

‘Azab - Abandonment

Where Did We Go Wrong...

In His Scriptures, Yahowah presents man's history from Adam to Armageddon. It's a dramatic and gut-wrenching journey from *Beryth* to 'Azab—from relationship to separation. The river of life is serpentine, traveling from dawn to dusk through a twisting medley of raging rapids and clear, peaceful pools of reflection. Most of us float down this stream with our eyes closed so we miss the tour guides along the way. In Scripture, these guides are called prophets. They tell us what to expect around the next bend.

In Dowd's / David's day, Yisra'el was "led through the quiet waters, her soul restored." Now, she was nearing "the valley of the shadow of death." According to the prophet, it lurked just downstream. He was called, Howsha', a name which means "to deliver salvation," or, in a word, to be our "savior." Yet as with the ultimate Savior—Yahowah in the form of the Ma'aseyah Yahowsha'—salvation is a participatory endeavor. The beneficiary needs to be observant and act on the instructions and directions which are provided. The *Yahuwdym* of Howsha's / Hosea's day were no more willing to do these things than were those of Yahowsha's time, seven centuries further downstream. Nor are we today, which makes Howsha's warning and forecast relevant to our world, and especially to the church. In fact, Howsha's prophetic council may be the most revealing account in Scripture of our time, condition, and destiny.

As a direct result of Solomon's willingness to indulge in idolatry, and to covet all manner of things, the united kingdom of Yisra'el broke into two. The northern kingdom, awash in the religion of Lord-*Ba'al*, was ravaged by the Assyrians, and the Southern kingdom of *Yahuwdah* / Judea was on the cusp of calamity. It is in this milieu of self-reliance and impending doom that Yahowah spoke to His people.

What you are going to experience over the course of this chapter should have a powerful impact on your relationship with God. Howsha' is the prophet between

*beryth* – relationship and ‘*azab* separation. His oracle resides between the divorce and the heralding of reconciliation. It is a story of unrequited love and divine justice, of a family and their painful divorce. It is a warning about trusting in things, religious clerics, and politicians. It is a prophetic tale from *beryth* to ‘*azab* and back to *beryth* again. It is the story of man from God’s perspective.

To properly set this stage so that we all come to appreciate what could have been, what should have been, let’s turn to the 81<sup>st</sup> *Mizmowr*. This Song presents this saga from Yahowah’s perspective, revealing what He intended and explaining why and where His wayward children went wrong. It begins...

**“Sing for joy** (*ranan* – shout out joyful lyrics set to a melody (hiphil (object participates in the action) / imperative)) **to** (*la* – to approach) **God** (‘*elohym*) **who strengthens and empowers us** (‘*oz* – who is our fortification and protection (written as a noun with first person plural suffix)).

**Provide a clear and loud signal** (*ruwa’* – make a robust public proclamation about that which is to come, signaling a warning while providing encouragement (hiphil imperative)) **to approach** (*la* – concerning and on behalf of) **the God** (‘*elohym*) **of Ya’aqob** (*Ya’aqob* – one who is supplanted, firmly digging in his heel’s, and thus firmly established; a synonym for Yisra’el). (*Mizmowr* / Song / Psalm 81:1)

By noting that the action of “*ranan* – singing a joyful song” “*la* ‘*elohym* – to approach God” was scribed in the hiphil stem we discover that Yahowah responds to those who communicate with and approach Him in this way. He not only sings along with us but He approaches us in the same way, with a joyful heart. Also interesting, by using the imperative mood, we learn that the decision to express ourselves joyfully to Yah is our choice, something that happens under the auspices of freewill.

As a result of our response to God, He strengthens and empowers us, protecting us. These are among the benefits of the Covenant.

And now that we are empowered, we are encouraged to “*ruwa’* – provide a robust public proclamation regarding what is to come,” especially as that relates to “*la* ‘*elohym* – approaching God.” I suspect that Yahowah is addressing the purpose and benefit of the *Mow’ed Miqra’ey*. You see, there is great joy in knowing that we are made immortal, perfected, adopted, enriched and empowered during *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah* so that we can “*ruwa’* – provide a clear and loud signal” on *Taruw’ah*, as Yahowah’s troubadours, signaling the way home via *Kippuryim* – Reconciliations which leads to *Sukah* – to camping out with God.

**Lift up** (*nasa'* – raise up and bring forth (qal imperative)) **a song** (*zimrah* – lyrics sung to a melody and accompanied by instrumental music), **and** (*wa*) **produce and extend** (*natan* – give, bestow, and dedicate (qal imperative)) **a tambourine** (*toph* – a small hand drum or percussion instrument held in one hand and struck with the other), **a pleasant and beautiful** (*na'ym* – an acceptable and favorable, lovely) **stringed instrument** (*kinowr*) **with** (*'im*) **a harp** (*nebel* – or lyre). (2)

**Blow a horn** (*taqa'* – sound a trumpet; bring your hands together and clap, making a pledge to campout) **in** (*ba*) **the new moon** (*ha chodesh* – the time of lunar renewal; from *chadash* – to renew and to restore), **a showphar** (*showphar* – ram's horn) **in** (*ba*) **the full moon** (*ha kese'* – the appointed time for covering, the throne of royal authority; may be based upon *kacah* – to cover and thereby conceal) **for** (*la*) **the day of** (*yowm*) **our festival feast** (*chag* – gathering at our party and celebration). (3)

You'll note that the verbs “*nasa'* – lift up” and “*taqa'* – blow” apply to different musical instruments, a drum and then a harp, a horn and then a *showphar*. And that the more generic blowing and clapping is to announce the “*chodesh* – renewal of the moon,” and thus the beginning of the new month with the first sign or sliver of an increase in reflected light. While the “*showphar* – ram's horn” is to be blown in conjunction with the “*kese'* – full moon which is covered in light.” These “full moons” then correspond to “*yowm chag* – the day of our festival feast.”

Four of Yahowah's seven Festival Feasts occur on full moons. This includes the combined spring celebration of Passover / *Pesach* (celebrated beginning on the 13<sup>th</sup> night of the first month), Unleavened Bread / *Matsah* (beginning the next day on the 14<sup>th</sup> night), and FirstFruits / *Bikuwrym* (commencing the next day on the 15<sup>th</sup> night of the first month). In that a lunar cycle is 29.5 days, the collective Festival Feast know as Unleavened Bread transpires under the light of a full moon. Also, Shelters / *Sukah* enables us to campout with God while enjoying the full reflected light of the moon because it commences on the 14<sup>th</sup> night of the seventh month. So with the maximum reflected light associated with full moons, these four Festival Feasts are ideal for walking and camping with our Heavenly Father.

Seven Sabbaths / *Shabuw'ah* is observed while 70% of the moon's surface is reflecting the sun's light because it is celebrated 50 days from full moon of Unleavened Bread, or 1.7 times the 29.5 day moon cycle. This is also the case with the Day of Reconciliations / *Yowm Kippurym*, with 70% of the moon's surface reflecting the sun's light on the 10<sup>th</sup> day of the seventh month.

It is only *Taruw'ah* which stands apart. Trumpets is the always observed on the first day of a “*chodesh* – renewing moon.” And that means that our “*ruwa*’ – robust, clear, and loud public proclamation consisting of a warning and joyous message” on how to approach God is conveyed to a world living in darkness because we are inviting them to come into the light – God’s light.

What follows is particularly insightful. It affirms much of what we came to conclude in the previous volume. The “*Miqra'ey* – Invitations to be Called Out and Meet” with God, which are all “*Chag* – Festival Feasts” are...

**Indeed** (*ky* – as a sign to whom you belong), **this is prescription for living** (*choq* – an inscribed instruction of what one should do to be cut into the relationship) **for** (*la*) **Yisra'el** (*Yisra'el* – individuals who engage and endure with God).

