

*Yashuw'ah* – Salvation

No Greater Love...

Before we delve further into the nature of the Sacrifice Yahowsha' was predicted to make on our behalf, it may be instructive to dispel an egregious myth—that God wants to be worshiped. Scripture paints an entirely different picture. In fact, God knelt down to us so that we could stand with Him.

While you may consider this foray into one of religion's greatest misconceptions a detour from our quest to understand how Yahowah saved us, it isn't. And that is because religious worship is the very thing God is saving us from.

The 23<sup>rd</sup> Psalm is one of countless passages that convey the familial nature of the relationship God wants to achieve with man. Since we reviewed it at the end of the last chapter, I'd like to examine the passage which some mistakenly believe suggests otherwise, that God wants people to “bow down” to Him. The most often quoted is *Yasha'yahuw* / Isaiah 45:23, and that is only because it is removed from its context and then erroneously restated by the false prophet Paul in Romans 11:4, 14:11, and Philippians 2:10. As a result, Christian pastors and priests refer to it frequently, albeit always unrelated to the prophetic story Yahowah is presenting through His actual prophet *Yasha'yahuw*.

The reason I see this as crucial, is that bowing down is completely incompatible with a loving family—which is the entire purpose of the Covenant. It is the only reason for creation, for life, for the Torah, for the prophets. Without the Covenant, there would be no need for Passover and thus the crucifixion depicted in the 22<sup>nd</sup> Psalm.

Bowing down is the antithesis of engaging in the *beryth* / family-oriented relationship Yahowah described in His conversations with Abraham, where He asked the patriarch to: “walk away from human corruptions,” “to trust Him and to rely upon Him,” “to walk to Him, thereby becoming perfect,” “to observe, closely examining and carefully considering this one and only Covenant,” and “to circumcise our sons so that we and they remember the Covenant's conditions and

benefits.” Moreover, bowing down alters the purpose of the supreme sacrifice we just read about in the Psalm, changing it from love to control.

Before we begin this investigation, please understand that I see Yahowah as He depicts Himself in Scripture, as head of the family. It’s His family, and it’s His home—it’s even His universe. He sets the rules, and He is in charge. His existence, power, and mercy are limitless. I am nothing without Him. But that said, everything I read in His Word suggests that Yahowah desires a loving, personal, relaxed, conversational, engaged, especially friendly family oriented, relationship with us. While those who live and die outside of these familial bonds will bow down to Him in judgment, those He has redeemed will sit by His side and call him Father.

To understand that it is the proud who will bow down, I’d like to review Yahowah’s prophetic proclamation in context. Yasha’yah / Isaiah 45 is prophetic, historical, and enlightening. It begins by announcing the selection of Cyrus as Yahowah’s implement to subdue the nations, and in particular, Babylon, the seat of Satan. In this light, it’s particularly interesting that Cyrus wouldn’t be born for a couple of centuries and that Babylon at the time was the world’s lone superpower.

To appreciate Yahowah’s willingness to use Cyrus army destroy Babylon, while at the same time condemning his religion, we have to begin our investigation in the previous chapter, in Isaiah / Yasha’yahuw 44:24.

**“This is what (koh) Yahowah (□□□□ - hwwhy), your Redeemer (ga’al – your Savior), who fashioned and formed you (yatsar) from the womb (min beten), says (‘amar – promises and affirms, claims and declares): ‘I am (‘anky) Yahowah (□□□□ - hwwhy) who made (‘asah – who acted to perform and engaged in the work necessary to fashion and create) everything (kol), spreading out (natah – stretching, extending, expanding, and curving) the heavens (samaym – the universe and the spiritual realm) alone, by Myself (la bad – alone at the time and without any assistance). I reached out to stamp out (raqa’) the material realm (‘erets – matter, the earth, and land) unassisted,...”** (Yasha’yahuw / Salvation is from Yah / Isaiah 44:24)

Continuing to speak through His prophet, Yahowah said that He was the one who **“...nullifies (parar – thwarts and revokes, frustrates and makes ineffectual) the signs, examples, accounts, and miracles (‘owt) of boastful liars and false prophets (badyim – prideful orators whose speech deviates from the truth), and makes fools of, shining light on and exposing (halal) those who divide spiritually, allotting a portion to themselves (qasam – diviners in league with Lord / Ba’al, religious officials who dissimulate (i.e., those who change things to create a false appearance), those who claim communicate with the dead (i.e., prayers to Mary and other so-called saints)), who turns (suwb) learned sages and wise men (hakam) back (‘ahor – refuses association) and renders their**

**understanding** (*da'at* – wisdom and knowledge, perceptions) **foolish and perverse** (*'ewyl* – speaking of one who while wrong mocks that which is right, a person who is quarrelsome, licentious, disdainful, and evil (from IQIsa because the MT has “wise”))...” (Yasha'yahuw / Salvation is from Yah / Isaiah 44:25)

Simply stated: God is anti-religious because religion causes death and separation. He is committed to exposing and condemning the religious and political, both scholar and spiritualist, wannabe prophet and miracle worker.

We can place our trust in the Torah, Prophets, and Psalms because Yahowah is the one who “...stands up for, establishes, and confirms (*quwm* – carries out) **the Word (*dabar*) of His servant** (*'abedow* – singular and masculine (i.e., the Suffering Servant, a.k.a., Ma'aseyah)) **and the counsel** (*'esah* – advice and plans) **of the messengers** (*mal'ak* – spiritual envoys) **He fulfills** (*saalem* – restoring through redemption),...” (Yasha'yahuw / Salvation is from Yah / Isaiah 44:26)

Yahowah goes on to predict that *Yaruwshalaim* (Jerusalem, from *jarah* meaning “source from which teaching, direction, instruction, and guidance flow” and *shalowm* meaning “reconciliation and redemption”) shall be inhabited and that the cities of *Yahuwdah* (Judah, from *Yahuw* and *dah*, meaning relate to and related to Yah) shall be rebuilt on their ruins, something which has occurred twice.

He went on to say that He would use Cyrus as an implement to negate the negative influence of Babylon. “**Thus says Yahowah to His chosen implement** (*mashyach* – His set-apart servant), **to Cyrus** (*Kowresh* – the Persian king who conquered Babylon and allowed the Yisra'elites to return to Yaruwshalaim), **whom I have grasped by the right hand to subdue in the presence of his nation. And the loins of the kings I have bared, to open the doors to his presence, and the gates shall not be shut.**” (Yasha'yahuw / Salvation is from Yah / Isaiah 45:1)

And as part of this mandate, and Babylon's ill-gotten booty, Yahowah says: “**I will give** (*wa natan*) **to you** (*la*) **the treasury of darkness** (*'owtsar choshek* – the storeroom, repository, arsenal, wine, and food of ignorance and confusion) **and** (*wa*) **the hidden wealth in secret places** (*matmown mictar* – secret and hidden cache, reserve, and stockpile) **so that** (*ma'an*) **you may know** (*yada'*) **that indeed** (*ky*) **I** (*'any*), **Yahowah** (□□□□ - hwhy), **the One** (*ha*) **who calls you** (*qara'* – summons you) **by name** (*ba shem*), **am the God** (*'elohym*) **of Yisra'el** (*Yisra'el* – of individuals who engage and endure and who are empowered by the Almighty).

**For Ya'aqob** (*Ya'aqob* – firmly established by supplanting his heels), **my servant's sake** (*ma'an 'ebed* – for the benefit of My associate), **and Yisra'el** (*Yisra'el* – individuals who contend and strive with God) **my chosen one** (*bachyr* – preferred and selected for the favor or a special relationship based upon affection), **I have called you** (*qara'* – summoned you) **and He established you with a name**

(*la ba shem* – personal designation (from 1QIsa, the MT reads “I have given you a title”), **though you do not know Me** (*wa lo’ yada’*).

**I am** (*‘any*) **Yahowah** (□□□□ - *hwhy*). **There is none** (*‘ayn*) **besides Me** (*‘owd*), **and there are no** (*zuwlah ‘ayn*) **gods** (*elohym*). **I will help you** (*‘azar*) **even though you do not know Me** (*lo’ yada’*).” (Yasha’yahuw / Salvation is from Yah / Isaiah 45:3-5 as presented on the Great Isaiah Scroll found in Qumran)

Babylon is synonymous in Scripture with the “*babel* – corruption and confusion” associated with religion. And so here, Yahowah is providing us with an accounting of the “*owtsar choshek* – repository of intoxications and poisons which comprise the arsenal of ignorance and confusion.” This, the “treasury and storeroom of darkness,” is “*matmown mictar* – the secret cache” of evil.

Satan, under the title and names Lord / Ba’al / Bel, in league with cleric and king, convinced the Babylonians to worship him as the sun god. Their religion, rife with secret rites, became known as “Mystery Babylon.” Its myths still serve as the foundation of Christianity and Socialist Secular Humanism. So in this chapter discussing Satan’s most effective religious disguise, Yahowah puts the Adversary in his place.

And by examining this passage, we have our first clue in our quest to know whether or not Yahowah wants His children, the descendants of Ya’aqob, to bow down before Him – or whether prostration is intended for the purveyors of corruption. *Bachyr*, which was used in conjunction with Yisra’el, is the opposite of bowing. Yahowah chooses relationships based upon mercy and affection. But this relationship is not for everyone; God is selective. There are two distinct groups of people and spirits presented throughout this prophecy. Their status and fates differ markedly.

**“That they may know** (*ma’an yada’*) **from the rising** (*min mizrach* – place of sunrise, east) **and from setting** (*wa min ma’arab* – place of sunset, west) **sun** (*shemesh*), **that** (*ky*) **there is in the end nothing** (*‘ephec* – everything ultimately ceases) **apart from** (*bal’ady* – disassociated from) **Yahowah** (□□□□ - *hwhy*). **There is no other** (*‘ayn ‘owd*). (Yasha’yahuw / Salvation is from Yah / Isaiah 45:6)

Everything ceases to exist without the One who caused everything to exist. I suppose that’s why His name means “I Exist.” Relying on nations even as strong and mighty as Babylon (or America), and relying upon religious institutions as strong and mighty as was the Babylonian Mystery Religion (or Judaism, Christianity, Islam, or Socialist Secular Humanism), leads in the end to a state of nonexistence. Disassociated from Yahowah we are no more.

Moving on, I'm embarrassed to say that it took the seventh edit pass through this chapter before I finally figured out how to properly translate this next passage. Recognizing that nothing is more important to Yahowah than His Covenant, and that loving relationships require freewill, I simply assumed that God created evil as an alternative to good, so that we'd have the option to trust His Towrah – Teaching (good) or rely on any one of a wide variety of human institutions (bad). But on further examination, I discovered that the word translated “create,” *bara'*, had more than one meaning. And with that meaning in mind, this next statement becomes especially profound:

**“I form** (*yatsar* – I fashion and shape) **light** (*'owr*) **and separate from** (*bara'* – cut down, cut off, and disassociate from) **darkness** (*choshek* – the absence of light). **I engage in** (*'asah* – I do, perform, and cause) **that which is good and beneficial** (*towb* – pleasing, joyful, favorable, and right (from 1QIsa, the MT reads “well-being”) **and cut ties with** (*bara'* – cut off, cut down, disassociate and separate from) **evil** (*ra'* – that which is improper, harmful, violent and troubling, malignancy, wickedness, and the Adversary).

**I** (*'any*), **Yahowah** (□□□□ - *hwhy*), **engage in** (*'asah* – act upon, cause, and perform) **all of this** (*kol 'eleh*.)” (Yasha'yahuw / Salvation is from Yah / Isaiah 45:7)

If you're paying close attention, you may have noticed in the 3<sup>rd</sup> verse, Yahowah used *choshek* in association with *'owtsar* to describe the repository of ignorance and confusion which comprised the arsenal of darkness that would be taken away from Babylon. He is, therefore, reinforcing this process whereby the Lion of Babylon eventually becomes a toothless tiger.

As for this passage, I learned an important lesson. Just because I might think I know what a word means, like *bara'*, I shouldn't assume that there isn't more to learn about it. Turns out that all but one of the twelve lexicons I typically consult, listed “cutting (off, out, down, away, and ties), paring, and separating” as appropriate definitions for *bara'*, which also means “create,” especially in the sense of “initiating a process.” So here, since the context overwhelmingly favors “separate” and “cut ties with” over “create,” these definitions are required. Otherwise, by failing to choose them, this would be the only passage in Scripture which associates darkness and evil with Yahowah.

Also, so that you know, in Yahowsha' / Joshua 17:15 and 18, “cut down” in reference to trees, is the only acceptable translation of *bara'*, as it is in Yachezq'el / Ezekiel 23:47, where those “cut away, separated, and disassociated” are those in opposition to Yah.

These things known, in the first of these three statements, God is saying that He “*yatsar* – fashions and forms” light, the manifestation of energy most representative

of His spiritual nature. Therefore, not only does He separate Himself from darkness, not allowing the evil, ignorance, and corruption it represents into His home, but also that by being separated from His light, we are cut off from Him, from enlightenment, and from life.

In the second statement, we find Yah “‘*asah* – engaging in” that which is good, beneficial, pleasing, and right” while cutting ties with that which is harmful and troubling. In this regard, the Covenant, which is the ultimate good, requires both parties to engage for it to be meaningful. God’s participation is to provide its benefits, something He accomplished by His actions on Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths.

With this understanding, the parting line now makes perfect sense. While God does not “do” evil, He does engage, and He initiates the process of separating from darkness while cutting ties with evil. With this understanding and otherwise challenging passage is resolved with a modicum effort.

