies, Jeremiah, juxtaposes near and far prophecies, so that we would have a model from which to examine our future. The prophet returns to detailing the then future, but now historic, destruction of the city state of Babylon—a conquest that foreshadows America's demise. While Yirmayah did not live to see Babylon's rendezvous with his predictions, he did serve as the last paleo-Hebrew prophet, living to witness the Babylonians storm into Yisra'el, carrying the Yahuwdym out with them.

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Returning to Dabarym 32, we find Yahowah telling the Yahuwdym that they will become so foreign to Him that He will consider them *Gowym*—Gentiles. That isn't good, because Scripture tells us that *Gowym* are bad.

“Indeed, when (*ky*) they (*hem*) become Gentiles (*Gowy*), they will have wandered away, lost and destroyed (*'abad* – being squandered, perishing without value, wiped out and annihilated) without (*'ayin*) counsel (*'etsah* – advice or purpose) or understanding (*tabuwn* – insight or intelligence).” (*Dabarym* / Deuteronomy 32:28)

Their problem is our problem. We too have wandered away. Lost, we are perishing without value or values. We have squandered the gifts of redemption and inclusion. And to a large degree, our problem is that we lack wise counselors. Without good advice, we have neither understanding nor purpose.

Yahuwdym became *Gowym* and *Gowym* became Yahuwdym. A Yahuwdy is someone who is related to Yah. A *Gowy* is a foreigner and often a heathen. Some of us have changed places.

Yisra'elites removed themselves from the family of Yahowah. They chose the way of destitution, loneliness and lifelessness by rejecting the Covenant. **“Oh, if only (*luw'* – used as hypothetical contrast by a speaker who is deeply involved in the setting; I wish) they were wise (*hakam* – instructed in wisdom) and were prudent and circumspect regarding (*sakal* – sensible, paying attention to and teaching, prudently considering, possessing insight and comprehension relating to) this, they would discern (*byn* – perceive and realize) their future to the end of time (*'acharit* – their destiny, their descendant's prospects).”** (*Dabarym* / Deuteronomy 32:29)

A rotten attitude is far more debilitating than bad behavior. The condition that ousted the Yahuwdym was errant thinking, not evil deeds. While one may lead to the other, an errant understanding of God leads to a far worse place than doing bad things. Devaluing Yahowah leads to eternal separation and death. When we aren't circumspect, when we imprudently misrepresent Yahowah's Word, there is hell to pay. We literally damn ourselves and our children. We create a culture for our children akin to America. Truth is so foreign it sounds crazy. Lies are so common they become comforting. And within that milieu, the perspective and knowledge needed to make good choices vanishes.

Dabarym is a collection of speeches Moseh delivered to the children of Yisra'el on the Towrah just prior to them entering the Promised Land. In this next verse, the liberator's audience was forewarned: “without Yahowah's protection people would become easy prey.” But even more importantly Moseh said: “If you abandon God He will abandon you, substituting others in your place.”

“How (‘eykoh – and where) does one pursue and persecute (radaph) a thousand, and two put ten thousand to flight (nuwc rababah – cause a multitude to flee) unless (‘im lo) and except that (ky) their Rock (tsuwr) surrendered them in an exchange (makar – traded people and possessions for other people and possessions in a quid pro quo substitution) and Yahowah (יְהוָה) delivered them up, handed them over, abandoning them (sagar).” (Dabarym / Deuteronomy 32:30)

Yahowah was saying here that the reason for the Diaspora was that the Yisra’elites walked away from their foundation, their Rock, and so their foundation surrendered them, abandoning them. Fortunately, there will be a day of reconciliation.

Comparing the Black Stone that is Allah to Yahowsha’, the Rock of our Salvation, Moseh says of Yisra’el’s most hostile foe: **“For indeed (ky – surely and with certainty), their hostile, adversarial, and covetous (‘ayab) rock is not acknowledged to be (palil) our Rock.”** (Dabarym / Deuteronomy 32:31)

Despite what Muslims would have us believe and what George Bush has said, Allah is not Yahowah, Muhammad was not Yahowsha’. Being abandoned by Allah is good. Surrendering to his terrorist prophet is bad. All “rocks” are not the same, just as all gods are not the same. There is but one Savior. His name is Yahowah. We find Him in His Towrah.

Speaking of the fruit of demons, Moseh compares the vine which is Yisra’el and the wine of the Rock which is Yahowsha’s blood, to Satan’s alternative: **“Surely, their vine is out of the vine of Sodom (to be scorched) and out of the fields of Gomorrah (to be submersed in sin). Their grapes are poisonous (ro’sh), their clusters (‘eshkowl – fruits of the vine) are bitter and venomous (marorah). Their wine is the rage and hatred (chemah – the deadly fever) of serpents (tannin), the cruel, deadly, deceitful, and heartless (‘adzar – ruthless and vicious) poison of snakes (peten).”** (Dabarym / Deuteronomy 32:32-33)

The Way to Yahowah is singular and straight, leading to restoration and life in the Covenant. Their way to Satan is several and serpentine, leading to deceit and death. The choice is before us all, just like it was for Adam and Chawah. One rock poisons, another heals. One rock hates, another loves.

Ultimately, the Yahuwdym will return and they will be restored. That is the story we reviewed in Yirmayah 31 so many pages ago. It is being reinforced here.

“Yahowah (יְהוָה) shall vindicate His family, showing compassion and favor to His servants when He sees that their strength is exhausted (‘azal - spent).” (Dabarym / Deuteronomy 32:36)

To be saved we must first come to realize that we cannot save ourselves, and that there is no vindication or life outside of the Covenant. As we move toward and into the Tribulation, Yisra'elites with an entirely different attitude toward Yahowah will live to become Yahuwdym—related to Yahowah—once again. Most Gowym will die.

Yes, a day will come, probably in the aftermath of the Islamic Magog war, when hundreds of millions of Muslims are annihilated on the mountains of Yisra'el by fire and brimstone, that this question will occur to the Yahuwdym: **“Where are their gods, their rock whom they trusted and sought refuge (*chacah*).”** (*Dabarym* / Deuteronomy 32:37)

In the verses which follow, Yahowah reminds us that He is one, that He is God, and that He is the only God. He alone “heals and delivers,” “lifts up to heaven” and “lives forever.”

Then, speaking of Yahowsha’s role culminating the battle of Armageddon, Moseh foreshadows the phraseology that would be repeated by Yahowchanan in Revelation. It is an amazing story – future history.

Moseh’s public presentation crescendos with a fitting climax. At the end of the Tribulation, 6,000 years after the fall of man, the intoxicating nature of evil will be avenged while man will be awakened, Yahuwdym and Gowym alike will ultimately be united in the Covenant family of God.

“Awaken from your drunken stupor and shout for joy (*ranan* – become alert, signal the victory, and rejoice) His family (*‘am*) of people from different races and places (*gowym*), because He will avenge the blood of His servants, answering by returning (*sub*) vengeance upon His adversaries (*tsar* – the ones who oppress), forgiving and reconciling (*kapar*) His family (*‘am*) and world (*‘adamah*).” (*Dabarym* / Deuteronomy 32:43) The greatest story ever told has a happy ending.

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