**This is** (*huw'*) **the means to justly resolve disputes** (*mishpat* – a means to exercise good judgment) **to approach** (*la*) **the God** (*'elohym*) **of Ya'aqob** (*Ya'aqob* – one who is supplanted, firmly digging in his heel's, and thus firmly established; a synonym for *Yisra'el*). (4)

There is only one path to God – the way of His Feasts. There is only one doorway to eternal life, a singular prescription for living – which is opened during the Celebration of Passover. There is only one path to redemption, to having all disputes justly resolved – it occurring during the Feast of Unleavened Bread. There is only one means to be adopted into the Covenant Family and it transpires during the celebration of FirstFruits. There is only one way to be enriched and empowered by God and it occurs on Seven Sabbaths. There is only one day each year that we are encouraged to call out to and both warn and encourage those lost in the darkness of mankind’s religious and political institutions – that being Trumpets. And so it is on the Day of Reconciliations that the Covenant relationship is restored so that we can approach God on Shelters. That is the message being conveyed here. That is Yah’s prescription for living. This is the means that God has provided to resolve every dispute and reconcile his relationship with us. Sing a joyous song, indeed.

**It is an enduring and restoring witness** (*'eduwth* – an everlasting testimony) **to understand** (*byn* – to comprehend; *ba* in MT and *byn* in DSS 4QPs) **Yahowceph** (*Yahowceph* – Yahowah continually joins and increases, constantly adding by doing more, from *yacaph*) **when He placed him** (*sym* – He set him and preserved him) **in** (*ba*) **bringing him** (*yatsa'*) **upon and over** (*'al*) **the land** (*'erets*) **of the Crucible of Egypt** (*mitsraym*). **I have heard** (*shama'* – I have listened to) **lips** (*saphah* – a voice and speech, even language) **I do not know** (*lo' yada'* – I do not recognize). (5)

**I removed** (*suwr* – I took away) **a burden from their shoulders** (*min cebel shekem* – a load associated with their forced labor from their back), **their hand** (*kaph*) **from** (*min*) **a container** (*duwd* – a basket or kettle, even a caldron; also love). **They were passed over and set free** (*‘abar* – they were removed / a reference to Passover which served as the beginning of the Exodus). (6)

“*Eduwth* – enduring witness and restoring testimony” is among Yahowah’s most enlightening terms. It tells us everything we need to know about His Word, His testimony, and His witness to us. It does not change. It endures forever. And its purpose is to restore the Covenant relationship. Moreover it is provided so that we might “*byn* – understand” who He is and what He is offering.

In this regard, we find “*ba* – in or with” scribed in association with Yahowceph in the Masoretic Text and “*byn* – understanding” written on every manuscript found in the caves of Qumran situated above the Dead Sea. This distinction is important because there is a restoring witness associated with Yahowceph. His life in many ways is symbolic of the Ma’aseyah Yahowsha’. By observing one you come to better understand the other. Both were discarded by their brethren. Both were incarcerated. Both were left to die. And both were inspired and led by Yahowah, with God protecting them and lifting them up. And while Yahowsha’ is the Rock of our Salvation and the spring from which living waters flow, it was Yahowceph whose interpretations of dream-like predictions regarding the flow of the Nile’s waters, not only saved the Egyptians, but made Egypt a receptive refuge for the Children of Yisra’el during a prolonged drought in the Promised Land. This connection in particular is germane to our understanding of what follows.

As a result of the insights Yahowah provided Yahowceph, he became the second most influential man in Egypt. Through his proposed agrarian reforms, the burden of starvation was lifted from the people of the Black Land, which is why they allowed the Children of Yisra’el and their livestock to quench their thirst in Goshen during a time of severe drought.

But after a while, the Egyptians grew weary of Yahowceph’s extended family and they were enslaved by the world’s most politically and religiously oppressive culture. And because Yahowah had made promises to Abraham, He heard their cry and rescued them, therein tangibly demonstrating the path which leads from human institutions to God’s home.

**In your trouble** (*ba ha sarah* – in distressful and unfavorable circumstances) **you called out** (*qara’*), **and** (*wa*) **I rescued and withdrew you** (*chalats* – I equipped and prepared you, making you strong, invigorating you).

**I responded and answered you** (*'anah*) **with a covering, providing shelter** (*ba cether* – by way of concealment) **with a thunderous shout** (*ra'am* – with a loud spoken declaration).

**I examined you** (*bachan* – I discovered your nature through careful observation, testing and proving your relative merit) **at** (*'al*) **the waters of** (*maym*) **Marybah** (*Marybah* – the place of strife and contention, of quarreling and provocation; a reference to BaMidbar / Numbers 20:13). (7)

**Pause now and reflect** (*calah* – weigh this in a balance).” (Mizmowr / Song / Psalm 81:1-7)

Yahowah did what He had promised, but sadly, the Children of Yisra'el rather than being grateful became antagonistic. They turned on and opposed Yahowah, their Savior, just as they would with Yahowsha'. And since Yahowah has encouraged us to pause and reflect on this hurtful, indeed harmful, reality, once we have completed our review of this Mizmowr / Song, we'll turn our attention to the meltdown at the waters of Marybah.

**“Listen My people** (*shama' am* – hear Me My family) **and let Me testify and sustain you** (*wa 'uwd ba* – let Me help you, relieve and aid you, holding you up, returning you by surrounding you, bearing witness to and through you) **Yisra'el** (*Yisra'el* – individuals who strive and contend with, engage and endure with God) **if** (*'im* – on the condition that) **you listen to Me** (*shama' la*). (Mizmowr / Song / Psalm 81:8)

Just as there is only one path to God, one way to eternal life, one means to our redemption and reconciliation, this path is found in but one place – Yahowah's sustaining testimony. Therefore, listening to Yahowah by reciting His Word is what we must do should we want to know God and be included in His Covenant Family.

And in this regard there is nothing more important to our relationship with Yahowah than avoiding any and all associations with false gods...

**There should not exist** (*lo' hayah*) **among you** (*ba* – with you or in you) **a strange, foreign, or illegitimate** (*zar* – another or different) **god** (*'el*).

**And you should not make a public declaration or bow down to** (*wa lo' chawah la* – you should not communicate, making an announcement for, explaining or telling about, nor worshipping) **a foreign god** (*nekar 'el* – a pagan or alien deity; from *nakar* – recognizing or acknowledging, respecting or regarding a false god). (9)

**I Am** (*'anky*) **Yahowah** (יהוה), **your God** (*'elohym*), **the One who made the sacrifice to lift you up** (*ha 'alah* – the One who met with you to withdraw

you) **from** (*min*) **the realm of** (*'erets*) **Crucible of Egypt** (*mitsraym* – serving as a metaphor for judgment and human religious and political oppression).

**Open** (*rahab* – enlarge) **your mouth** (*peh*) **and I will fill it** (*wa male'* – I will continue to complete My proclamation). (10)

God has but one name, Yahowah. It is not God, Allah, Lord, or Jesus Christ. And equally important, Yahowah, Himself, is our Savior. And that means that Yahowsha' is nothing more or less than a diminished manifestation of Yahowah set apart from Him to lift us up.

When we listen to Yahowah something marvelous happens. His words fill our mouths. We speak for Him by sharing His enduring witness and restoring testimony.

However, the Children of Yisra'el would ignore this advice. They have long preferred to walk in their own counsel.

**But** (*wa*) **My family** (*'am* – My people) **did not listen** (*shama'*) **to the sound of My voice** (*la qowl*). **And** (*wa*) **Yisra'el** (*Yisra'el* – individuals who strive and contend with God) **was unwilling to approach Me** (*lo' 'abah la* – were not willing to voluntarily accept Me). (11)

**And so** (*wa*) **I sent them away** (*shalah*) **in the stubbornness of their heart** (*ba sharyruwth leb* – with their unwillingness to change their attitude). **They walked** (*halak* – they went, traveling) **in their own counsel** (*ba mowe'tsah* – with their own devices, plans, and principals, advice, deliberations, and purposes). (12)

There is a myth that Jews are “Torah observant,” when in fact they almost universally prefer their Talmud, a book comprised of rabbinical arguments. It is why they found Yahowah divorcing them here in Howsha' and dispatching them from the Promised Land. They brought both on themselves. They became unlovable. And we will discover when and why in a moment.