I also find it interesting that “*yatsar* – I form” light, and “‘*asah* – I engage in” that which is good and beneficial, were both prefixed in the first person masculine singular, which means that Yahowah, who is speaking here in first person, is personally associating Himself with these two things. There are no personal references associated with *bara*’ either time it was deployed.

These things known, the existence of good and evil was still part of Yahowah’s plan for establishing credible choice. Without a choice there could be no real love. So God set good and evil in the context of existence and nonexistence to underscore the nature of the life and death choice we are all encouraged to make. In this verse Yahowah is also warning us not to fall for man’s most prevalent folly—relying upon and reveling in the creation rather than the Creator.

The opening verb of the next verse in the Dead Seas Scrolls is “Shout out,” rather than the rabbinical “Drip down,” so we’ll go with that. In fact, the Masoretes were so heavy-handed with Yasha’yah / Isaiah 45, to understand Yahowah’s message we are going to have to rely on the Qumran manuscripts. In the fourth, fifth, and eighth through eleventh verses, there are more differences than there is commonality between the 2<sup>nd</sup>-century scrolls and the Masoretic Text. This is a significant problem because while the *King James Version* is a revision five times over of Catholicism’s Latin Vulgate and not a translation of any Hebrew text, more recent translations claim to be based upon this highly flawed and often arbitrary rabbinical script produced in the 11<sup>th</sup>-century CE. So if you are verifying these translations, you’ll have to look twelve centuries beyond the Masoretic.

**“Shout out** (*heydad* – cheer) **spiritual realm** (*shamaym* – heavens as the abode of God) **from above** (*min ma’al* – from the higher and greater dimensions) **and also earnest seekers** (*shachar* – those focusing upon and strongly desiring the

relationship). **Let that which is just, fair, honest, and right** (*tsedeq* – that which is accurate, proper, and in accord with the standard, even vindicating) **stream down** (*nazal* – flow down and gush out).

**The One** (*ha 'echad*) **says** (*'amar*) **to the earth** (*'erets* – material realm), **‘Let salvation** (*yasha'*) **blossom** (*nets*) **and let vindication** (*tsadaqah* – truthfulness and innocence, righteousness and prosperity) **sprout and grow** (*tsamah*).” (Yasha'yahuw / Salvation is from Yah / Isaiah 45:8 also from 1QIsa)

If you are looking for vindication, justice, and truth, if you are searching for salvation, you know where to find these things. They come from the Creator, not from His creation.

And while this stream comprised of the right stuff is streaming down from heaven, while salvation is blossoming, and vindication is growing, only earnest seekers partake. The answer is easy to find because it is presented at the beginning of the most prolific and credible book ever written. But just because it is available, doesn't mean that there are many takers.

The Adversary's problem was identical to mankind's dilemma. We get ourselves into trouble when our pride gets in the way and we think we are smarter than God. Politics and religion are comprised of this stuff—especially Socialist Secular Humanism where man replaces God.

**“Woe** (*howy*) **to them who oppose and contend** (*ryb* – are hostile to and who quarrel) **with** (*'eth*) **those who formed them** (*yatsar* – who fashioned and forged them), **being clay among the clay of the ground** (*chres 'eth chres ha 'adamah*).

**What is it with** (*ha* – as an interrogative) **someone who actually says** (*'amar* – who consistently states (qal imperfect)) **to** (*la*) **the one who formed Him** (*yatsar* – who fashioned, shaped, and forged him), **‘What** (*mah*) **are you doing** (*'asah* – are you engaging in)? **Or** (*wa*) **does that which you have acquired through your work** (*po'al*) **come to be without hands** (*la 'ayn yad*)?” (Yasha'yahuw / Salvation is from Yah / Isaiah 45:9)

Yahowah's question in this passage drives to the heart of an important issue. Sunday worship, Halloween, Christmas, Lent, Good Friday, and Easter Sunday were designed to replace the Sabbath, FirstFruits, Tabernacles, Atonement, Unleavened Bread, and Passover because the Catholics thought they had a better plan. A self-aggrandized, dictatorial clergy acting as intermediaries and promoting the myth of hell fire and bowing down in submission to a god who should be feared, replaced Yahowah's personal and loving, familial relationship. Pride and self-reliance caused them to oppose their Maker and quarrel with His Word and plan.

If you don't know and appreciate the *Miqra'ey*, you won't understand that they are prophetic signs pointing to Yahowsha', or that they are basis of Yahowah's plan of redemption. And that understanding is required to comprehend this statement.

**“Thus says (*koh 'amar*) Yahowah (□□□□ - *hwhy*), the Creator of the signs (*bara' 'owth* – the one who initiated and set apart the miraculous and distinguishing means to communicate [the Masoretic says: the Holy One of Israel, and His Maker.]): Ask Me (*sa'al*) concerning My children (*'al beny*) and concerning the work and acquisition of My instructive hands (*wa 'al po'al tsawah yady*).”** (Yasha'yahuw / Salvation is from Yah / Isaiah 45:11 from 1QIsa)

It is interesting to note that the first letter in Yahowah's name is formed by drawing an outstretched hand: □. This is instructive because it reveals that Yah is reaching down and out to His children, which are in turn depicted by the two individuals reaching up to Him: □□. These individual stand either side of the Hebrew Wah □, drawn as a tent peg to depict the work of Yahowah which is to help us grow while protecting us.

The miracle of redemption as outlined in the seven *Miqra'ey* explains that all who chose to participate in the Covenant Yahowah become His children. While we experience a marvelous change of state through this process, and are able to maneuver in time, becoming immortal, the real blessing of the signs is becoming part of Yahowah's family, living in His home, and receiving His inheritance. Understanding this transformation, restoration, and reward should be at the top of our agenda.

The reason Yahowah ties “the miraculous signs” to “His work” “on behalf of His children” is that the seven *Miqra'ey* Invitations, like the seven days of Creation, collectively explain the what, when, why, and how of the seminal events in His plan of adoption will unfold. An astute reader in Yasha'yah's day would have been able to pinpoint the Ma'aseyah's arrival in Yaruwshalaim (Dany'el 9's 173,880 days from *Abyb* 1, 444 BCE, correlated to our Georgian calendar sets the arrival at March 28, 33 CE, four days before Passover), the day of His Passover sacrifice (*Miqra' #1, Pesach*, Friday, April 1, 33 CE; known to God as *Abyb* 14, 4000 Yah), the day His soul descended through *Gehenna* and into *She'owl* during Unleavened Bread (*Miqra' #2, Matsah*, a Sabbath, April 2, 33 CE), the day of His reunification with God on FirstFruits (*Miqra' #3, Bikuwrym* on the first day of the week, April 3, 33 CE), the day the Spirit would enlighten and empower those who were called-out to share the message of Seven Sabbaths (*Miqra' #4, Shabuw'ah*, May 22<sup>nd</sup>, 33 CE), the day He will return for His children to harvest saved souls on Trumpets (*Miqra' #5, Taruw'ah, Tishri* 1, falls in late September or Early October on our pagan calendars and will be fulfilled on or prior to its occurrence in 2026), the first day of the Tribulation (November 14, 2026), the day of His return in power and glory to

reaffirm His Covenant on the Day of Reconciliations (*Miqra*’ #6, *Yowm Kippurym*, Monday, October 3<sup>rd</sup>, 2033; known to Yahowah as *Tishri* 10, 6000 Yah) and the first day of the Millennial celebration of Shelters (*Miqra*’ #7, *Sukah*, the Sabbath of October 8, 2033—40 *Yowbel* from the fulfillment of the first four *Miqra*’*ey* in 33 CE).

Speaking of the Son, Yahowah says: “**I** (*any*) **will arouse Him** (*uwr* – awaken) **with the truth leading to vindication** (*ba tsedeg* – with honesty and fairness justly doing what is right, thereby acquitting Him). **And all of His ways** (*wa kol derek*) **I will consistently cause to be right** (*yashar* – I will always be upright and straightforward (piel imperfect)).

**He** (*huw*’) **will rebuild and restore** (*banah*) **My city** (*iyer* – the inner room of My Temple and Home) **and He will reach out, freeing** (*shalach*) **My exiles** (*galuwth* – those of Mine who have been sent away as captives) **without payment** (*ba lo’ machyr* – without money or compensation) **says** (*amar* – promises) **Yahowah** (□□□□ - hwhy).” (Yasha’yahuw / Salvation is from Yah / Isaiah 45:13)

Biblical scholars will tell you that “the Lord” is addressing Cyrus here but that’s not possible. Cyrus was a sun-god-worshiping pagan idolater. He was never truthful nor upright, much less vindicated. He didn’t rebuild or restore *Yaruwshalaim* / Jerusalem. And Babylon’s punisher didn’t even issue the decree that freed the Yahuw’dym from captivity so that they could rebuild the city. It was a declaration from Artaxerxes which started Dany’el’s countdown to the Ma’aseyah. Moreover, Cyrus did it expressly for the money, unlike Yahowsha’.

The truth of Yah’s Towrah Teaching leading to vindication was aroused through Yahowsha’, who, because He was consistently Towrah observant, was always right. His straightforward march through the first four Invitations to Meet with God took place exclusively in Yahowah’s city, restoring the healing power of the Ark of the Covenant’s Mercy Seat which had been the focus of the Temple’s inner room. He fulfilled Passover and Unleavened Bread, paying our debt, and without asking anything of us in return, other than that we acknowledge what He had done.

What comes next should cause Catholics to shudder. It is the reason we have turned to this chapter. We learn that men who sound an awful lot like Roman Catholic Cardinals and Popes will walk behind the Ma’aseyah, bowing down in chains.

Speaking of the feudalism and fascism, of slave drivers and overlords, of merchants and traders, of all manner of economic schemes and those who profit from the labor of others, and of clerics and kings, we read...

**“This is what (koh) Yahowah (□□□□ - hwwhy) says (‘amar), ‘With regard to the means to manufacture merchandise (yagya’ – the toil underlying the acquisition of property and feudal economic schemes) of the Crucible of Egypt (mitsraym – symbolic of religious, political, military, and economic oppression), (wa) the profits and possessions generated by trade (cachar – the money and possessions gained by business in the exchange of goods, the merchants and traders) of Kuwsh (Kuwsh – meaning black, a reference to Babylon and Assyria, today’s Iran and Iraq) and Caba’y (Caba’y – meaning to walk in circles, transliterated Seba and Sabaeans, meaning drunkards, today’s Arabians and thus Muslims), these individuals (‘iysh – people) of stature and of the cloth (midah – of high status wearing aggrandizing garments and priestly robes (plural in IQIsa)) who are against you arrogantly meddle (la ‘abar – in opposition displease God by intervening between the parties while repealing His instructions display an improper and unjustified attitude), and regarding you (wa la’ – and concerning you and in relation to you), they will (hayah – they it will come to pass will) at a later time walk behind you (halak ‘achar) in shackles and chains (ba ha zeq – fettered in custody), very angry and displeased yet still arrogantly meddling in the affairs of others (‘abar – they will be focusing on their personal opinions and feelings in opposition to God while displaying an improper and unjustified attitude, and they will be disrobed and intoxicated with themselves) while also bowing down before you and God (wa ‘el chawah – and prostrating themselves to you while explaining their position, making verbal statements).**

**And to you they will plead for intercession, pleading (‘el palal – they will pray to you regarding God’s judgment), “Surely the one and only God is with you (‘ak ba ‘el – indeed, the Almighty is associated with and concerned about you) and (wa) there in no other God besides Him (‘ayn ‘owd ‘ephec ‘elohym). Surely (‘aken – indeed and truly), you are (‘atah) the dwelling and covering (cethar – the shelter and refuge) of God (‘el), the God (‘elohym) of Yisra’el (Yisra’el – of individuals who engage and endure with, who contend and strive with, who persevere with and are empowered by God), the Savior (yasha’ – the source of salvation and deliverance).”**

**They will be humiliated and shamed (bowsh – they will suffer emotional anguish and be ashamed), also (wa) they will be disgraced, despairing over their loss of honor and respect (kalam – they will be without hope, confused and embarrassed), all of them (kol – every one of them). Together, and all in one accord (yahdaw – unified and without exception, at the same time) they will walk in confusion and shame (halak ba ha kalimah – they will travel with insult and ignominy, reproach and dishonor, confounded and ashamed, scorned and mocked) as messengers who devise and plot evil through the creation of idols and pagan religious worship (charash tsyr – as craftsmen of idols and envoys of false gods**

through distressing idolatrous conceptions and binding doorways).” (Yasha’yahuw / Salvation is from Yah / Isaiah 45:14-16)

While it is a small point among big ones, Kuwsh, more commonly rendered Cush, was the son of Ham in addition to Mitsraym, Put, and Canaan. Biblical scholars want Cush to represent Ethiopia because its root means “black.” But what is today Ethiopia was part of Egypt at the time, and Egypt is called Mitsraym in the Towrah as it is here. And while there is plenty of Scriptural evidence to connect Kuwsh with ancient Egypt, Ethiopia’s genesis was still a thousand years hence, meaning that Yahowah wasn’t describing an emerging culture in northern Africa. Further, the reference to Kuwsh in association with the Garden of Eden affirms that it cannot be either Egypt or Ethiopia because the Nile flows north from central Africa, not south from eastern Turkey.

But here’s a clue worth considering: Nimrod, the patriarch of religion and the king of Nineveh, which was in Assyria (then called Babylon), was a descendant of Cush, and was known to have been a black man. So, we might surmise that Kuwsh at this time represents what is today northern Iran and Iraq. It is a region America has recently (and foolishly) unified under Shia Islam. It is the area which will one day soon serve as the headquarters of the all-Islamic Magog Federation—something the scriptural genealogies will also confirm. And as evidence of this theory, the Iranians call the twelve-thousand-foot range which towers above the modern city of Tabriz, the “Kusheh Dagh” or “Mountains of Kush.”