**If only** (*luw* – Oh if it only could have been different and) **My people** (*'am* – My family) **had listened to Me** (*shama' la*). **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God), **in My ways** (*ba derek* – in My path) **you would have walked** (*halak*). (13)

**As insignificant** (*ka ma'at*) **their adversaries** (*'ayab* – their enemies and foes, those who are hostile to them) **I would have constantly humbled** (*kana'* – I would have consistently subdued and silenced). **And** (*wa*) **upon** (*'al*) **those who opposed them** (*tsar* – their narrow-minded and hard-headed adversaries) **I would have always turned my hand** (*suwb yad* – I would have consistently returned My hand). (14)

It did not have to be this way. This was not what Yah had intended. But as a result of their collective rebellion Yisra'el's adversaries would have their way with them. Yahuwdym would become the most despised and oppressed people in human history.

As a special insight here, Yahowah didn't punish His people. He just abandoned them. He left them to fend for themselves, something they weren't very good at doing. In the same way Yahowah isn't punishing America with by besieging it with severe weather, an ocean of debt, or an onslaught of terrorism. He's just ignoring the rebellious nation.

Also, for those who look to God, who listen to Him, and who reach up to Him, they will find Yah reaching down and out to them with the open hand of friendship, ready to grasp hold of them, lifting them up, leading them, sustaining and protecting them. But those who oppose Him will either find the back of His hand in rebuke, or find that He has withdrawn His hand altogether.

**Those who oppose and are hostile to** (*sane'* – those who detest and dislike) **Yahowah** (𐤃𐤅𐤇𐤃) **will always cringe and cower, bowing in submission concerning Him** (*kachash la* – they will become insignificant, diminished and disowned, estranged, disappointed and denied for having dealt falsely and having deceived according to Him). **And they will continue to exist that way** (*wa hayah* – they will have chosen as a result of their own volition to actually be like that (qal imperfect jussive)) **for time everlasting** (*'eth la 'owlam*). (15)

Only those who oppose Yahowah will bow before Him. They are being judged, a process they will not enjoy. And for those who God determines have led others away from Him in league with the Adversary, they will be diminished and disowned for all eternity for having acted deceitfully. The message here is that religion is not a victimless crime. Those who promote it will be held accountable. Those who sought for others to bow down before them, to cower in their presence, will receive their due. They will be compensated in kind.

Yet for those who listen to Yahowah, who embrace the terms and conditions of His Covenant and walk to Him along the path He has provided, they will be rewarded...

**But He will feed you** (*wa 'akal* – and He will nourish you) **by means of** (*min*) **the finest and most bountiful** (*cheleb* – the best and choicest, olive oil infused) **grain** (*chitah* – flour). **And from** (*wa min*) **a honey laden and elevated rock** (*dabash suwr* – a sweet, abundant, and sustaining stone flowing with the fruit of the vine, describing the rocky summit of a mountain) **you will continually be satisfied and enriched** (*saba'* – you will always find overwhelming abundance in excess). (*Mizmowr* / Song / Psalm 81:8-16)

Oh what could have been; what should have been. If only Yisra'el had listened to Yahowah.

Grain is symbolic of saved souls, with purified grain representing redeemed souls who have had the fungus of yeast removed during Unleavened Bread. The Rock is Yahowah in the form of Yahowsha' – serving as a tangible and corporeal representation of Yah's spiritual energy and light. It is this very Rock, and the source of cleansing and life-giving waters that flow from it, that form the basis of the story we are next going to consider.

So should you be wondering what transpired surrounding the “waters of Marybah” which precipitated Yahowah “examining” Yisra'el to ascertain their merit, let's turn to the presentation of that revealing account in *BaMidbar* / In the Wilderness / Numbers 20. That discussion begins...

**“And the entire community** (*ha kol 'edah* – everything associated with the enduring witness and restoring testimony) **of the Children of Yisra'el** (*beny Yisra'el* – the Children who Engage and Endure with God) **came to** (*bow'* – arrived at) **the Desert** (*midbar* – lifeless wasteland devoid of the Word) **of Sin** (*Tsin* – a thorn or barb which is used to prick, prod, or goad) **in the first and foremost** (*ba ha ri'shown*) **month** (*chodesh* – time of renewal). **And the people** (*wa ha 'am* – and the extended family) dwelt there (*yashab* – stayed and lived there, settling down there) **in Qadesh** (*Qadesh* – set apart from the light; from *qadar* – to grow dark and bring on lightlessness and gloom, grieving and mourning; a son of Yshma'el / serving as a corollary to *qadash* and *qodesh* – to be set apart unto God).

**And Mirym** (*Mirym* – rebellion and bitterness) **died** (*muwth* – were destroyed) **there** (*sham* – in that place with this name) **and she was buried there** (*wa qabar sham*). (*BaMidbar* / In the Wilderness / Numbers 20:1)

There are lessons in “*Tsin* – Sin” that I don't want you to miss. A *tsin* is a thorn, like the one Paul said was in his side when he admitted to being demon possessed and controlled by Satan in his Second letter to the Corinthians. It is the stinger Yahowsha' referenced when He spoke of Satan's debilitating venom. It is also a goad, or prod used to control dumb animals. That is a problem because Paul cited the most famous line from Dionysus during his conversion experience on the road to Damascus, saying “It is difficult to kick against the goad.” The line suggests that in a society drenched in pagan lore very few people are willing to oppose popular religious traditions and walk along a different path. And it was the popular religious path away from God that Paul ultimately promoted.

**There had not been any water** (*wa lo' hayah maym*) **for the community** (*ha 'edah* – for the enduring witness and restoring testimony). **So they were gathered and assembled before** (*wa qahal 'al* – they grouped together to oppose) **Moseh**

(*Moseh* – one who draws out; from *mashah* – to draw out) **and to oppose** (*wa ‘al*) **‘Aharown** (*‘Aharown* – enlightened freewill; from *‘owr* – light and *‘ow* – choice and preference). (2)

**And the people** (*wa ha ‘am*) **quarreled in opposition, ridiculing and mocking** (*ryb* – they were hostile, contentious, insulting, accusing, and taunting) **toward** (*‘im* – with and to) **Moseh** (*Moseh* – one who draws out; from *mashah* – to draw out).

**And they spoke, saying** (*wa ‘amar la ‘amar*), **‘If only** (*luw*) **we had died** (*gawa’* – expired and perished) **along with the violent death** (*ba gawa’* – breathing our last and ceasing to live) **with our brothers** (*‘ah* – relatives and friends) **in the presence of** (*la paneh* – approaching the very face of) **Yahowah** (𐤆𐤏𐤃𐤇𐤍). (3)

Early in the Exodus, while Moseh was receiving Yahowah’s Towrah on the Summit of Mount Horeb, wayward Yisra’elites rejected the only real God, the very God who had saved them, and they built an idol in the form of a golden calf to worship the sun god they had been subjected to in Egypt. As a consequence Yahowah shortened their mortal existence, in essence canceling the gift of life He had given them. Now these idiots said that they would have been better off if they had died right along with their misguided brethren. I’m sure at this point that Yah would have been pleased to comply. Imagine being God and witnessing the people You rescued taunting You, mocking You, insulting You.

These miserable, unlovable, ungrateful, and repulsive morons didn’t let it die there. They pressed on, and with each word further alienated themselves with the lone source of life...