With the likely identity of Kuwsh resolved, let’s see if we can figure out why these two economic schemes, these three nations, this telling outward depiction, and this specific behavior were listed by God to describe those who would be bowing down in fetters, pleading for mercy. Obviously, we don’t want to be counted among them.

The first thing on the list is the economic scheme deployed in Egypt to manufacture produce and products. Egypt, like Mesopotamia and the Arabian Peninsula are on the list because the people living there have been and continue to be enemies of Israel. That alone is sufficient to make such people God’s enemies, resulting in judgment and condemnation. But more than this, when we examine the economics of Egypt during the Israeli captivity, we find slaves without freedom or rights being oppressed and exploited by the political, religious, and military institutions of Egypt. Cleric, general, and king were unjustly enriched through the abuse of others. This is remarkably similar to the feudal system of lords and serfs in Medieval Europe under Roman Catholicism. And it is not unlike the economics of fascist and communist countries today.

God has no issue with toil. Labor is required to produce food and shelter for our families. But when an economic scheme results in the control of the many by the

few, and deprives people of their freedom, as is the case with feudalism, fascism, and communism, God takes exception.

Moving from Egypt to Mesopotamia and the Arabian Peninsula, we find Yahowah critical of traders, those who make a profit without actually making anything. His animosity toward them could be on display for a variety of reasons. First, having spent most of my life as a salesman, I can tell you that typically, merchants make money not by selling things at high prices to those who can afford them but instead by buying things at a low price from those who are vulnerable to being exploited. Second, the two most commonly traded commodities are food and weapons. When people are deprived of the former and given the latter, death is the result. Third, Islam, Satan's most demonic religion, was financed by robbing caravans. And fourth, if we project into the future, it's the Merchants of Babylon who will be instrumental in promoting the oppressive new world economic order that is so debilitating during the tribulation. Moreover, nothing has been as destabilizing, sponsored as much ruthless terrorism, encouraged more weapons trade, nor been as caustic to Israel than the monopolized and nationalized sale of oil oozing out of the deserts of Iran, Iraq, Saudi Arabia, and other fiefdoms in and around Mesopotamia and the Arabian Peninsula.

And yet be aware of the reason we are considering these prophetic words. These are the very people who will bow down before Yahowah in judgment. But not them alone, also "*midah* – men of stature and of the cloth, those adorned in aggrandizing garments and priestly robes." The more one dresses up to appear powerful and influential, as most all political, military, religious, and economic leaders are wont to do, they more likely it is that we will find them disrobed and in shackles, humiliated and shamed, bowing down before God. Those who have said that they are leaders to be followed, will be walking behind Yah's children. Those to whom the oppressed cried from mercy, will be begging those they subjugated for clemency. Those who claimed to speak for God, even to be empowered by God, will be asking those of us who actually know God to intercede on their behalf. This is the world as we know it today upside down – something that will cause those who are currently on top to become angry and displeased when the tables are turned.

Fortunately, since we do not want to be among them, Yahowah has told us something else about these scoundrels. The advocates of feudalism, fascism, and communism, of exploitive economic schemes, these merchants of ill-gotten gain, these splendidly adorned businessmen, clerics, politicians, and generals, will be "*abar* – guilty of arrogantly meddling in the affairs of others." And that more than anything else is why they will be judged. The perpetrators of religious, economic, political, and military schemes are going to be condemned by God. They will be shown no mercy because their personal opinions and agendas were not only in

opposition to God, they have intoxicated the masses, leading billions of souls away from Him. It is an unforgivable sin.

This reality is further reinforced, when we discover that those who will be walking in shame are doing so because they were “*charash tsyr* – the craftsmen and messengers of evil idolatrous schemes, promoting false gods through religious worship.” And make no mistake, while this speaks of Judaism, Christianity, Islam, and Socialist Secular Humanism, there are copious idols and misplaced devotions in the realms of economics, politics, patriotism, and militarism, as well.

Rather than affirming Yahowah’s request that we walk away from our reliance and association with national institutions so that we can trust and rely on Yahowah instead, these men are in trouble because they said the opposite. They called men and women to embrace and support their country and military, their political and economic ambitions, or their religious institutions. And for the most part, most people have fallen for their propaganda. The masses have gone along to get along.

So in the end, economist and banker, merchant and trader, cleric and king, general and patriot, propagandists all, will be treated as they treated others. They will be judged and led away from Yahowah. Bowing down in humiliation and bound in chains, they will be incarcerated in *She’owl* forever. And so now you know who will be bowing down before God.

But, that’s not the end of this story. There was an unexpected twist which tells us a great deal about Yahowah’s sense of justice. It isn’t just that these men will be shackled and shamed, bowing down before God and begging for mercy, they will be humbled at the feet of those they sought to oppress. Yahowah’s children will lead them into this trial. Cleric and king, merchant and general, will not only acknowledge that their gods were false and that our God is real, they will become beggars. And yet rather than interceding on their behalf, God’s children will serve as witnesses against these political, economic, military, and religious leaders.

Also interesting, the fact that these men finally acknowledge that Yahowah is God, won’t help them. Simply knowing that He is God is insufficient. Satan knows Yahowah and trembles. Therefore, the answer isn’t monotheism.

In His open letter to the Philadelphians, Yahowsha’ confirms Yahowah’s prophetic conclusion – right down to the point that Yahowah’s children will witness the prostrations of the opposition. And based upon the statements which preceded this, which is Yahowsha’s sixth of seven indictments against what we have come to know as the “Christian Church,” it become obvious that those who will be bowing down will be Rabbis, Socialist Secular Humanists, Christians, and Muslims – all of whom were heavily influenced by Jewish propaganda. He said...

**“Behold** (*idou* – indeed), **I will deliver** (*didomi* – compensate; produce and assign; deposit) **the separated from** (*ek* – those from) **the gathering** (*sunagoge* – the binding together, assemblages, congregations, and unions) **of the Adversary, Satan** (*Satanas* – the Accuser), **who say** (*lego* – profess and maintain) **they are Yahuwdym** (*Ioudaios* – a transliteration of the Hebrew Yahudi) **and are not. As the antithesis and in opposition** (*alla* – but to the contrary) **they deliberately deceive** (*pseudomai* – purposely utter untruths and falsehoods; they knowingly lie). **Behold, I will make them** (*poieo*) **come** (*heko*) **and prostrate themselves** (*proskuneo* – fall upon their knees and touch the ground with their forehead as an expression of submission), **in the presence of** (*enopion* – before, in sight of) **your feet** (*pous*) **so that** (*kai*) **they know** (*ginosko* – learn, come to understand, being absolutely and clearly aware) **that I have loved you** (*agapao* – that I am pleased with you, that I have welcomed you, and that I dearly adore you).” (Revelation 3:9) As was the case with most everything Yahowsha’ said, He was quoting Yahowah.

Now we know that we know in broad strokes who will bow down before Yahowah, and that it will include most of the world’s clerics and politicians, and many of the world’s merchants and militants, a quick word on how the Babylon influenced Roman Catholic Church and her stepdaughter, Protestant Christianity, were so deeply corrupted, riddled with the cancer of this region’s culture. Virtually everything the Babylonians believed and did, from god being the Lord, to the birth, dying and resurrection of the son of their god on December 25<sup>th</sup> and Easter, to their Trinity and Crosses, even Sunday worship, was adopted by Christianity.

But Christians are not alone. The cornerstone of rabbinical Judaism, which is the Babylonian Talmud, reflects the religious milieu of the culture in which it was written—as do the Masoretic corruptions of the Tanakh. Even the first Qur’ans were written in a suburb of Baghdad, and are based largely upon the Talmud. The History of Islam’s birth, Muhammad’s lone Biography, and all three revered Islamic Hadith collections were compiled just outside the ruins of Babylon. They secrete her dark past. And as was the case with Christianity, Jews played a leading role in shaping the Islamic religion. Just as a wannabe rabbi known as Paul corrupted Yahowah’s testimony to compose his letters, much of the Qur’an is twisted and plagiarized from rabbinical citations of the Babylonian Talmud.

There will be no reprieve for socialistic secular humanists either. Communism’s inventor, the Jewish Adam Weishaupt, was reared by Jesuits and became a Qabbalist and Freemason. He founded the New World Order on the mysteries of ancient Babylon. Like Karl Marx, he was an avowed devotee of Halal ben Shachar, the dark angel of false light, which is why his order is known as the Illuminati.

Returning to the 45<sup>th</sup> chapter of Yasha’yah, we find further affirmation that those who will bow down in chains and be humiliated are those who out of arrogance, elevated themselves. Men who questioned their Maker’s plan, and

thought doctrine was superior, those who replaced the Sabbath and the Invitations with Babylon's Mysteries, became sorcerers serving Satan. As a result, all of these men and women will kneel before their Judge, being held accountable for creating confusion.

Fortunately, there is another group of people, the chosen, those who strive with and are empowered by God: **“Yisra’el** (*Yisra’el* – those individuals who engage and endure with God) **shall be saved** (*yasha’*) **by** (*ba*) **Yahowah** (□□□□ - *hwhy*) **with an eternal and everlasting** (*’owlam*) **salvation** (*tashuw’ah*). **You shall not be ashamed** (*lo’ bowsh* – you shall not be humiliated, disapproved, nor wronged) **and you shall not be confounded nor mistreated** (*lo’ kalam* – you shall not be embarrassed nor despair) **into perpetuity** (*’ad* – until), **forever** (*’owlam* – eternity), **and ever** (*’ad*).” (Yasha’yahuw / Salvation is from Yah / Isaiah 45:17)

In an earlier chapter, speaking to an unfaithful nation, Yahowah said that as a result of ignoring and rejecting His Towrah teaching, He would blind Yahuwdym to His Word so that they would not be able to understand Scripture. Here He is saying that one day their eyes will be opened, and that they will no longer be confounded. This time is irrevocably linked to the time of their eternal salvation. Howsha’ / Hosea quantifies this time, saying that it will follow the healing act (the Passover and Unleavened Bread sacrifices) by two days (2,000 years or 40 Yowbel), so that on the start of the third day (the Millennial Sabbath), there would be restoration and reconciliation.

Speaking of His purpose, what He cares about and what He rejects, Yahowah revealed:

**“Indeed** (*ky*), **this is what** (*koh*), **Yahowah** (□□□□ - *hwhy*) **says** (*’amar*), **the One who created and separated** (*bara’*) **the spiritual realm** (*shamaym* – the abode of God). **He is** (*huw’*) **the God** (*’elohym*) **who fashioned and formed** (*yatsar* – shaped and forged) **the material realm** (*ha ’erets*).

**And He** (*huw’*) **engaged and acted** (*’asah* – endeavored to do so), **establishing it** (*kuwn* – developing it) **not to be an empty and lifeless wasteland** (*la lo’ tohuw* – not for the purpose of being a formless, idolatrous, and ruinous vanity filled with chaos and false testimony). **He created and separated it** (*bara’*) **to be inhabited, as a place to approach one another and to meet** (*yashab* – to live, to marry, to restore and renew, and to dwell).

**I** (*’any*), **Yahowah** (□□□□ - *hwhy*), **fashioned and formed it** (*yatsar*). **There is none besides Me** (*wa ’ayn ’owd*).” (Yasha’yahuw / Salvation is from Yah / Isaiah 45:18)

So once again we see God wanting to approach us, to meet, embracing life, its restoration and renewal, while distancing Himself from those things which negate

His purpose. He has no interest in or association with “*tohuw* – idolatry, vanity, chaos, or false testimony leading to lifelessness.” As always, Yahowah is consistent. Neither He nor His plans ever change.

Moving on to the 20<sup>th</sup> verse, it affirms that we have transitioned into the last days, when Yahuwdym will come together as they flee the Gentile nations and their cadre of idols and false teachings. Yahowah, through His prophet, tells us to obliterate all knowledge of those who lift up carved images (such as crosses, for example), and who pray to a god who cannot save them (such as the Lord, Jesus, and Allah).

In the later case, please be especially attune to the fact that “*‘el* – god” was written in the singular, once again, not plural. So in this next passage, Yahowah isn’t addressing paganism, such as in the Babylonian, Egyptian, Greek, or Roman religions, but instead misdirected monotheism – and therefore Judaism, Christianity, and Islam. He is saying that praying to one god is foolish, when that god is not Him. And sadly, such is the case with Judaism’s “HaShem,” Christianity’s “Lord Jesus Christ,” and Islam’s “Allah.” This is therefore a memo from God to our day...

**“Assemble and come (*qabas wa bow*’ – gather together, return, and be included), **approaching and drawing near** (*nagas* – engaging in a close and personal relationship) **all at the same time and in the same way** (*yahdaw* – with each other in one accord, meeting at one place and at one specific time), **all you refugees who have escaped as a remnant** (*palyt* – fugitives) **from people of different races and places** (*ha gowym* – the Gentile nations) **who are unaware** (*lo’ yada*’ – who do not know), **those who lift up, exalt, and honor** (*nasa*’ – accept, bear, and desire) **their wooden idols and images** (*ets pecel* – political, religious, and cultural symbols they have carved out of wood [Christian crosses, for example]) **and who pray to a god** (*wa palal* *‘el ‘el* – who make requests of a god) **who cannot save them** (*lo’ yasha*’ – who cannot help them).” (Yasha’yahuw / Salvation is from Yah /Isaiah 45:20)**

This is telling us that Yahowah does not respond to those who do not know Him. He does not hear nor does He answer the prayers of those who speak to a god by any other name or description. That is the antithesis of what the masses have been indoctrinated to believe. It also means that monotheism is no better than paganism.

Also, there is another insight here that I don’t want you to miss. This “*palyt gowym* – remnant who are refugees from the nations of the world” and thus few in number and disassociated from human political and religious institutions” has been asked to “*qabas wa bow*’ *nagas* – assemble and come, returning to approach” Yahowah, “drawing near and engaging in a relationship” “*yahdaw* – at the same

time, in the same way, meeting in one accord.” He is calling us to His *Miqra’ey* – His Invitations to be Called Out to Meet with Him.

**“Report this information** (*nagad* – make this known) **and** (*wa*) **approach, coming near** (*nagas* – be present and accounted for). **And yes, indeed** (*‘ap* – surely in relation to all of this), **together and of the same mind** (*yahdaw* – meet at the same place and time with a singular and common unified purpose which is to) **consider this plan and its purpose, and then decide of your own volition and for your own good** (*ya’ats* – seek advice regarding this proposal and then choose to respond, taking decisive action, then providing counsel regarding its intent and purpose (scribed in the niphal stem which tells us that those who follow this advice benefit from it, in the imperfect conjugation which reveals that this process has unfolding and ongoing consequences, and in the jussive form which means that this is our choice under the auspices of freewill)).

**Who** (*my*) **is He who has caused this to be heard** (*my shama’ ze’th* – who has enabled us to listen to this message in its entirety (hiphil stem perfect conjugation)) **from long ago** (*min qedem* – from time immemorial) **at this time** (*min ‘az* – now therefore)? **Was it not** (*ha lo’*) **Me** (*‘any*), **Yahowah** (□□□□ - hwhy)?

**There is no God beside me** (*‘ayn ‘owd ‘elohym min bal’ady*), **a God** (*‘el*) **who is Upright** (*tsadyq* – innocent and guiltless, righteous and vindicating) **and who is a Savior** (*wa yasha’*). **There is no other besides Me** (*‘ayn zuwlah*).” (Yasha’yahuw / Salvation is from Yah / Isaiah 45:21)

Second only to closely examining and carefully considering Yahowah’s Towrah Teaching and responding appropriately to His Guidance, sharing what we learn with others, especially our children, is the most important thing we can do in this life. And that is why we have been asked to multitask, reporting this information while we approach God in the manner which is consistent with His plan. We were created to make this choice. It is for our own good.

One of the most amazing aspects of Yahowah’s Covenant plan is that the proof that He authored it and the means to participate in it were presented so very long ago – thirty-five centuries ago on the top of a barren mountain in the middle of an unpopulated desert. And this message, which was the antithesis of everything man had preached, was delivered through an eighty-year-old refugee who had been raised to respect, who had even materially benefit from, institutionalized religious, political, economic, and military schemes.

The overwhelming preponderance of people living today believe that there is either no god (Socialist Secular Humanists) or only one god (Jews, Christians, and Muslims). And yet no one in either group has any idea what Yahowah actually conveyed so many years ago. If atheists knew, they would no longer be atheists. I say this for two reasons. First, their animosity to God is fueled by the stupidity of

religion. So by listening to His message they would know that He has nothing to do with such foolishness. And second, through prophecy and sheer brilliance, Yahowah proves that He, God, inspired His Towrah. Observation, thereby, leads to a single logical conclusion.

As for the religious, it will take a great deal more than just reading the Towrah to awaken them to the fact that their god isn't God. And I say this because religion typically renders individuals incapable of thinking. The faithful reject evidence and reason as if they were poison.

Just as Yahowah alone is God, He alone saves...

**“Turn to Me** (*panah 'el* – choose of your own volition to genuinely pay attention to Me, to actually approach God, to face and look at God (qal imperative)) **and be saved** (*wa yasha'* – receive deliverance).” (Yasha'yahuw / Salvation is from Yah / Isaiah 45:22)

The previous statement, by announcing that the one and only God is Yahowah, destroyed the credibility of Islam's Allah and Judaism's HaShem. And now, the myth of Christianity is shattered. The Savior is Yahowah, not “Jesus Christ.” So more than just turning away from mankind's oppressive and poisonous doctrines, we are being asked to turn to God.

Also relevant: in this treatise judging human economic, religious, political, and military schemes, Yahowah is providing us with a more rational choice. Rather than relying on man's myths, we are invited to chart a course in the opposite direction and accept Yahowah as our Savior. He is, after all, saying that He alone provides this service.

**“Because indeed, from (*ky*) the entirety and extremity, even the entire duration (*kol 'ephec*) of the material realm (*'erets* – the earth), I am (*'any*) God (*'el*). There is no other, now or ever (*wa 'ayn 'owd*).”** (Yasha'yahuw / Salvation is from Yah / Isaiah 45:22)

Participation in the Covenant requires us to walk away from human institutions. So here Yahowah is reinforcing the fact that just walking away from religion is insufficient. To walk to and rely upon Yahowah we must also reject the plethora of gods which have been conceived and promoted by men. So this entire diatribe continues to serve as an exposé on mankind's misconceptions.

As an adjunct to this, devotion to Mary is as misguided as is venerating Allah. She was not the “Mother of God.” That is a Babylonian myth, the impetus behind Easter and Christmas. Nor is she the Queen of Heaven. Mary provided a womb for Yahowsha's body but had nothing to do with His Spirit or soul. Moreover, since Yahowah has just made the point that He always was, as a manifestation of God, Yahowsha' could not have been born.

Still trying to awaken those who remain immersed in the reincarnation of the Babylonian sun-god religion, which would include Socialist Secular Humanists, Qabbalahists, Hindus, Muslims, and Christians, Yahowah says:

**“By Myself** (*ba* – with Me), **I have sworn an oath** (*shaba’* – I have made a promise based upon the formula of seven). **He has gone forth** (*yatsa’* – He has been extended to serve, descending to bring it forth) **from My mouth** (*min peh* – as an extension of My speech), **the Word of Righteous Vindication** (*dabar tsadaqah* – the Right, Just, Truthful, and Acquitting Statement in complete accord with the standard which facilitates being Upright), **and I shall not ever take it back** (*wa lo’ suwb* – nor will I ever change it (masculine and thus addressing “*dabar* – My Word” which is masculine), nor will I ever mislead with Him (qal imperfect)).” (Yasha’yahuw / Salvation is from Yah / Isaiah 45:23)

So there it is. Yahowah’s definitive statement on the viability of gods, nations, and religions. His Word is His promise. He isn’t going to change anything. The statements which comprise His Towrah aren’t going to be receded, not then, not now, not ever. There will never be a divinely sanctioned or inspired New Testament, Talmud, Qur’an, or Church Canon.

Yahowah has just told us that any alteration of His testimony is false. The Christian New Testament, the Jewish Talmud, the Islamic Qur’an, and the Catholic Church Canon are all untrue and unreliable. God did not create one religion, much less many of them.

Yahowah and His Towrah alone comprise “*dabar tsadaqah* – the Word of Vindication.” He alone is God. He alone is our Savior. There is only one Covenant. His Towrah is in full effect. Full stop. All other claims lead away from God.

There is a subtle undercurrent within the text of this declaration that I don’t want you to miss because it is required to understand God’s next statement. To appreciate it, recognize that the “*dabar* – word” is a masculine noun while “*tsadaqah* – just vindication” is feminine. So literally, Yahowah asked Yahowsha’ to write: **“By Myself, I have made a promise. He** (speaking of the “*dabar* – Word”) **has gone forth from My mouth: a just, truthful, and upright word. And He** (still speaking of the “*dabar* – Word”) **shall not change.”**

So now, it is in this context of contrasting His everlasting and never changing Word of Vindication with the fleeting aspirations and vows of men, Yahowah says:

**“Indeed** (*ky* – emphasizing a contrast and stating an exception, revealing a physical stigma and brand revealing ownership) **for Me** (*la*) **she shall always cut down** (*kara’* – she (addressing “*tsadaqah* – righteous vindication” which is feminine) shall literally and continually cause kneeling, bowing, falling, and collapsing, thereby subduing, causing great diminishment and mourning through

separation (qal imperfect); from *karat* – to cut and sever, to disassociate and uproot, leading to lifelessness), **buckling every knee** (*kol berek* – rendering each unable to stand (qal imperfect)).” (Yasha’yahuw / Salvation is from Yah / Isaiah 45:23)

*Tsadaqah*, a feminine noun based upon the verb *tsadaq*, speaks of “being just, right, and truthful so as to be upright.” Therefore, when the subject is Yahowah’s Word, those who consider it “right and truthful” are “vindicated,” making it possible for the “innocent,” who are thereby considered “righteous” to “stand upright” before God. But by contrast, those who are in discord with the proclamation that Yahowah alone is God, that He alone saves, and that He and His Word never change, they will find that this same “*dabar tsadaqah* – righteous word of truth” will “*kara’ berek* – cut them down at the knees,” making it impossible for them to stand before God.

This message is completely consistent with the Towrah. Its directions provide the lone means to vindication, and thus to salvation, enabling us to stand upright before Yah. But the very same set of instructions also serve to indict all of those who choose to ignore or reject God’s merciful offer. So if you are not saved by embracing the Towrah’s Guidance you will be tried and convicted based upon its Instructions. Those who find themselves in this position will “*kara’* – bow down” in judgment before God and then be “*kara’* – cut down” as a result, all “*berek* – unable to stand.” Some will be “*kara’* – diminished and die” while others will be “*kara’* – separated,” depending upon whether they were misled regarding the Towrah and thus deceived, or whether they were themselves deceivers – the perpetrators of economic, political, religious, and military schemes.

The only way to infer that God was telling us that one day everyone would bow down before Him, including His Covenant children, as Paul does in his letters, is to remove Yahowah’s comments from this context and then misquote Him. It requires even those duped by this impossible proposition to be unaware of *kara’*’s connection with “*karat* – to cut,” and to be ignorant of the implications profound advanced by the juxtaposition of “*tsadaqah* – upright” with “*berek* – buckled at the knees.” And should you think that I’m being overly critical of Paul, reconsider the whole of the 23<sup>rd</sup> verse and all of the 24<sup>th</sup> which follows.

**“She swears this oath** (*shaba’* – she (addressing “*tsadaqah* – righteous vindication” which is feminine) is consistently making this promise based upon the formula of seven (niphil imperfect)) **in every language** (*kol lashown* – in all tongues): **‘Surely, only with** (*‘ak ba* – indeed, nevertheless, exclusively in) **Yahowah** (□□□□ - hwhy) **will it convey this promise regarding Me** (*‘amar la* – will He (still addressing the “*dabar* – Word”) say to me). **Vindication** (*tsadaqah* – being right and upright, becoming just and righteous, being truthful and innocent in complete accord with the standard) **and also** (*wa*) **empowerment** (*‘oz* – strength

and capability, protection and fortification, prevailing by being firmly established) **shall forever come through it** (*'ad bow'* – shall always and eternally arrive in association with Him (still addressing the “*dabar* – Word”) bearing genuine and ongoing results over time (qal imperfect)).’

**And they shall be put to shame** (*wa bowsh* – and they shall be humiliated and suffer emotional anguish, confounded and ashamed), **all of those who angrily contended with it** (*kol ha charah ba* – everyone who expressed their burning animosity towards Him (still addressing the “*dabar* – Word”), furious and vexed in impassioned and zealous opposition to it).” (Yasha’yahuw / Salvation is from Yah / Isaiah 45:23-24)

Yahowah’s Word is a double-edged sword. It cuts both ways. His Word is either the basis upon which a relationship is formed with God or it serves as the reason someone will be separated from Him. Contend with Yah and you will be cut off from Him. Embrace Yah, and He will vindicate and empower you. It is as simple as that.

When someone drives a contentious wedge between Yahowah and His Word, between Yahowah and Yahowsha’, as is done in Christendom, confusion reigns and anguish results. It is only with Yahowah, that Yahowsha’, the Word revealed in the flesh, has merit, and becomes our Savior. When the relationship between Yahowah and His Word, between Yahowah and Yahowsha’, between the Towrah and its Covenant, is maintained, then and only then are the promises of vindication and empowerment fulfilled.

So in the process of trying to exorcise a religious myth, one that suggests that God wants His children to bow down before Him, we have learned a great deal about Yahowah’s plan of salvation.

Collectively then, Yahowah is forewarning religious clerics and politicians, even merchants and generals, as well as those who follow them, that He is not going to change His mind. Those who mislead will be shamed. Advancing the doctrines of desolation is an unforgivable crime. Those who have advanced and sanctified political and religious, economic and military agendas will be disappointed. There will be no last minute reprieve. Acknowledging the truth as “one” will say “Surely only Yahowah,” will be too little too late. All paths do not lead to God. There is one Way, one God, one Maker, one Savior, one Covenant and one plan of reconciliation.

Those who know Him and rely upon it will be adopted into His family. They will not bow and they will not be disappointed. However, Yahowah says, mark My words: those who promote men’s adaptations of Babylon’s myths will bow down in humiliation before Me.

Yahowah through His prophet Yasha'yah has answered our question, confirming that those who bow before Yahowah are those who are excluded from His family, those who propagate the desolate doctrines of the Babylonians. They will kneel before the Judge and be disgraced. And those who embrace Yahowah and accept His Word will be exonerated, empowered, and fortified.

Now if I might beg your indulgence a moment or two longer, here is the last verse of the 45<sup>th</sup> chapter and the first two statements of the 46<sup>th</sup>, insights separated only by artificial human contrivances.