**For what purpose** (*wa mah*) **did you bring** (*bow’*) **this assemblage** (*‘eth qahal* – community and mob) **of Yahowah** (𐤆𐤏𐤃𐤇𐤍) **to** (*‘el*) **this** (*zeh*), **the desert** (*ha midbar* – the lifeless wilderness devoid of the Word): **to die** (*la muwth*) **here** (*sham*), **our** (*‘anahnuw*) **livestock also** (*ba’yr wa*)? (4)

**And for what reason** (*wa mah*) **did you make such a sacrifice to take us up** (*‘alah*) **from Egypt** (*mitsraym* – the crucible of oppression) **to bring us** (*la bow’*) **to this horrible, evil, and no good for nothing, place** (*‘eth ‘el ha maqowm ha zeth ra’* – to this miserable, harmful, troubling, and all around bad site)?

**This is not a place** (*ha zeth lo’ maqowm*) **for sowing seed** (*zera’* – for families to grow and produce offspring) **or for figs** (*wa ta’edah*), **or for vines** (*wa gepen*), **or pomegranates** (*rimown*), **or water** (*wa maym*). **There is nothing to drink** (*lo la shatah*). (5)

Mind you, not very long ago these ingrates had been slaves. Now free, they were bellyaching about everything. There was no pleasing them. It was as if they

thought that the God who had defeated the Egyptian Empire by drowning Pharaoh's army in the Red Sea was incapable of providing a little water.

While it is a small distinction among major ones, before they began to act up, Yahowah referred to the Children of Yisra'el as "'edah – the enduring witness and restoring testimony." But now they were "qahal – an assemblage and mob." That is quite a demotion.

Moseh had been empowered to speak for God and act for God. He had been chosen to shepherd Yah's flock. He had received Yahowah's Towrah – Teaching and thus understood His provision and guidance. He did not need to run to God at this time. He could have resolved the problem.

Moreover, the people weren't reliant on Moseh either. Remember this line from the 81<sup>st</sup> Psalm: **"In your distressful and unfavorable circumstances you called out, and I rescued you, equipping and preparing you, making you strong and invigorating you. I responded and answered you...?** It was from the same verse that, the 7<sup>th</sup>, which referenced this particular situation: **"I examined you and discovered your nature through careful observation at the waters of Marybah – the place of strife and contention, of quarreling and provocation. Pause now and reflect."** (*Mizmowr / Song / Psalm 81:7*) What this tells us is that when Yahowah's Covenant children require God's help all we have to do is ask. But that is not what happened. After mocking God they complained to Moseh. So...

**And Moseh** (*Moseh* – one who draws out; from *mashah* – to draw out) **and** (*wa 'al*) **'Aharown** (*'Aharown* – enlightened freewill; from *'owr* – light and *'ow* – choice and preference) **moved away from** (*bow' min*) **the presence** (*paneh*) **of the assemblage** (*'eth qahal* – community and mob) **to** (*'el*) **the doorway** (*petah*) **of the Tent** (*'ohel* – the Home and Covering, the clearly shining dwelling place) **of the Scheduled Meetings** (*mow'ed* – Appointed Times to Assemble) **and they fell** (*wa napal*) **on their faces** (*paneh*).

**The glorious presence and the manifestation of the power of** (*kabowd* – the abundantly honorable and respectable presence of; from *kabad* – the significance, overall merit, massiveness, and value of) **Yahowah** (אֱלֹהִים) **was seen** (*ra'ah* – revealed and shown) **to them** (*'el*). (6)

They were afraid of the malignant mob and embarrassed. And in their perplexed state they responded poorly. It happens to all of us.

The last thing God wants is for us to fall on our faces before Him. It corrupts what He stands for and inverts His purpose. After all it was He who made the sacrifice to get on His knees to lift us up. So this was not starting off well – and it was about to get worse. Moseh was making a habit of not listening.

**And Yahowah** (אֱלֹהִים) **spoke** (*dabar* – communicated using words) **to** (*‘el*) **Moseh** (*Moseh* – one who draws out) **for the purpose of saying** (*la ‘amar*), (7) **‘Grasp hold of** (*laqach ‘eth*) **the staff** (*ha mateh* – the branch which is symbolic of the tribes which comprise the nation) **and summon** (*qahal* – call together, gathering and assembling) **the community of the enduring witness** (*ha ‘edah* – the assembly of the restoring testimony).

**You** (*‘atah*) **and also** (*wa*) **your brother** (*‘ah*), **‘Aharown** (*‘Aharown* – enlightened freewill) **shall speak** (*dabar* – communicate using words) **to** (*‘el*) **the stone** (*ha cela’* – the rock) **before their eyes** (*la ‘ayn* – in their sight so that they might gain understanding and perspective) **and it will give** (*wa natan* – and it will bestow and produce) **its water** (*maym*). **And thereby** (*wa*) **you shall bring out** (*yatsa’*) **accordingly** (*la*) **water** (*maym*) **from** (*min*) **the rock** (*ha cela’* – the stone) **and you shall provide a drink** (*wa saqah*) **for** (*‘eth*) **the community of the restoring testimony** (*ha ‘edah* – the assembly of the enduring witness) **and also** (*wa*) **for their livestock** (*‘eth ba’yr*.’ (8)

The “*mateh* – staff or branch,” serves as Scripture’s most reinforced symbol of the Ma’aseyah. A shepherd uses his staff to guide his sheep, to lead them to water, and to protect them from harm. These are things Yahowsha’ did for us, which is why He referred to Himself as our shepherd and to us as His flock. Branch is equally telling because a branch supports the leaves of a tree, serving as the two way conduit of moisture and nutrients from the roots to the leaves and as the conduit of photosynthesis, whereby the leaves convert light into chemical energy to sustain the plant and help it grow.

Likewise, the second most common metaphor for the Ma’aseyah is the “Rock of our Salvation.” As the living embodiment of the Towrah, Yahowsha’ reveals the solid foundation upon which Yahowah’s Covenant Home is built. And He serves as the “cornerstone” of the Tabernacle, God’s home on Earth. He is reliable, unchanging, and dependable, all characteristics of stone.

Furthermore, it is from this Branch and Cornerstone that the living and cleansing waters of our restoration and renewal flow. And that is why Moseh was asked to communicate with the stone and not strike it.

**And Moseh** (*Moseh* – one who draws out) **grasped hold of** (*laqach ‘eth*) **the staff** (*ha mateh* – the branch which is symbolic of the tribes which comprise the nation) **from the presence of** (*min la paneh*) **Yahowah** (אֱלֹהִים) **in the manner which** (*ka ‘asher*) **he had been instructed** (*sawah* – directed and guided). (9)

**And Moseh** (*Moseh* – one who draws out) **and** (*wa*) **‘Aharown** (*‘Aharown* – enlightened freewill) **summoned** (*qahal*) **the assemblage** (*qahal*) **to** (*‘el*) **the presence of** (*paneh*) **the rock** (*ha cela’* – the stone). **And** (*wa*) **he said to them** (*‘amar la*), **‘Please** (*na’* – I implore you), **listen** (*shama’*) **those of you who are**

**rebellious and embittered** (*marah* – hostile and bitter discontents): **from** (*min*) **this** (*ha zeth*) **stone** (*ha cela'* – rock) **we shall bring forth** (*yatsa'*) **water** (*maym*) **for you all** (*la*).’ (10)

**Then** (*wa*) **Moseh** (*Moseh* – one who draws out) **raised up** (*ruwm* – lifted up) **his hand** (*'eth yad*) **and he struck** (*nakah* – he beat and afflicted) **the rock** (*ha cela'* – the stone) **with** (*ba*) **the staff** (*ha mateh* – the branch which is symbolic of the tribes which comprise the nation) **twice in the conduct of his life** (*pa'amym* – multiple times as the foundation of life, representing the steps one takes in life) **and** (*wa*) **abundant** (*rab* – massive amounts of high quality) **waters** (*maym*) **came out** (*yatsa'*). **And** (*wa*) **the community of the restoring testimony** (*ha 'edah* – the assembly of the enduring witness) **drank** (*shatah*), **as did** (*wa*) **their livestock** (*ba'yr*). (11)

One-thousand-five-hundred years later, the Children of Yisra'el would make this same mistake. Rather than communicate with the Rock of their Salvation, they struck Him, nearly bludgeoning Him to death on Passover. They too, ignored Yahowah's instructions.