**“With (*ba* – in) Yahowah (□□□□ - hwhy) they become innocent and upright (*tsadaq* – they are vindicated, becoming right with God). And (*wa*) all of (*kol*) the offspring (*zera'* – the seed, descendants, children, and family) of Yisra'el (*Yisra'el* – those individuals who engage and endure with God) continually shine, always radiating light from its source (*halal* – shining clearly and brightly and thereby extolling Yah's greatness (with the hithpael stem our response to Yah and His Word is what causes us to reflect His light and in the imperfect our radiance is everlasting)).”** (Yasha'yahuw / Salvation is from Yah / Isaiah 45:25)

*Yisra'el* is a compound of “*ysh* – individuals,” “*sarah* – who engage and endure, who persist and are empowered,” with “*el* – God.” And it is the “*zera'* – seed” of this truth who become Yahowah's “*zera'* – children and family.” And then like our Father we “*halal* – radiate His Light.”

Now only one line removed from all of those who “*charah* – contend” with God being “*kara'* – cut down” and “*bowsh* – humiliated,” we are reminded that the participants in this inadvisable exercise will be those who follow Bel – the Lord God of the Babylonians:

**“Bel (*Bel* – a proper name meaning “Lord,” a contraction of *ba'al* – lord, worshipped as the chief Babylonian deity) is cut down (*kara'* – he has literally fallen and he has been completely subdued, he is bowed and diminished, totally and actually separated (*qal* perfect); from *karat* – to cut and sever, to disassociate and uproot, leading to lifelessness).**

**Nebow (*Nebow* – a proper name meaning “prophet,” the Babylonian deity who presided over learning and letters, and thus written testimony, corresponding to the Greek Hermes, Egyptian Thoth, and Roman Mercury) is hooked and broken (*qarac* – is snared with a hook, stooping over, and bending down).**

**These displeasing and confusing idolatrous images (*'atsab* – these grievous and vexing religious representations of false gods which harm and grieve by inspiring worship) are based upon (*hayah la* – exist in association with and pertain to) supernatural revelations from the beast (*ha chyah*). And in association with (*la* – pertaining to and in accord with) the beast of fear and ruin (*bahemah*), since**

**they are more exalted, they are more burdensome** (*nasa' 'amac*) **than their reports** (*nagad* – than that which they declare, announce, make known, acknowledge, confess, and expound upon (from 1QIsa).” (Yasha’yahuw / Salvation is from Yah / Isaiah 46:1)

We are now fully aware that the meaning of *kara'* is “cut down,” but here we see the allied implications of “fallen and subdued,” even “separated and diminished” at play in this prophecy regarding the fate of the most universal of false gods, “*Bel* – the Lord.” And in light, please don’t miss the connection between this verse and one of Yahowsha’s last recorded statements. Speaking expressly of this Whore, “the Lord,” during the waning days of the Tribulation, He told Yahowchanan in His Revelation that: “Babylon is fallen is fallen.”

As for *Nebow*, which represents false testimony, especially in a religious sense, and thus the Talmud, New Testament, and Qur’an, we find an interesting play on words. Nearly two hundred years after this was written, the Babylonians would stick “*qarac* – fishhooks” in the noses of the Yisra’elites, requiring them to walk stooped over, as they were led away into captivity. So by using *qarac*, we see the spell cast by the false religious texts inspired by *Bel* and *Nebow*, the Lords of Babylon, being broken. God will subdue the “*nebows*” and cut off the “*bels*” *holding* them accountable for lording over and beguiling His children.

If this was the full extent of Yahowah’s identification of the religious associations which led to the trial and conviction of cleric and king, there would be sufficient reason to expose and condemn the plethora of myths which were born and bred in Babylon – and most especially Christianity and Islam. But Yahowah was not finished. He also connected “*ha chyah* – the supernatural revelations from the beast” with “*Bel* – the Lord” and his “*Nebow* – Scriptures.” He is talking about Satan, whom Yahowsha’ refers to as “the Beast” in His Revelation to Yahowchanan. That is to say, those who pay homage to and fear “the Lord” are worshipping Satan. Those who read “*Bel*’s – the Lord’s” “*Nebow* – Scriptures,” are being beguiled by “*bahemah* – the beast of fear and ruin.”

I find the last line remarkably insightful. As bad as the “*nagad* – declarations and pontifications” are from *Bel* and *Nebow* of the Babylonian religion, Yahowah is actually more troubled by the universal devotion afforded “the Lord” and his “Scripture.”

Recognizing that Christianity is modeled after the Babylonian religion, and that it has more in common with its gods and myths than it does with the Towrah, and that Roman Catholicism is little more than neo-Babylon, Yahowah says of those beguiled by Satan that “*Bel* – the Lord” and his “*Nebow* – Scripture” have ruined them...

**“They are hooked and broken** (*qarac* – they are snared with a hook, stooping over) **and are cut down** (*kara’* – have fallen and have been completely subdued, are bowed and diminished, totally and actually separated (qal perfect); from *karat* – to cut and sever, to disassociate and uproot, leading to lifelessness) **together at the same time** (*yahdaw* – with each other because they are now so similar), **and are incapable of being saved** (*wa lo’ yakol* – and are unable, and thus beyond the capacity of) **from the burden of this pronouncement** (*masa’* – the ambition and oppression associated with this prophetic oracle). **And so** (*wa*) **their souls** (*nepesh*) **walk into** (*ba halak* – go into) **captivity** (*ha shaby* – are taken captive and are incarcerated).” (Yasha’yahuw / Salvation is from Yah / Isaiah 46:2)

When a person worships a false god, elevating the musings of Satan to the level of Scripture, as Christians do with Paul’s epistles and Muslims do with Muhammad’s recital, they become hooked, and are separated from God. These religious zealots cannot be saved, even by God, especially by God, because they have chosen to believe the Beast instead of Yahowah.

One last insight before we move on. The word for “captivity,” *shaby*, is based upon *shabuw*. That is intriguing because it reveals that “flashes of light lead to division and thus separation.” Paul described the visual implications associated with his encounter with Satan on the road to Damascus as “flashing rays of light.” In fact, the founder of the Christian religion, Sha’uwl, described Satan’s flashy appearance the same way Yahowsha’ described the Adversary’s fall from heaven. And so by beguiling the faithful into believing that he met with Yahowsha’ and not Satan, Paul rendered billions of souls incapable of being saved, separating Christians from Yahowsha’ and thus Yahowah.



Lesson learned, let’s turn now to the 49<sup>th</sup> chapter of Yasha’yahuw and consider Yahowah’s ongoing prophetic testimony. God said...

**“Listen to Me** (*shama’ ‘el* – receive this message from Me), **land surrounded by water** (*iy* – island, so by default perhaps America; but also coastlands and regions along the shore; even woe and alas be forewarned about the when, where, what, and why associated with the howling beast). **Pay attention** (*qasab* – accept this information as true and respond appropriately) **people** (*la’om* – and nations) **at a distance** (*min rachowq* – far away from the source spatially and symbolically, alienated and no longer in close association).” (Yasha’yahuw / Salvation is from Yah / Isaiah 49:1)

Of the thirty uses of 'iy in Scripture, all are found in end-times prophetic references and depict an important, powerful, prosperous nation with considerable coastlands surrounded by water. The nation is distant from Yisra'el, and the people who live there are alienated from Yahowah, and yet vitally interested in, and indeed significantly impacted by, what occurs in Yisra'el. These things known, it would be hard to make a case for other than America, Britain, or Australia.

This known, the same two letters which comprise 'iy, Aleph Yowd, can be vocalized to say “what, where, when, why, and how,” in addition to conveying “woe and alas,” even “howling beast.” So whether Yahowah is addressing America (based upon His comments about this 'iy in the 17<sup>th</sup> and 18<sup>th</sup> chapters of this same book), or just the “when where, what, why, and how associated with the woes of the Beast,” it's important that those who remain distanced from Him listen to Him and pay close attention, because “*shama*’ – listen” was deployed in addition to “*gasab* – pay attention and respond appropriately.”

The following can only be claimed by the Ma'aseyah—the One Doing Yahowah's Work:

**“Yahowah (□□□□ - hwhy) summoned Me (*qara*’ – He called and met with Me) from (*min*) the womb (*beten*). He called Me (*qara*’ – He met with and welcomed Me) from (*min*) inside of the body (*me'eh*) of My mother ('em). He made known and proclaimed (*zakar* – He memorialized) My personal and proper name (*shem* – My renown, reputation, proper designation, identity, and status).”** (Yasha'yahuw / Salvation is from Yah / Isaiah 49:1)

If nothing else, appreciate the fact that Yahowah has made the personal and proper name of the Ma'aseyah known. You will find Yahowsha' as □□□□□ or [fwhy written 218 times in His Torah, Prophets, and Psalms. This name, which is actually an identity designation and mission statement means “Yahowah Saves.”

Also noteworthy, *qara*' was deployed twice in this introductory statement regarding the arrival of Yahowsha'. That is revealing because *qara*', meaning “to invite and to summon, to call out and to greet, to welcome and to meet,” serves as the basis of *Miqra'ey*, the title Yahowah gave to the seven Invitations to be Called Out and Meet with God. Yahowsha's life would be defined by these days, which include: Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, Reconciliations, and Shelters.

Speaking of the most effective weapon that can be wielded against evil, Yahowsha' said of Yahowah:

**“And (*wa*) He caused (*sym*) My mouth (*peh*) to be like (*ka*) a sharp and cutting (*chad* – a piercing) sword (*chereb*). In the shadow (*ba tsel* – the protection, a representation of an entity formed by light in less dimensions) of His**

**hands** (*yad*), **He concealed Me in His bosom** (*chaba'* – He demonstrated His love for Me). **He caused Me to be** (*wa sym la*) **like** (*ka*) **a sharp and purifying** (*barar* – a brilliant and shining, cleansing and perfecting, chosen manifestation of an) **arrow** (*chets* – means to create separation through cutting off and away). **In His quiver** (*ba 'ashpoth* – at the gate of His home), **He protected Me** (*cathar* – carefully and securely covered Me, sheltering Me).” (Yasha'yahuw / Salvation is from Yah / Isaiah 49:2)

Referring to this passage and to Himself, Yahowsha' is quoted three times saying the He came as a sword to bring division. He said that His message would divide families, as individuals chose whether to trust man or God, religion or the Covenant. This is also reminiscent of Yahowah asking Abram to walk away from his country, from Babylon, and away from his family before engaging in the Covenant.

Words accurately, intelligently, and rationally wielded are more effective than any weapon. It is why they were consistently deployed by Yahowah and Yahowsha'.

The phrase “shadow of His hands” is revealing because Yahowsha' served as the “*yad* – hand” of God, a “*tsef* – shadow of His light, representing His source of the light in fewer dimensions.” Moreover, Yahowah's name, as is the case with Yahowsha', begins with a Yowd, or outstretched hand: □.

Yahowsha' was “*chaba'* – concealed” from Herod in Egypt as a child. It was one of the ways Yahowah “*chaba'* – demonstrated His love” for Him. But He was hardly hidden from view, because He served as Yah's witness beginning in 30 CE.

The “*barar chets* – shining, sharp, brilliant, and purifying arrow, this cleansing and perfecting means to separation” “*ka* – serves as an effective metaphor” because it conveys the notion of a beam of light being sent out from the source with a specific aim – which is to enlighten, cleanse, and purify those set-apart unto God. And thanks to the Set Apart Spirit, there is more than one arrow released from God's quiver.

And speaking of this “*ashpoth* – quiver,” our lexicons tell us that *ashpoth* also describes “the entrance, doorway, and gate of a home,” God's home it turns out. And therein we find “*cathar* – protection in Yah's shelter.”

To maintain the proper perspective, realize that these words were spoken by Yahowah to Yashayah in Yahowsha's voice:

**“And** (*wa*) **He said** (*'amar*) **to Me** (*la*), **‘You are** (*'atah*) **My Servant** (*'ebed*), **Yisra'el** (*Yisra'el* – an individual who engages and endures with God, who is empowered by God). **In association with You** (*ba 'asher* – through this beneficial relationship with You) **I will adorn splendidly** (*pa'ar* – I will glorify and

beautify, clothing in My glorified and exalted status).” (Yasha’yahuw / Salvation is from Yah / Isaiah 49:3)

Yahowsha’ is the Suffering Servant of Yahowah, the Implement of God engaged in the work of saving us, which is why His title, Ma’aseyah, means: “Implement Doing the Work of Yahowah.”

Yahowsha’ was sent to us to “display” in a tangible way, Yah’s “glory and splendor.” So then as a result of His participation in the first four *Miqra’ey*, Yahowah can “*pa’ar* – adorn and clothe” His Covenant children in “*pa’ar* – His glory and status.” When adorned in the Set-Apart Spirit’s Garment of Light, we come to appear ever more like our Father.

The means to our elevated status came by way of Passover where we become immortal, through Unleavened Bread where we become perfect, as a result of FirstFruits where we are adopted into Yahowah’s family, and via Seven Shabat, where we are enriched, enlightened, and empowered by God.

He personally paid the penalty we deserved, vindicating us. And while most Christians have been led to believe that He paid that price by dying on the cross, that isn’t remotely accurate. Death isn’t the penalty for sin—separation from God is. And God cannot die. So that is why Yahowsha’s soul descended into the depths, into the place of separation, during Unleavened Bread – the *Miqra’* of *Matsah* – after He allowed Himself to be fully immersed in the burden of our sin. And that is why this next declaration reads...

**“I (‘any), Myself, said (‘amar), ‘I have actually worked in the wearisome ordeal (yaga’ – I have expended considerable energy, growing extremely tired (qal perfect)) of fully experiencing every aspect of vain delusions and worthless fantasies (la ryq – of being summoned and called out to be brought forth as a weapon to combat that which is troubling and false), concerned about the depths of deceitful testimony which leads to nothingness, ruination, and destruction (la tohuw – regarding confusion and dissipation to nothingness) and also (wa) concerned about futile idolatry (la chebel – vanity of the soul and wasted breath).**

**I have exhausted My strength and resources fulfilling the mission (koach kalah – I have grown weary, expending all of My resources to mightily and with authority complete the task). Surely (‘aken – indeed so that) My means of justly resolving the dispute (mishpat – My plan and actions decide the matter and produce a just verdict) in accord with (‘eth) Yahowah (□□□□ - hwhy). My work and recompense (pa’ulah – My labor and compensation, My accomplishments and reward) is in association with (‘eth) God (‘elohym).”** (Yasha’yahuw / Salvation is from Yah / Isaiah 49:4)

Our sin, our vain delusions and worthless fantasies, even our deceitful testimony, was born by Yahowsha' and carried away from us. He became Yah's weapon deployed to bear our destructive religious and political notions in order to ransom us, freeing us from them. And fortunately, He had the strength and authority to completely conclude this mission. By fulfilling the promises of Passover and Unleavened Bread, Yahowsha' "*mishpat* – justly resolved these disputes" "*eth* – in accord with" Yahowah. He was the Ma'aseyah – the Work of Yah, doing all of these things in association with God.

The reason that Yahowsha' could bear our sins, suffering for us on Pesach and Matsah rather than for Himself, is that He was perfectly Towrah observant. This is why He was qualified, authorized, and capable of accepting the sentence of those who actually committed these crimes.

Next, God reinforces the purpose serving as the Sacrificial Lamb...

**“And so then (wa 'atah) Yahowah (□□□□ - hwhy) says ('amar), ‘I formed You (yatsar – I fashioned and forged You) from the womb (min beten) as (la) a Servant for him ('ebed – from 'abad meaning implement who serves him), so that (la la) Ya'aqob (Ya'aqob – one who supplants himself, digging in his heels, the father of Yisra'el) might return (suwb – change and be restored) to God ('el), gathering and receiving ('acaph – bringing together, withdrawing, and harvesting) Yisra'el (Yisra'el – individuals who strive with and are empowered by God) to Him (la).**

**So (wa) I have become significantly valuable, honored, and glorified (kabad – extremely significant and distinguished, holding a highly exalted status) in the eyes (ba 'ayn – perception and presence) of Yahowah (□□□□ - hwhy). God ('elohym) was, is, and always will be (hayah – exists as) My supporter and strength ('azar – My power, might, fortification, stronghold, and means to prevail).”** (Yasha'yahuw / Salvation is from Yah / Isaiah 49:5)

One of the most repeated predictions in Scripture, second only to the arrival of the Ma'aseyah, is the return and restoration of Yisra'el. And indeed, Yahowsha' is the only individual qualified to say these words without bragging.

Yahowah is speaking now and...**“He says ('amar), ‘He is a diminished (qalal – smaller in energy and mass and lower in elevation) part of Me existing for you (min hayah la), My servant ('ebed / 'abad – implement for work and service) to stand up for and establish, restoring (quwm – validating, confirming, and raising up) the tribes (shebet – clans, family, and people) of Ya'aqob (Ya'aqob – the beneficiary of the Covenant who became Yisra'el), and to change, restore (suwb – turn around, alter, recover, renew, return) and preserve (natsyr – protect and keep, spare and shelter) Yisra'el (Yisra'el – individuals who strive with and are empowered by God).”** (Yasha'yahuw / Salvation is from Yah / Isaiah 49:6)

Yahowsha' is the "diminished manifestation of" Yahowah, "part of" Him, sent to us, for our benefit. He exists to serve us. And He did so by standing up for us so that we could stand with God.

Restoration was focused upon but not limited to Yisra'el...**"To change them, get them to return, and restore them (*suwb*), I will give You as a gift (*natan* – I will bestow, deliver, and entrust You as a present) to (*la* – in order to) provide light to (*'owr* – to shine brightly, illuminating) people from different races and places (*gowym* – Gentile, and thus non-Yisra'elite nations), to exist as (*la hayah*) salvation (*yashuw'ah*) to the distant limits (*'ad qatseh* – far extent or ends) of the earth (*'erets*).**

**Thus says (*koh 'amar* – this is what promises and declares) Yahowah (□□□□ - hwhy), Redeemer (*ga'al* – Savior) of Yisra'el (*Yisra'el* – individuals who engage and endure with God), His Set Apart One (*qadowsh*)." (Yasha'yahuw / Salvation is from Yah / Isaiah 49:6-7)**

*Ga'al* is a very specific, very costly, form of salvation. As you consider the meaning of the term, used here as a title, consider the price and who paid it.

A *ga'al* is "one who redeems." To "redeem" is "to buy back, to free from captivity by the payment of a ransom, to release someone from blame and debt, to remove an obligation by trading something of value." It is to repair, restore, and renew, to atone and reconcile." A *ga'al* is defined as "a savior who ransoms, a deliverer who pays the price to buy back, a kinsman who frees and reclaims what is his, reestablishing a relationship," **says Yahowah, Redeemer of Yisra'el.**"

Yahowah has confirmed that He, Himself, personally is the Redeemer, the Savior. Therefore you can call Him by His name, Yahowah, by His purpose Yahowsha' / Yah-Saves, or by any one of His titles: *Yashuw'ah* / Savior, *Ga'al* / Redeemer, or *Qadowsh* / Set Apart One.

□□□□

There is a *Mizmowr* / Song which depicts Yahowsha's gift, emphasizing His Soul rather than His sacrifice. It is Psalm 88. It begins with the two most important names in creation, along with their title:

**"Yahowah 'Elohyh Yashuw'ah." (Psalm 88:1) Or presented in our more familiar amplified style: "Yahowah (□□□□ - hwhy), the God (*'elohy*) of My**

**salvation** (*yashuw'ah* – deliverance, liberation, welfare, and prosperity).” (Mizmowr / Song / Psalm 88:1)

Yahowah is *'elohy* / God, as is Yahowsha' in a way because He is the diminished manifestation of Yahowah – a reflection of His *owr* – light and *towrah* - teaching. And also, Yahowsha' is in a way our “*yashuw'ah* – salvation” because He is part of Yahowah, set apart from Him.

In the next chapter, “*Ga'al* – Redemption,” as we did in the “Name” segment of *An Introduction to God*, we will study the Hebrew origin of Yahowsha', its relationship with the verb “*yasha'* – to save” and its connection with the passive participle, “*yashuw'ah* – salvation,” in depth because, as we have just seen, Yasha'yah / Isaiah uses this association frequently in his prophetic portrait of the Suffering Servant.

As most of you know by this time, the reason that it is appropriate to refer to Yahowsha' as the diminished representation of Yahowah, and the reason the concept of “*yashuw'ah* – salvation” follows Yahowah in this verse, is because both Yahowah and Yahowsha' said it was so. Speaking of laying down His life for His sheep so that He might prolong their lives, Yahowsha' said: “My Father who has given them to Me is greater than all,” and “I and the Father are One.” (Yahowchanan / Yahowah is Merciful / John 10:29-30) Yahowsha' would later clarify this further with: “The Father is greater in dimensions, mass, power and stature (*meGas*) than I.” (Yahowchanan / Yahowah is Merciful / John 14:28)

The reason that Yahowsha' is a diminished manifestation of Yahowah is because the Father's undiminished presence would incinerate the earth and evaporate mankind. A power great enough to provide sufficient energy and matter to form the universe would be substantially more powerful than 4,000,000,000,000,000,000,000,000 stars like our sun (calculated on the basis of 400 billion galaxies averaging 400 billion stars representing 4% of the total matter and energy in the universe), an infinitesimal fraction of which in proximity to our planet would extinguish all life as we know it. Therefore, for us to know God, for us to see God, for us to experience God, while still in our mortal bodies, God must manifest Himself in a form we can observe without dying and relate to without our senses being overwhelmed. Yahowsha' and the Towrah are as much God as can fit into words and into a finite, three dimensional, human construct.

Speaking of Him, the Psalmist reveals: “**I have cried out to** (*tSa'aq* – I have issued a summons to) **Your counterpart** (*neged* – the One who corresponds to You, conspicuously manifesting Your light and the visual representation of Your knowledge) **day** (*yowm*) **and night** (*laylah*).” (Mizmowr / Song / Psalm 88:1)

*NeGED* helps us understand how Yahowah became the God of our salvation in that it describes a “counterpart, an object which corresponds to or is like another.”

*Neqed* is the “visual, even conspicuous” manifestation of the unseen God who abides “in our presence, with us and near us.” Yahowsha’ explained *neqed* when He said, “He who has seen Me has seen the Father.” (Yahowchanan / John 14:9)

Confirming this, *neqed* ( נָקֵד ) is based upon *nagad* ( נָגַד ), meaning: “to be conspicuous, to expose and make known, to avow, acknowledge, and to confess.” *Nagad* means: “to announce a verdict, report a warning, to expound on a message, to publish important information, to declare and proclaim.” A *nagad* is a “messenger.” Further, *neqed* is related to *nagah* ( נָגַה ), meaning “to radiate light, to shine and give light in the physical world.” It also conveys that such “enlightenment represents knowledge to which we can respond.” These are all ideas associated with the Ma’aseyah, confirming that Yahowah, at least in part, became a man to save and enlighten men.

But, as He drew His last breath on Mowryah’s upright pole, Yahowsha’ cried out, “My God, My God, Why have you abandoned me?” telling us that God’s Spirit was gone. So He says...

**“I genuinely want Her to return and remain (*bow*’ – Her arrival is what I actually and continuously desire (qal stem signifying a genuine relationship, imperfect conjugation conveying an ongoing result, and jussive form which expressed volition and desire)), the approach of Your presence (*la paneh*), is My request (*taphilah* – My plea, petition, and prayer).**

**Please incline (*natah* – I would like to inspire You to extend (hiphil stem reveals that Yahowsha’s plea will motivate Yahowah to respond and imperative mood whereby this request is stated under the auspices of freewill)) your ear (*’ozen*) to My song (*la rinah* – to My joyous request).”** (*Mizmowr* / Song / Psalm 88:2)

I am delighted to find Yahowsha’ addressing the identity of the presence of God that He would like to return as “Her.” He is speaking of the Set-Apart Spirit – the feminine manifestation of Yahowah’s maternal nature.

This known, I’d be remiss if I didn’t mention that “*yashuw’ah* – salvation” is a feminine noun, and thus could explain why the third person feminine singular pronoun Her was deployed. But if that is the case, we are then compelled to consider why “*yashuw’ah* – salvation” is feminine when associated both Yahowsha’ and Yahowah’s presence. I suspect that it is because of the essential role our Spiritual Mother plays in the Covenant and also in the *Miqra’ey* which facilitate it, where she is the active agent in four of the seven meetings. Even “*beryth* – covenant” is feminine.

I was also pleased to see that both verbs, “*bow*’ – return” and “*natah* – incline” were scribed using volitional forms, thereby demonstrating Yahowsha’s state of

mind. It is consistent with His Gethsemane plea, where He asked that this cup might pass, but that not His will, but Yahowah's be done.

You will also notice that Yahowsha's "*taphilah* – request" for the return of the Spirit was a "*rinah* – a joyous song." He enjoyed Her company, as do we.

Also relevant, in Yahowchanan 14, Yahowsha' speaks of pleading for others when He tells His disciples that He would return to them as the Comforter, living with them and in them.

The moment the Father's Maternal Spirit deserted the Son, Yahowsha's soul was laden with our sins. As a result, it was headed through the rubbish of religion en route to She'owl, to be separated from God. In this way, during the *Miqra*' of *Matsah*, Yahowah paid the price to redeem His children.

**“Because indeed (*ky*), My soul (*nepesh*) has been actually and completely filled (*saba*' – has been totally and genuinely overwhelmed (qal perfect)) with (*ba*) evil (*ra'ah* – misery and suffering, sin, perversion, and all things malignant, harmful, and troubling). And (*wa*) My lives (*chayym*) are approaching and making contact with (*la naga*' – are arriving at and touching, are moving toward and are about to fall into the plague of) She'owl (*she'owl* – to question separation, the abode of abandonment; from *sha'al*, to plead and to be questioned).”** (*Mizmowr* / Song / Psalm 88:3)

The penalty for sin is separation from God. She'owl is the place of separation. Yahowsha's "*nepesh* – soul" would go there to redeem us, but only after it had "*saba*' – been totally overwhelmed" with our burdens – "*ra'ah* – the misery and malignancy of harmful and troubling, even perverse" human institutions.

There seems to be considerable confusion as to what the textual characters "*r'h* (רִעַךְ)" represent. And that is because in certain context, *ra'ah* can convey "shepherd, pasture, and graze," all good things under normal circumstances. *Ra'ah* can also mean "friend and companion." So to choose between "evil" and "shepherd" we must be cognizant of the context, carefully advancing the dialog in a manner consistent with Yahowah's nature and plan.

*Saba*', likewise, can be rendered "satisfied" which is enough, or "have one's fill" which is too much. It speaks of "having an excess" of something, and of having the experience be "overwhelming." These examples, therefore, encourage careful contemplation. To understand, we have to think our way through these words.

As for "*chayym* – lives" as opposed to "life," there are a number of possibilities. Yahowsha' may have considered the separation of His soul from Yahowah's Spirit as one life, the death of His body as a second, both on Passover, His soul's separation from God in She'owl as the third on Unleavened Bread, and

the restoration of His soul and the return of the Set-Apart Spirit on FirstFruits as yet another. It could also be addressing the Yahowah's familial nature where the Father is also Mother and Son. In this way, "*chayym* – lives" may provide some insight into why Yahowah prefers the title "*elohym* – mighty ones" over "*el* – almighty."