**But** (*wa*) **Yahowah** (יְהוָה) **said** (*'amar* – communicated) **to** (*'el*) **Moseh** (*Moseh* – one who draws out) **and to** (*wa 'el*) **'Aharown** (*'Aharown* – enlightened freewill), **'Because** (*ya'an* – since and for the express reason that) **you did not place your trust in Me** (*lo' 'aman ba* – you did not depend or rely upon Me, and you were not supportive or affirming of Me) **for the purpose of being set apart unto Me** (*la qadash* – to be cleansed by Me and separated unto Me) **before** (*la*) **the eyes** (*'ayn* – the sight and understanding, even the perspective and vantage point) **of the Children of Yisra'el** (*beny Yisra'el* – children who engage and endure with God), **therefore likewise** (*la ka*), **you will not bring** (*lo' bow'*) **this assemblage** (*ha zeth qahal* – this community and mob) **to** (*'el*) **the land** (*ha 'erets*) **which** (*'asher* – beneficially as a result of the relationship) **I gave to them** (*natan la*).’ (12)

The moral of this story is that God is not to be trifled with. We are not at liberty to change His instructions as we see fit. There is no compromising. The Path to the Promised Land isn't subject to change. It is etched in stone. Those who waver from it, who try to skip or change the steps along the way, are left out.

The path to Yahowah's begins with Passover. That doorway leads us to Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, Reconciliations, and then to Shelters – to God's home. There is no other route.

Similarly, Yahowah delineated five terms and conditions which must be met by those who want to participate in His Covenant family. Those who disregard any of them are excluded.

**The Children of Yisra’el** (*beny Yisra’el* – children who engage and endure with God) **were hostile to and quarreled** (*ryb* – they registered complaints against and initiated a controversy and dispute which was deliberately contentious) **against** (*‘eth*) **Yahowah** (יהוה) **in association with** (*‘asher*) **the waters of** (*maym*) **Marybah** (*Marybah* – the place of strife and contention, or quarreling and provocation; from *marah* – rebellious and embittered, hostile discontents).

**So** (*wa*) **He was set apart** (*qadash* – separated and distinct from) **in opposition to them** (*ba* – against them).” (*BaMidbar* / In the Wilderness / Numbers 20:1-13)

The purpose of the Towrah and its Covenant is to present the means for us to be set apart from the world of corrupting and quarrelsome human institutions so that we can be set apart unto God. The Children of Yisra’el chose a different path – one of their own making. And that course has led them away from Yahowah – a God whose name they no longer know.

This condition, and the reasons behind it, were articulated in the 81<sup>st</sup> Mizmowr. **“But My people did not listen to the sound of My voice. And Yisra’el was unwilling to approach Me. So I sent them away in the stubbornness of their heart, in their unwillingness to change their attitude. They walked in their own counsel, using their own devices, plans, and principals, their own advice, deliberations, and purposes.”** (Mizmowr / Song / Psalm 81:11-12) Such is the choice that awaits all of us. Yisra’el chose poorly. What about you?

יהוה

Howsha’, whose name is a contraction of *huw’*, meaning “He,” referring to Yahowah, and *yasha’*, meaning “saves,” has a lot to say in his opening salvo: **“The word** (*dabar* – message, statement, and account) **of Yahowah** (יהוה) **beneficially associates** (*‘asher* – fortuitously relates) **I Am** (*ehayah* - I am, I exist) **with Howsha’** (*Howsha’* – He Saves; a contraction of *huw’* – He and *yasha’* – saves), **the son** (*ben* – male child) **of Beeri, during the days of Uzzyah, Yowtham, Ahaz and Yachizqyah, kings of Yahuwdah** (*Yahuwdah* – Related to Yah), **and during the days of Yarabam** (*Yarabam* – from *rabab*, meaning large or numerous; *am*, meaning national army; and *yara’*, meaning terror) **the son of Yahuw’ash** (*Yahuw’ash*—Yah is light), **king of Yisra’el** (*Yisra’el* – those who strive and struggle with God).” (Howsha’ / He Saves / Hosea 1:1)

The *dabar* or word of God is His way of speaking to us. Fully amplified *dabar*

means: “a statement, message, communication, word, act of speaking an account, treatise, record, or rendering of an event in a systematic manner.” That suggests Yahowah’s Scripture is His message, His accounting, and His thesis delivered in a chronological and logical manner. Moreover, words are Yahowah’s means of communing with us, warning us and saving us.

The Hebrew verb *ehayah*, which is usually translated “I Am,” is the first person equivalent of *hayah*, meaning: “to be, to exist, to become, to make happen, to be done.” *Hayah* is the root of Yahowah’s name and it is often used to identify God.

By using ‘*asher*’ Yahowah is beneficially associating Himself, connecting and favorably linking Himself, with His words. But there’s more: in the book named “He Saves” Yahowah is telling us that “I Am is, became, and exists as the Savior.” And this isn’t the only time Yahowah uses ‘*asher*’ in reference to His mission as the Ma’aseyah. In fact it is so common an association, it was ‘*asher*’ that caused me to become an advocate of literal and amplified translations of Scripture.

I was tracking down some of the most important prophecies regarding the Ma’aseyah for the “Playing the Odds” chapter of *Tea With Terrorists* because I wanted to project the odds against their chance fulfillment. But I ran into a problem in Second Samuel 7:12. There I found: “I [Yahowah] will raise up your [*Dowd*’s] descendant after you who will come forth from you, and I will establish His kingdom. He shall build a house for My name, and I will establish the throne of His kingdom forever. I will be a Father to Him and He will be a Son to Me. When He commits iniquity, I will correct Him with the rod and strokes of men.” This is a prophecy predicting the arrival of Yahowsha’, the only eternal Son of God. A direct descendant of Dowd / David, the Ma’aseyah established Yahowah’s name, and for a time, Yahowsha’s body was God’s temple, or house, on earth.

But the phrase “when He commits iniquity I will correct Him with the rod and strokes of men” is errant when applied to the Ma’aseyah. Yahowsha’ didn’t sin, which is why He was the perfect Lamb of God who took away the sin of the world by way of submitting Himself to the strokes of men. So if “when He commits sin” is right, the Scripture is wrong. And that’s where ‘*asher*’ comes in. Correctly translated the passage reads: “When sin is associated with Him.” That’s precisely what occurred. He bore our transgressions. Our sins were “linked to” Him.

So by taking the time to study the full and actual meaning of Yahowah’s *dabar*, we have stumbled on some nuggets. We found a prophecy that says Yahowah is, became, and exists as the Savior. And by tying up some loose ends

we discovered that Yahowah revealed the nature of His Ma'aseyah's mission to *Dowd*, a thousand years to the day He would feel those strokes on His back. It's enough to make you want to cry Halleluyah.

The next subtle reference to the Ma'aseyah's nature is the "Savior is the *ben*," or son. The definition of *ben* is a perfect description of Yahowsha's relationship to Yahowah. *Ben* is "a term of endearment for persons with a relationship and the figurative extension of the love of a parent." Therefore, "Yahowah connected I Am to the Savior, the *Son*"—the person with a relationship, the figurative extension of the love of the Father. This is a theme that we shall see play out throughout this chapter.