To better understand *She'owl* (שׁוֹל), let's consider the Hebrew words which surround it in our dictionaries. *Sha'uwl* (שׂוֹל) is "of Esau," who just happens to be the one man God said He hates. *Sha'owm* (שׁוֹן) means: "waste, destruction, desolation, ruin and corruption." It is a "depressed slime pit from which nothing escapes." As such *sha'owm* describes what happens in the *Gehenna* side of *She'owl*: "it is a lifeless place where corrupt souls are destroyed." *Sha'owm* also depicts hell on earth because it is "a place of rebellion, confusion, and chaos where people roar in disorderly agitation." Lastly, *sha'awah* (שׂוּה) is a "wind storm which causes destruction," a metaphor for Satan's destructive spirit."

The root of *She'owl* (שׁוֹל) is *sha'al* (שׂא), meaning: "to intently ask, enquire, and question, to find out, and to borrow and beg, seeking permission for a leave of absence." So it sounds as if souls upon their arrival in *She'owl* will question what they are doing there and upon finding out, they will beg for permission to leave." And interestingly, *sha'al* is also "the divorcee of a foreign wife." Divorcing themselves from Yahowah and marrying Satan is what got many souls into this predicament in the first place.

Confirming Isaiah's prophecy predicting that Yahowsha' would be numbered with criminals and then surrounded by those who were in rebellion against God, speaking of the Ma'aseyah in His role as the suffering servant, the Psalmist reveals:

**"I am reckoned** (*chashab* – I am counted and considered) **among** (*'im* – with) **those going down into** (*yarad* – those descending, subjugating and prostrating themselves to) **the pit** (*bowr* – the prison of shame and disappointment)." (*Mizmowr* / Song / Psalm 88:4)

*Yarad* helps to explain why souls descend because it also means to "abandon so as to be subjugated and brought down." The souls of those who bow down in religious settings continue to go in that same direction.

These are words only the Ma'aseyah would say, because only He was once and would again be part of Yahowah, but now bereft of the Spirit, He was now, albeit temporarily, a man forsaken by God:

**"I exist** (*hayah* – I am) **as** (*ka*) **a human being** (*geber* – an individual man) **without** (*'ayn* – devoid of) **strength or help** (*'eyal* – vigor, health, and assistance)." (*Mizmowr* / Song / Psalm 88:4)

As He hung on Passover's upright pole providing the doorway to life, the human manifestation of the most powerful and mighty individual in the universe

was deprived of His Strength and Helper—the Set-Apart Spirit who forsook Him just as His soul was laden with our burdens and about to descend into *She'owl* on the cusp of the *Miqra'* of *Matsah*. Yahowsha' was now only “*eyal* – human.”

*Eyal* ( עַיָּל) is textually identical to, and is based upon, *ayl* ( אַיָּל). *Ayl* is: “the Lamb, the male sheep who served as the perfect sacrifice, the Upright Pillar, the Doorway, and the Shepherd who leads his flock.” The full symbolism of Passover resides in this word. And let us not forget, *Eyalut*, the feminine form of *eyal*, is the name Dowd / David ascribed to Set-Apart Spirit in *Mizmowr* / Psalm 22:19. These concepts appear to be related.

**“Forsaken and separated** (*chophashy* – abandoned and isolated to be punished) **unto death** (*ba ha muwth* – to die via execution and have one’s body destroyed) **like** (*ka* – as and similar to) **those who are defiled and profaned** (*chalal* – those considered unclean and reprehensible, those who are pierced), **made to lie down in their graves** (*shakab qeber* – placed in a horizontal position inside of tombs, burying places, and sepulchers) **who relationally** (*asher* – by way of linkage and connection) **You remember** (*zakar* – recall and are reminded of) **no more** (*lo' owd* – never again, no longer). **They** (*hem*) **are cut off, separated, and divided** (*gazar* – severed, cut down, destroyed, and exterminated, ceasing to exist) **from** (*min* – out of and away from) **Your hand and power** (*yad*).” (*Mizmowr* / Song / Psalm 88:5)

This passage is one of many which affirm that those who don’t know Yahowah aren’t known by Him. He does not even remember those who die plagued by the stain of sin. So when such souls cease to exist, they are so far removed from Yahowah that He is not grieved by the loss.

Those who are not born anew in *Eyalut* are like a stillborn child, who is unknown to its parents. Whereas, life in the Covenant is the result of forming a relationship with Yahowah. Death is the consequence of being separated from Him. The place of separation is *She'owl*—the lightless abode of those awaiting the destruction, and possible separation, of their souls.

In Yasha’yah 53:9 Yahowah will use *maweth* ( מוֹת) and *qeber* rather than *muwth* ( מוּת) as He does here in *Mizmowr* 88:5, giving the appearance that these prophetic passages aren’t perfectly parallel. But in the original text, *maweth* and *muwth* are indistinguishable. Further, *chalal*’s reference to “piercing and profaning” is also hauntingly familiar, as it serves as an echo of what we heard in *Mizmowr* / Psalm 22.

The suffering speaker in this Song clearly understands that Yahowah is the source of redemption. Having not yet been there, He also knows precisely what *She'owl* is, that His Soul is headed in that direction, and He possess a keen awareness of what Yahowah’s perception is of those who are detained for that

place. Even He claims to exist as both Yahowah and an ordinary man, one whose body is on the cusp of death and whose soul is about to be separated. I share this summary so that you might be reminded that the One who is speaking to us is Yahowsha’.

The Son tells the Father: **“You have put Me in** (*shyth ba* – caused an event or condition to occur that places Me in, imposes that I take My stand and be laid waste in) **the lowest part of** (*tachty* – the depths of) **the pit** (*bowr* – the prison of shame and disappointment), **in the darkest place** (*ba machshak* – in the total absence of light), **in the abyss of the deep** (*ba matsowlah*).” (*Mizmowr* / Song / Psalm 88:6)

This pit is “dark” because it is devoid of Yahowah’s light. And that means that the Christian version of hell isn’t Scriptural, because where there is fire, there is light.

The Ma’aseyah accepted and bore the punishment we deserved for having rebelled against and offended God. **“Your indignation** (*chemah* – wrath, anger, and displeasure) **was completely laid upon and actually upheld by Me** (*camak ‘al* – was genuinely embraced and totally sustained by Me (qal perfect)). **And** (*wa*) **with all Your means to break, shatter, and crush** (*mishbar* – Your most extreme means to apply pressure which diminishes) **You have responded by afflicting Me** (*‘anah*), **rejecting and repudiating Me and tossing Me aside** (*celah* – making light of Me and seeing Me as insignificant).” (*Mizmowr* / Song / Psalm 88:7)

In this context, *celah* can also mean: “used Me as a possession to pay for and buy” the redemption of all mankind, thereby “providing a ransom.” I find it interesting that most English translations (JPS, KJV, NASB, & NIV), relying mindlessly on Masoretic vocalization, transliterate “*Celah*” as if it were a name and then correlate it with “an unknown musical note.” It only takes a second to discover that *calah*, a word which is scribed identically in the Hebrew text, is appropriate in this context because it means: “to reject, repudiating the existing relationship, tossing it aside, holding the person in low esteem.”

Especially in this context, translating *celah* this way, even incorporating all of these concepts, is appropriate because the moment Yahowsha’ volunteered to receive our sin, the sheer magnitude of this gesture made the once perfect man appear repulsive. So Yahowah punished Him for our sin, making it possible to justifiably redeem. Carrying our sin, He had to be rejected by God. So Yahowah repudiated His relationship with Him, tossing Him aside, albeit temporarily. Had He not done so, we would have been shattered, crushed into nothingness, and annihilated. There would have been no remembrance from us as we would have been cut off from and forgotten by God.

Some would say that *celah* means “pause” in a musical context. If that is true, then it is meaningless musically because we no longer possess the notes. If “pause”

is said to mean “stop and reflect,” then it provides an important contribution to the text, but only if *celah* is translated “(Pause and reflect upon this.)” That being the case, Yahowah wants us to carefully consider the purpose of Passover and Unleavened Bread – the two most important days in human history. And also along these lines, *celah* is also thought to communicate the desire of the songwriter “to accentuate” this portion of the message.

The next verse helps to affirm that we are on the right track relative to the meaning of *calah*...

**“You cause those who know Me to avoid Me, distancing them from Me** (*rachaq yada’ min* – You push away and separate from Me those who recognize, respect, and acknowledge Me). **You have actually laid completely upon Me** (*shyth* – You have literally and totally placed on Me (qal perfect)) **disgusting abominations** (*tow’ebah* – the wickedness of unclean idolatrous worship and the repulsiveness of mixed marriages; error, confusion, and perversion; lies which mislead; and all the things God abhors and detests).

**As a result of them** (*la*), **I am literally restrained and confined** (*kala’* – I am restricted and actually imprisoned through no fault of My own, I have been incarcerated and have been refused release from captivity, I am forbidden to escape, contained and withheld in a state of cessation by the acts of others (qal passive participle)). **And** (*wa*) **I cannot escape** (*lo’ yatsa’* – for the foreseeable future, I cannot leave and am unable to get out (qal imperfect)).” (*Mizmowr* / Song / Psalm 88:8)

The thought of this makes me nauseous. The madness of men’s minds, the refuse of religion, the poison of politics, the sadistic nature of Satan, were all placed upon Yahowsha’. Our God was burdened with every abominable and repulsive thing ever thought and perpetrated by man. It boggles the mind.

Just as this prophecy portends, Yahowsha’s Disciples abandoned Him at this time. And just as the *Miqra’* of *Matsah* promises the corruptive fungus permeating our souls was laid upon Him – every disgusting perversion. And so, Yahowsha’s soul was imprisoned, separated from Yahowah, unable to escape.

And while that’s horrid, it’s the witness which follows that I find haunting. We have no concept of how long Yahowsha’ suffered in Satan’s lair. Thirty-six hours of time from our perspective here on earth could have been made to seem like an eternity. Yahowsha’s depiction of the Pit suggests that it exists within the core of the material realm, a lightless place of enormous pressure where the essence which comprises our *nepesh*/soul/consciousness would be crushed to virtual nothingness. In that massive, energetic environment time could be made to stand still.

Ultimately, all things satanic will be cast into the Abyss, which sounds like a black hole. In that lightless realm from which nothing escapes, spatial dimensions are dissipated to virtual nothingness while time becomes infinite.

Languishing in the darkness of the Pit, Yahowsha' says:

**“My eyes ('ayn) have become faint (da'ab – are languishing in despair, distress and dismay, they are unused and suffering from neglect, they are dispirited, depressed, feeble, and weak) on account of (min) My affliction, impoverishment, and misery ('ony – humbling persecution and wretched pain; from 'anah – being downcast and abased, humiliated and mistreated).”** (*Mizmowr / Song / Psalm 88:9*)

'Anah, the basis of 'ony, is a word with a split personality, as are so many in Hebrew. And while its dark side, “affliction, depression, bruising, and oppression” as a result of “being downcast, mistreated, and humiliated” is on display here, in the *Miqra'* of *Kippurym*, the Day of Reconciliations, we are regaled by 'anah's primary connotation which is “to respond to a summons and answer an invitation.” This contrast reveals that by responding to Yah's call, we will not be afflicted, because He was afflicted on our behalf.

Therefore, the One suffering did not suffer on His own account. He not only knew Yahowah personally, He trusted and relied upon Him. The One who stretched out the palms of His hands so that they could be pierced, and who descended into the Pit so that we wouldn't have to, said...

**“Yahowah (□□□□ - hwhy), I have called out to You (qara' – I have invited and summoned You) each day (kol yowm – every day).”** (*Mizmowr / Song / Psalm 88:9*)

“*Qara'* – to invite and to summon, to call out and to welcome, to meet and to greet, to read and to recite,” is the verb which forms the basis of than thereby explains the purpose of the *Miqra'* title Yahowah selected to convey the nature of the path He had conceived to bring us to Him. It is in fact the first two *Miqra'*, *Pesach* and *Matsah*, that Yahowsha' is seen observing and fulfilling in this prophetic declaration.

Please make note of the fact that Yahowsha' is depicted calling out to Yahowah while observing the *Miqra'ey*. Since His example is the one we should follow, why do you suppose Christians pray to “Jesus” and ignore Passover and Unleavened Bread? Whose example do you suppose they are following?

This concluding line of the 9<sup>th</sup> verse of the Song, like so many others spoken in the Towrah, Prophets, and Psalms, conveys several ideas simultaneously. First, Yahowsha' observed *Pesach* and became the Passover Lamb by stretching out His hands on the Upright Pillar of what would become the Doorway to Life. Second, by “*qara'* – summoning” Yahowah, He was in effect “*shatach 'el* – reaching out and

up to God.” And third, if you look at Yahowah’s name as it was originally written □□□□ in this same verse, what you see is this very thing – people reaching up to Yahowah.

**“I have stretched out** (*shatach* – reached out causing an expansion, spreading) **to You, God** (*‘el* – for You and toward You God), **the palms of My hands** (*kaph*).” (*Mizmowr* / Song / Psalm 88:9)

Having made the Passover sacrifice on the upright pole, Yahowsha’, now fulfilling Unleavened Bread in the dark and lifeless Pit, asked Yahowah to articulate all of the ways He

**“In what ways, when and how** (*ha* – as an indication that a question is being asked) **on behalf of the oppressed who are perishing** (*la ha muwth* – for the deceased in order for the dead and dying to approach) **do You engage and act miraculously** (*‘asah pele’* – genuinely and continually perform wondrous and marvelous deeds prompting an attitude of intense amazement (qal imperfect)) **whenever** (*‘im* – if) **the restored souls of the deceased** (*rapha’ym* – the renewed and repaired, the healed and roused consciousness; a class of mortal souls who possess the Spirit but no material substance) **actually rise and eternally stand** (*quwm* – are genuinely established and restored, literally standing upright and consistently encouraged, honored, and supported (qal imperfect)), **expressing their appreciation to You** (*yadah* – confessing and publicly admitting Your attributes (hiphil imperfect)), **pausing to reflect on having been ransomed** (*calah* – accentuation the realization of having been acquired, their debts paid)?” (*Mizmowr* / Song / Psalm 88:10)

So now, in the process of providing the ransom, and still separated from Yahowah as a result, Yahowsha’ has found the most effective way to brighten His countenance in this, the darkest of places. He is envisioning all of the ways Yahowah will respond to the many souls His sacrifice has restored. The Son recognizes that His actions on this day, the *Miqra’* of *Matsah*, are bringing immeasurable and eternal joy to the Father, as they build the Covenant Family by working together in this way.

This is the ultimate expression of what I sometimes feel, albeit in a vastly diminished way. I hope one day to be standing at the back of the reception room of my Heavenly Father’s Home, so that I’m able to see the expression on God’s face as he greets a member of His Covenant family, someone I might have played a minor role of introducing to it and Him, for the first time. I can’t imagine anything more fulfilling, more uplifting. And yet I’m nothing more than an errand boy, someone conveying the message Yahowah communicated long ago through His prophets. So just imagine how this must have made Yahowsha’ feel, knowing that His sacrifice was making all of this possible.

The purpose of the sacrifice of Unleavened Bread, the result it accomplished, was to prepare the Way to miraculously perfect mortal souls, enabling us to enter Yahowah's home. It remains God's most wondrous, marvelous, and extraordinary accomplishment, better even than creating the universe.

One of the most intriguing aspects of the verse is the Hebrew word *rapha'ym*. Those who rise from oppression and dying are "deceased souls who possess the Spirit." To better understand *rapha'ym* (רַפְּאִים), we need to recognize that it is the plural of *rapha'* (רָפָא). Those who are *rapha'* are: "healed, mended, restored, repaired, and renewed." The *rapha'* are the "beneficiaries of redemption and its resulting restoration." The *rapha'* have been "reborn" in Yahowah's Spirit. The *rapha'* are thus the offspring of the Covenant, the union of Spirit and soul, of God and man. This is one of the reasons that *pala'* also means "to separate [souls] by a distinguishing act of redemption."

While this next statement could simply be a continuance of the previous thought, I suspect that it might well represent the other side of the redemptive equation. Rather than celebrating new life and the adoption of children into the Covenant family, Yahowsha' in the midst of His suffering might be wondering when and how destructive individuals, the burden of whom He was now carrying, will be notified that God did not in fact inspire the revisions found in their New Testament, their Talmud, or their Qur'an. And if I am right in this interpretation, one borne out by the stems attached to the verbs, then the anguish these disembodied souls will experience in "*Abadown* – the place where the power and wealth of the worthless vanish for having ruined many by leading them astray," will be in knowing that Yahowah was indeed trustworthy and merciful – and that they missed out. But either way, Yahowsha's statement rings true...

**"When and how** (*ha* – as an indication that a question is being asked) **is he told** (*caphar* – is it related to him (here the pual stem is passive, revealing that the object of this revelation was not engaged nor active seeking or perusing it)) **in the grave** (*ba ha qeber* – in the process of death when biological life ceases and preparing for being interned) **about Your mercy** (*cheched* – Your kind and unyielding love and affection) **and Your trustworthiness** (*'emuwnah* – Your unchanging, always steadfast, reliable, and dependable fidelity) **in 'Abadown** (*ba ha 'Abadown* – in the place where worthless souls forever vanish for having lead others astray; from *'abad* and *'own* – to perish and vanish, to stray and become lost, to blot out and do away with strength, vigor, power, and wealth)?" (*Mizmowr / Song / Psalm 88:11*)

Yahowsha' said that Yahowah's love, His mercy, and His trustworthiness shall become apparent in the *qeber*/grave. But that is both good and bad news. The bad news is He said that God will be known for His firmness and unchanging nature in '*Abadown*/the place where the powerful and rich who have corrupted souls vanish.

So, we know that the souls who find themselves separated from God will be “blotted out from memory so as to completely vanish” because they promoted a new, different theology. On the positive side, the *rapha'ym* will be celebrating Yahowah's mercy, reveling in the fact that He is completely trustworthy, reliable, and dependable.

Since Yahowah and Yahowsha' are on record telling us that those who actively seek Him will find God, the passive nature of the niph'al stem in this next question once again suggests that this realization will be too late to help those who are now estranged from God. Listen, and see if you don't agree...

**“When and how (*ha* – as an indication that a question is being asked) will he be made aware (*yada'* – will he know, acknowledge, and understand (here again the niph'al stem is passive and reflexive, meaning that the person is simply informed and does not come to know this as a result of their search, and the imperfect conjugating means that this realization will have enduring consequences)) while in the darkness (*ba ha choshek* – in the complete absence of light) of Your marvelous and extraordinary miracles (*pala' / pele'* – wonderful achievements and signs surpassing human understanding and ability) and (*wa*) Your vindication (*tsadaqah* – Your justice, uprightness, and truth) in the realm (*ba 'erets* – in the world) of the forgotten (*nashyah* – of forgetfulness and oblivion where no one is remembered and where souls are deprived because there are no relationships)?”**  
(*Mizmowr* / Song / Psalm 88:12)

I have long suspected two things which are made evident in this statement. First, the only way for heaven to be free of remorse, is for those who ignored, rejected, or altered the terms and conditions of the Covenant to be forgotten. There can be no memory of them or their religion. And second, the very thing which will make the darkness of Abadown anguishing will be the realization, albeit too late, that the Light performed marvelous miracles during the *Miqra'ey* which provided the Covenant's children with an extraordinary path to God.

Knowing all of this now, aware that the victory over death has already been won on Passover, realizing that we have been ransomed from our perversions and distortions on Unleavened Bread, acknowledging that we are offered adoption into Yahowah's Covenant family on FirstFruits, these prophetic statements are especially reassuring.

But also, never lose sight of the awesome and personal sacrifice our God made during *Pesach* and *Matsah* to enable the miracle of *Bikuwrym*. And that is why this prophetic portrait of the Suffering Servant is so important. He continues to agonize over His fate, over the price He is paying, over the burden He is now carrying, over the anguish He is currently enduring to ransom mankind from those who will come to experience this place – Abadown.

There is a *Marsal* / Proverb which speaks of this. It reads: **“The vindicated and upright’s (*tsadyq*) remembrance and memory (*zeker*) is surely (*la* – is accordingly and brings us toward) a blessing (*barakah* – a loving covenant of reconciliation by way of an oath which results in a favorable gift). And the name (*wa shem* – but the reputation and renown, the fame and designation) of the wicked (*rasha’* – the guilty and evil who are in opposition and will be condemned) is genuinely and forever forgotten (*raqab* – actually rots and always decays by way of a fungus, bacteria, or parasite (qal imperfect)).**

**The heart (*leb* – the seat of emotions and attitude and the reservoir of love) of those with the capacity to understand (*chakam* – of the discerning who are observant and thoughtful and thus wise) genuinely grasps hold of and always accepts (*laqah* – actually grabs hold of, obtains for themselves, consistently chooses, and continually acts upon (qal imperfect)) the terms and conditions of the agreement (*mitswah* – the codicils of the covenant). But (*wa*) the lips and speech (*saphah* – the mouth and language) of the foolish (*‘awyl* – of simpletons who are ignorant and irrational, stubborn and unreceptive, and genuinely stupid because they are quarrelsome, mocking and rejecting evidence and reason) are cast aside and thrust down (*labat* – fall away and are ruined).” (*Marsal* / Word Picture / Proverb 10:7-8)**

That would not be the case for Yahowsha’ because He is the living embodiment of Yahowah’s vindication and His blessing. Those who grasp hold of what He has done and who accept the terms and conditions which apply to His enablement of the Covenant, understand the mind, heart, and purpose of God.

**“But I Am (*wa ‘any*) for You (*‘el* – moving toward and approaching You, God, and am benefiting from You), Yahowah (□□□□ - hwhy). I cry out for relief (*shawa’* – I plead for help in this difficult and dangerous situation which is intensely desperate, imploring You for aid (piel perfect – here the request actually brings the desired and total relief)). And in the morning (*wa ba ha boqer* – at the end of the night and time of darkness, at the break of day, before sunrise) My request (*taphilah* – My petition, plea, and pray) is to come to meet You and be received by You (*qadam* – is to approach You and be welcomed by You (piel imperfect)).” (*Mizmowr* / Song / Psalm 88:13)**

And that is exactly the way it happened. “Now late on the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave. And behold, a severe earthquake had occurred, for a messenger of Yahowah descended from heaven and came and rolled away the stone and sat upon it. His appearance was like lightning and his garments as white as snow. He said to the women, ‘Do not be afraid, for I know that you are looking for

Yahowsha' who was crucified. He is not here, for He has risen.'" (Mattanyah / Matthew 28:1-6)

While it is a relatively minor issue, Yahowshuwa', meaning Yah Cries Out, and based upon the verb "*shawa'* – to plead for help," is scribed twice in the Tanakh, first in *Dabarym* / Deuteronomy 3:21 and then in *Shaphatym* / Judges 2:7, so it is not inaccurate. However, Yahowsha', meaning Yah Saves, and based upon the verb "*yasha'* – to save," is written 216 times, making it a more likely and more appropriate name for the Ma'aseyah.

Turning to the primary purpose of this prophetic statement, it better than any other documents what occurred on *Bikuwrym* following *Pesach* and *Matsah*. Yahowsha's soul was released from She'owl so that it could be reunited with the Spirit and return to Yahowah. As the sun rose on FirstFruits He observed the "*Miqra'* – Invitation to be Called Out and Meet" with God by doing this very thing. This too is hinted at in the eyewitness accounts, when Yahowsha' tells Mary not to touch Him because He has not yet gone to the Father.

Also interesting in this regard, while it is not mentioned here, the fact that the risen Yahowsha' would be unrecognizable to His closest companions is hinted at in 88:8, where we were told that Yahowah would *rachaq yada'* – cause even His friends to not recognize Him. And this is because Yahowsha's body was incinerated after it had served as the Passover Lamb, all in keeping with the Towrah's instruction in this regard. So His new body on this day was nothing like the old one.

Lastly, the piel stem when applied to "*qadam* – to come to meet You," and when following "*taphilah* – My request," reveals that Yahowsha's petition caused Yahowah to respond. Further, in the imperfect, we know that this meeting will last forever.

However, as if groping in the dark and translating an entirely different text, the King James Version renders 'el as "but unto thee," *shawa'* as "I cried," ignoring its "request for help," Yahowah's name as "O LORD," *boqer* and *taphilah* as "morning and prayer" but in the reverse order, and *qadam* as "prevent thee." This translation, thereby, missed the entirety of prophetic miracle of the Ma'aseyah's morning spiritual rebirth with their: "**But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.**" Say what?

While the miracle of FirstFruits was predicted and fulfilled, the Ma'aseyah was still separated from Yahowah at the time He spoke these words, words which are echoed in *Mizmowr* / Psalm 22:1, Mattanyah / Matthew 27:46, and Mark 15:14:

**“Yahowah (□□□□ - hwhy), why (mah) have You cast off, rejected, and spurned (zanach – have You disassociated Yourself from) My soul (nepesh – My**

consciousness), **concealing** (*satar* – veiling so as to be unknown) **Your presence** (*paneh*) **from Me** (*min* – out of and away from Me)?” (*Mizmowr* / Song / Psalm 88:14)

While I once thought that the Suffering Servant knew the answer to this question and that it was posed strictly for our benefit, upon further consideration, I suspect that at this very moment He did not know. So long as Yahowah’s Spirit was an integral part of Yahowsha’, He would have known that His soul was being spurned by Yahowah and thus separated from Him at the conclusion of *Pesach* and for the duration of *Matsah* because this had to occur to honor the Towrah’s promises. And since God cannot die nor go to the place of separation from God, Yahowsha’s soul had to be forsaken in this way. But once this occurred, Yahowsha’s soul would no longer have access to the mind and knowledge of God. So there would be many things such as this that His now isolated consciousness would not be aware.

Therefore, each of the last four questions were real. Collectively they serve to affirm that the soul’s separation from the Spirit was real. At this time, during Unleavened Bread, Yahowsha’ was genuinely abandoned by Yahowah. There was no other way.

To be *rapha’ym* / a restored soul joined with Yahowah’s Spirit, we need to study these words to that we come to more fully appreciate the nature of the sacrifice Yahowsha’ made and why Yahowah’s presence, His Spirit, had to be removed from the Ma’aseyah before His Soul could suffer the indignity of death and the pain of separation to facilitate our immortality and perfection. Yahowah humbled Himself, manifesting His nature in human form, suffering for us, because He loves us and wants to be our Father.

He demonstrated sacrificial love...“**Humbled, weak, and afflicted** (*any* – responding in a completely unpretentious way, devoid of arrogance, hubris, and pride, persecuted and pained, suffering great hardship) **and ready to breathe the last breath of My youth** (*wa gawa’ no’ar*), **I bear and carry away** (*nasa’*) **terrible horrors and dreadfully sick things** (*eymah*). **I am violated and broken and thus separated** (*parar* – I am disappointed and frustrated over such perplexing and divisive things (from the DSS 4QPs)).” (Psalm 88:15)

Yahowsha’ said: “No greater love has one than this, that He lay down his life for his friends.” (Yahowchanan / Yah is Merciful / John 15:13)

And that is the moral of the story. Yahowah diminished an aspect of Himself to become a man to sacrificed His body and soul on Passover and Unleavened Bread to save His friends—you and me.

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