As the opening sentence progresses, we discover that Yahowah's name and His prophetic trademark permeate everything He touches. The kings' names would be symbolic of their reigns. Uzziah (*Uzyah*) means "Yah is my fortress." This king's principal fixation was building an army. Unfortunately, feeling invincible, Uzyah became self-reliant and was struck by leprosy for his pride. Yisra'el would soon share in his shame, bearing an open wound as a result of national arrogance.

Jotham (*Yahuwtam*) means "Yah is perfect." In II Chronicles 27, we learn that he prospered because "he ordered his ways before Yahowah." His reign was in keeping with his great, grandfather's Psalm: "Yahowah is my Shepherd. I shall not want. He makes me lie down in green pastures; He leads me beside quiet waters. He restores my soul; He guides me in the paths of righteousness for His name's sake."

Ahaz, the eleventh king of Yahuwdah, and the third in Howsha's list, ruled from 735 to 713 BCE. His name means "he has grasped." We learn in the 16<sup>th</sup> chapter of Second Kings that Ahaz grasped his own son and sacrificed him to *Ba'al* in typical Canaanite fashion. Then, in an effort to save his sorry soul from the Assyrian assault that had consumed the Northern Kingdom, Ahaz sought to rescue himself by appeasing the Assyrian King, Tiglath-pileser. He did this by grasping large portions of the temple treasury and handing it over to the pagan ruler. The despicable act is confirmed on a stone column dating to this day—a confirming treasure that was recently unearthed in Iraq. There are lessons here to be sure.

Fortunately, from this low ebb of national decadence there was a glimmer of hope—a national revival, albeit brief. Hezekiah (*Chiziqyah*), a name which means "Yah strengthens," reversed Yisra'el's fortunes by reestablishing Yahuwdah's relationship with Yahowah. Good thing, because a couple of hundred thousand bloodthirsty Assyrians had just finished terrorizing and plundering every Yisra'elite city save one—Yaruwshalaim. So Chiziqyah decided to give faith a

chance. It worked. Yahowah intervened, killing the warriors who had chosen to destroy His city.

Chiziqyah's story is relevant today because it is exemplary of what can happen to a person or a nation when we individually or collectively move from *'azab* into *beryth*. In the Scripture account, Chiziqyah / Hezekiah is shown to have formed a relationship with Yahowah. He observed the *Miqra'ey*, answering Yahowah's Invitations to be Called Out and to Meet seven times a year while banning the festivals and rituals of Lord-*Ba'al*. Chiziqyah destroyed the competition, shutting down every satanic sun-god altar and shrine in Yahuwdah / Judah. Now there is some handy advice for those who prefer the satanic festivals of Christmas and Easter to Yahowah's feasts of Tabernacles and Passover.

Yes, Chiziqyah / Hezekiah was intolerant. He banned all religious practices and symbols—the bronze serpents, the golden calves, even the mountaintop tree altars that were worshiped as “mother earth”—part of pagan fertility cults. However, just up the road in Samaria, Lord-*Ba'al* had a glorious temple constructed in his honor. So when the Assyrians marched into town under the flag of Shalmaneser V in 722, which kingdom do you suppose Yahowah protected?

Samaria was conquered by men because men were tolerant, even accepting, of the religions of men. Unaware and unrepentant, they were plundered again by Sargon II. With the Northern Kingdom in ruins, Sargon returned four years later and set up shop in Gaza, assimilating the Philistines into the Assyrian Empire by way of compulsion.

Chiziqyah, however, was human. He made the same mistake the American State Department makes each day. He assumed that the enemy of his enemy was his friend. So Hezekiah formed a coalition with the Babylonians—Assyria's enemy. It was kind of like America allying itself with Stalin to weaken the Nazis. It was like equipping Mao to fight the Japanese. It was like partnering with Saddam Hussein to torment the Iranians, or arming Osama bin Laden so that we, by way of proxy, could thwart the Russians. It was like enriching King Abdallah of Saudi Arabia to lash out at Iraq. Or it was like America giving \$100,000,000,000 worth of our best weaponry to Egypt in hopes of buying Arab oil more cheaply and bribing them to make peace with Yisra'el.

As a direct result of partnering with pagans, the cities of Ekron and Gibbethon were destroyed and a century later, the Yahuwdym learned that the enemy of their enemy was not their friend. Yaruwshalaim and the Temple were destroyed by the Babylonians and most every Yahuwdym was hauled off into captivity. Had Americans read and understood Chiziqyah's history, had we heeded the advice of Yahowah's tour guides, we wouldn't be in the mess we are today. But ignorant of Yahowah's prophetic witnesses, we have found ourselves in the topsy-turvy

tumult of disorienting rapids unaware of the great fall that lies in our path.

According to Scripture and confirmed by history, the Assyrians struck again in 705. The Canaanite/Phoenician cities fell first, followed by the last remnant of Philistia, even buttressed by Egyptian resistance. Sennacherib's inscription reads: "I laid siege to 46 strong cities and walled forts and to countless small villages. I conquered them. I drove 200,000 people, young and old, male and female, and their cattle beyond counting. I considered them booty."

Turning on Yaruwshalaim, Sennacherib's pilaster tells us what Scripture confirms: "I made Hezekiah a prisoner in Jerusalem, like a bird in a cage." But: **"That night a messenger of Yahowah went forth and slew 185,000 in the camp of the Assyrians, and...in the morning, behold, these were all dead bodies."** (II Kings 19:35) Yahowah saved those who trusted Him. He still does. It's interesting that in Mattanyah, Chiziqyah is proudly listed in the genealogy that brought Salvation to the world—the Ma'aseyah. A little trust goes a long way.

Howsha's introductory sentence concludes by saying that these four men were the kings of **"Yahuwdah** (*Yahuwdah* – sons of Ya'aqob (meaning Related to Yah)), **during the days of Yarabam** (*Yarabam* – from *rabab*, meaning a large or numerous; *am*, meaning national army; and *yara'*, meaning of terror) **the son of Yahuw'ash** (*Yahuw'ash* – Yah is light)." The reference to the "large national army of terrorists" is clear enough, and certainly appropriate for Howsha's day and for ours, confronted as we are by a multitude of Islamic terrorists. But who was this man called "Yah is light?"

Yahuw'ash / Joash was the youngest son of Ahaziah, king of Yahuwdah / Judah a hundred years before Howsha' troubadoured Yahowah's message of divorce and salvation. After Ahaziah's death, Yahuash's mother, Athaliah, the queen of Yahuwdah, murdered each of Yahuw'ash's siblings, her own children, so that she could rule. But the infant Yahuw'ash / Joash was saved by the queen's sister, the wife of the Lowy / Levite High Priest. The boy was hidden in the Temple for six years, so that in the seventh year he could be anointed king. Jehoiada, the Chief Priest, and husband of Yahuw'ash's rescuer, acting as defacto ruler, renewed Yahowah's relationship with the nation and its people. His second act was to destroy the Lord-*Ba'al* cult that had grown in Judah. His third was to repair Yahowah's Temple. So while it wasn't Yahuw'ash / Joash's doing, his salvation facilitated the return of Yahowah's light to Yisra'el—not so coincidentally, in the seventh day.

After the chief priest, Yehoiada died, the Yahuwdah fell from *beryth* to *azab*, lapsing once again into paganism. This prompted Yehoiada's son, the prophet Zakaryah / Zechariah, to call them to repentance, an act which cost him his life.

Truth is seldom popular. Demonstrating a short memory and complete lack of gratitude, it was Yahuw'ash, himself, who ordered the assassination of the son of the man who had saved him. I dare say, our memories and morals are no better today.

Painting a picture of what was and would be, God inspired Howsha' to draw these words on a scroll: **“When Yahowah (יְהוָה) began speaking through Howsha' (Howsha' – He Saves), Yahowah (יְהוָה) said to Howsha' (Howsha' – He Saves), ‘Go, take to yourself a wife (‘isah – woman or bride) of prostitution (zenunym – harlotry and idolatry) and beget children of harlotry and idolatry; for the people of this land are unfaithful prostitutes (zanah – whores committing despicable and loathsome acts), moving away from (min – abandoning and forsaking) Yahowah (יְהוָה).”** (Howsha' / He Saves / Hosea 1:2)

Yahowah put His messenger in His place so that he might have personal empathy and understanding for His plight, and thus speak more passionately to his nation. In a symbolic sense, Yahowah had married Yisra'el. He was the groom and His chosen people were His bride. They had become His children, His family. And yet they had become unfaithful—committing repugnant and abhorrent acts.

God wanted Yisra'el to see what it was like to be married to a whore—to an idolatrous harlot—and to raise despicable children who willingly abandoned Him. Yahowah wanted the Yahuwdym hear His words as they were proclaimed by Howsha', but He also wanted them to witness this paradigm and see it as an example of what they were doing to Him. Even more important, through this metaphor of an unfaithful marriage, Yahowah was able to demonstrate why He had to divorce Yisra'el and what would have to occur for the Covenant to be renewed.

Yisra'el in Howsha's day had suffered a moral and spiritual collapse as a result of separating itself from God. The Yahuwdym had become polluted by the religion of Lord-*Ba'al*, a Satanic sun-god cult. It had become popular, just as Islam has grown today, because it played to people's lusts. With Lord-*Ba'al*, there were temple harlots with whom both men and women fornicated. With Lord Allah, the prostitutes are in paradise. Howsha's wife was probably one of these—a “priestly prostitute”—an unfaithful, immoral, and idolatrous woman.

Yahowah had called the *Yahuwdym* to be a “people set apart” from Satanism, but now they preferred the Devil to God. Their mission of revealing Yahowah's nature, love, words, and salvation had become irreconcilably compromised.

**“So (wa) he went (halak – walked and traveled) and obtained (laqah – took, acquired, grasped hold of, seized, selected, led away, and married) Gomer (Gomer – to bring to an end; from gamar – to cease and be no more), the**

**daughter** (*bath*) **of Diblaym** (*Diblaym* – pressed figs made into cakes); **who conceived, and bore him a son** (*harah wa yalad la ben*).

**Yahowah** (יְהוָה) **said** (*'amar*) **to him** (*'el*), **'Call** (*qara'*) **his name** (*shem*) **Yzra''el** (*Yzra''el* – the conceiving production of god; from *zara'* – to sow, conceive, produce, and yield *'el* – god; commonly transliterated “Jezreel”); **for** (*ky*) **in a little while** (*ma'at 'owd*) **I will recon with** (*paqad 'eth* – I will take into account) **the blood of** (*dam* – the deaths associated with) **Yzra''el** (*Yzra''el* – the conceiving production of god; transliterated “Jezreel”) **upon** (*'al*) **the house of** (*beyth*) **Jahuw'** (*Yahuw'* – He is Yah), **and** (*wa*) **will I will begin an intermission with** (*shabath* – I will initiate a temporarily leave, setting aside and ceasing to work with) **the reign** (*mamlakuwth* – dominion and authority, even the kingdom and sovereignty) **of the house of Yisra'el** (*beyth Yisra'el* – the home of those who engage and endure with God).

**And** (*wa*) **it shall come to pass** (*hayah* – it shall exist) **at that day** (*ba ha yowm*), **that I will break the stubborn pride** (*shabar qesheth* – potency and power, the burdensome and ill nature, even the snare, shattering the rainbow or hope and peace) **of Yisra'el** (*Yisra'el* – individuals who strive and struggle with God) **in the valley of** (*ba 'emeq*) **Yzra''el** (*Yzra''el* – the conceiving production of god; transliterated “Jezreel”).” (Howsha' / He Saves / Hosea 1:3-5)

Gomer's name suggests that she was from what is today the Islamic regions of the Russian Federation in the Caucasus Mountains. As a temple prostitute, Gomer had to be redeemed from slavery, just as we must be freed from sin. Her name reflects the sentiment conveyed by *shabath* – that Yahowah had been compelled to put Yisra'el on a “timeout.” As a direct result of the nation's infidelity and burdensome and ill-natured attitude, He would cease working with them – at least in a little while and for a very long while.

Calling their son “Yzra''el – Jezreel” was akin to naming an American child “Remember Korea, Vietnam, Iraq, and Afghanistan,” after those failures left so many people dead. The Lord-*Ba'al* worshiping Omri dynasty had been exterminated by the house of Yahuw' in a massacre that had appeared justified in the beginning but had ultimately been fought in vain. By Howsha's day, the Yahuw' / Jehu king Yarob'am / Jeroboam II was on the throne and *Ba'al* worship was as prominent as ever.

I see Yzra''el – Jezreel as more of a condition than a name. It conveys the root of the problem that Yahowah was addressing. Yisra'el and Yahuwdym were manufacturing gods, conceiving and producing them in their religious schemes. They had in many ways come to embrace the pagan practices of the Gowym. And while this condition persists, Yisra'el is of no value to Yah.

“*Shabath*” is the key to understanding Yahowah's transition away from His

reliance on Yisra'elites as His witnesses, ultimately returning to them again in the final days. Yahowah isn't replacing the Yahuwdym with Gowym; He is just leaving them for a while, setting them aside until they are ready to come home. While Yahuwdym remain the "chosen people," they were given a time out, pulled off center stage, and forced as a result of their own attitudes and behavior to wait in the wings—the very distant wings—of Yahowah's theater and for a very long time. Call it an intermission—the literal meaning of *shabath*. They had earned a demotion in the celestial hierarchy. Their stubborn self-reliance had to be broken for them to be conduits of Yahowah's light and plan.

**“And she conceived (*wa harah*) again (*'owd*), and she bore (*wa yalad*) a daughter (*bath*). And He said to him (*wa 'amar la*), ‘Call her name (*qara' shem*) ‘No Mercy (*Lo' Ruchamah* – from *lo'* serving as a negation and *racham* – mercy)’ because (*ky* – indeed) **I will not continuously associate with nor always provide mercy to (*lo' yacaph 'owd racham 'eth* – I will not always be connected with nor loving of, I will not repetitively add to nor increase, providing constant compassion, I will not always cause the relationship to grow beyond a reasonable point because I will cease caring for) the house of Yisra'el (*beyth Yisra'el* – the household of those who strive and struggle with God), that I should in any way forgive them, respect them, or raise them (*ky nasa' nasa' la* – that I should consider raising them, honoring them, or suffering to approach them).”** (Howsha' / He Saves / Hosea 1:6)**

Yahowah is telling the Northern Kingdom (Yisra'el as opposed to Yahuwdah, thus ten of the twelve tribes) that they are no longer loved and thus they are no longer recipients of His mercy. *Lo' Ruchamah* is particularly devastating because for a period of time it disassociates Yisra'el from the Covenant, from the blessings associated with the seed of Abraham – a name based upon *'ab* – father and *racham* – mercy.

Yisra'el's continued separation from Yahowah and the people's repetitive affinity for Lord-*Ba'al* has caused Him to put them on a collision course with judgment. As a result of their infidelity, God demonstrated tough love. Yisra'elites would suffer the consequence of their continued unfaithfulness, rebellion, and corruption. God was putting them on notice that He was distancing Himself from them, and thus would not save them from themselves. The Children of Yisra'el were now *'azab*. Their association and relationship with Yahowah was in remission. Twenty-seven hundred years would pass before they would be reconciled back into the Covenant relationship.

However, Yahowah had promised to bless people from every race and place by way of the Covenant He established with Abraham, a promise that had to endure. So...

**“Yet (wa) with (‘eth) the house and family (beyth) of Yahuwdah (Yahuwdah – Related to Yah) I will love, showing mercy (racham – remain in an affectionate association with, manifesting kindness for and providing compassion), and I will save them (yasha’ – rescue and deliver them) by (ba – with) Yahowah (יהוה), their God (‘elohym). But I will not save them (wa lo’ yasha’ – but I will not rescue or deliver them) by bow, or by sword, battle, or horsemen.”** (Howsha’ / He Saves / Hosea 1:7)

In the Hebrew text, “beyth – family” is being associated with “Yahuwdah – being related to Yah” because the Covenant is Yahowah’s family. “Racham – mercy” is juxtaposed with “yasha’ – salvation” because one flows from the other. More importantly, we find *yasha’ ba Yahowah* which means that Yahowah, Himself, is our Savior – a point Christians altogether miss.

The combination of *Yahowah* and *yasha’* is *Yahowsha’*. It means “Yahowah Saves.” It is both an identity designation and a mission statement. *Yasha’ ba Yahowah* literally communicates “there is salvation in Yahowah.”

“‘Elohyim – Almighty God” is also telling us that His forgiveness and lifting up come as a result of “strong affection and manifest kindness” known to us as “mercy.” Salvation would not be a product of military might. It would not come as it had always been achieved by nations—by way of weapons and battles. Mercifully, *Yahowsha’* would rescue us from ourselves—delivering us from sin, reconciling us back into His family.

This statement completely undermines and negates the rabbinical notion of a warrior Messiah. It means that Rabbi Akiba, the founder of today’s Judaism, was wrong when he claimed that the warlord Simon bar Kokhba was the Messiah who would lead Yisra’el against the Romans in 133 CE. The consequence of his religious malfeasance was the Diaspora and enslavement of the people.

By contrast, Yahowah’s merciful offer of salvation would be for individual redemption, for the purpose of a one on one relationships—husband and wife, father and son. There was no longer hope for national redemption—at least not for a very, very long time. When a nation’s people, its clerics and kings, collectively demonstrate a greater affinity for armies over trust, deceit than truth, separation than relationship, as Yisra’el had done and America is doing, God responds accordingly:

**“Now when she had weaned (wa gamal – she dealt with) No Mercy (Lo’ Ruchamah – from lo’ serving as a negation and racham – mercy), she conceived, and bore a son (harah wa yalad ben). Then He said (wa ‘amar), You must call his name (qara’ shem), ‘Not-My-People (Lo’ ‘Amy – Not My Family),’ because (ky – indeed) you are not My people (‘atem lo’ ‘amy – you are not my family), and I do not exist for you (wa ‘any lo’ hayah la).”** (Howsha’ / He Saves / Hosea

1:8-9) In other words, you are not part of My Covenant Family so I am no longer here for you.

Before we move on to the 9<sup>th</sup> verse of Howsha', I want to pause and analyze the nature of the word that the ultimate author of this prophetic message choose to use to identify, name, and explain Himself. "*Hayah*" is part descriptive verb, part definition, and part name. In the passage above, it is being used to represent all three. This is not uncommon. Many of 3500 times *hayah* is used in the Tanakh, the verb conveys similar truths.

The basis of Yahowah's name is *hayah*, a verb which means: "to exist, to be, and to become." By using *hayah* as the basis of His name, God is telling us that He exists, that He is infinite in the dimension of time. *Hayah* also defines Yahowah's prophetic nature because *hayah* means "to make happen and to come to pass."

By using *hayah* as the root of His name, Yahowah is confirming that He is the Creator because *hayah* means "to make happen, to create." For example, *hayah* is first used in the opening paragraph of the creation account. Bare'syth / Genesis 1:3 reads: "**God** (*'elohym*) **said** (*amar* – declared; referring to thoughts becoming words and then actions), **let there be** (*hayah*) **light** (*owr*)." This is a complete definition because throughout Scripture Yahowah's symbols are His words; they represent His thoughts. Light is the most common description of His nature. So in the opening salvo of Scripture, in the first act of creation: "God said I Am light."

Some scholars suggest that Yahowah is the third-person singular form of *hayah*, meaning "He is." If it is true, the only difference between the *ehayah* of "I AM" and "Yahowah" is perspective. I Am and Yahowah would be the same name, one being first-person, the other being third. From God's perspective He is "I Am." From our perspective "He is"—Yahowah.

If we were to dissect *hayah* we would find that, "*ha*" means "behold" and "*Yah*" is a shortened form of God's name—thus "Behold Yahowah." Behold has a powerful connotation in this context. It tells us to look at, observe, consider and regard Yahowah for we are beholden to Him. It tells us that we can and should "look at" Yahowah, and that can only be done with regard to His human manifestation Yahowsha'. The shortened forms of Yahowah's name—Yah and Yahu—are used throughout the Torah, Psalms, and Prophets. They are most commonly found in *Halleluyah*—Radiate Yahowah's Light!—as well as in the names of the people most important to God.

There are many Hebrew words and names which begin or end with "*yah* or *yahu*." They are also worth examining as they help us understand why our Creator selected this name. *Ya'ab* means "to desire." It's used to demonstrate a longing for God's instructions and it explains why He created us. *Ya'ah* means "to be



conveyed identically to the English “o.” The Hey is almost always pronounced “ah.” Therefore, Yhwh is most correctly transliterated “Yahowah” in English. There is no mystery here. The correct pronunciation of Yahowah’s name is preserved in the alphabet God chose to represent it. Yahowah wrote His name on the Two Tablets of Stone as: יהוה.

Since this is important, literally religion versus relationship, death versus life, let’s consider Yahowah’s stance on His name. And for that, there is no better place to turn than His *Towrah*.

**“And (wa) Moseh (Moseh – the one who draws us away from human oppression and divine judgment) said (‘amar) to God (‘el), the Almighty (ha ‘elohym – the Mighty One), ‘Now look, if (hineh – behold, look here, and note if) I (‘anky) go (bow’ – arrive and come) to (‘el) the Children (beny – sons) of Yisra’el (Yisra’el – a compound of ‘ysh – individuals, who sarah – strive and contend with, engage and persist with, are set free and are empowered by ‘el – God), and I say (wa ‘amar) to them (la), “The God (‘elohym – the Almighty) of your fathers (‘ab) has sent me out (salah – has extended Himself to dispatch me) to you (‘el), and they ask (wa ‘amar – question) me (la), ‘What is (mah) His personal and proper name (shem),’ what (mah) shall I say (‘amar) to them (‘el)?”” (Shemowth / Names / Exodus 3:13)**

While God would give Moseh a direct answer, He didn’t do so directly. And that is because there is a bigger difference between Amen Ra, Amun, Aten, Horis, Seb, Isis, Osiris, Sobek, and other *ba’alym*, and Yahowah, than just a name. Yahowah is real. He actually exists.

In His response, *‘ehayah ‘asher ‘ehayah*, God conveyed: “I Exist.” He said: “I was, I am, and I always will be.” He replied: “I am God.” “I am responsible for your very existence.” “I am the source of your continued existence.” “I am exactly who I say I am (and not what men say of me).”

*‘Ehayah* is *hayah* prefixed in the first person singular, meaning: “I exist, I am, I was, and I will be.” It was written in the qal relational stem, affirming the reliability and genuineness of this pronouncement. Further, *hayah* was conjugated in the imperfect, telling us that God’s “*hayah* – existence” will produce ongoing results which have unfolding consequences throughout the whole fabric of time. Collectively then, *‘ehayah* says: “I actually exist, and my very existence will produce unfolding results and ongoing consequences throughout the whole of time.”

*‘Asher* is a relative particle which denotes a “relationship, an association, or linkage,” and, as such, it is often translated “with, who, which, what, where, or when.” So in this context, *‘asher* tells us that God is seeking a relationship with

us, and that how we respond to His proposed association will influence our very existence.

Therefore, by using these words, Yahowah told us: 1) He actually exists, 2) that our continued existence is predicated upon Him, 3) that relationships are of vital interest to Him, and 4) He told us how to pronounce His name (Yahowah from *hayah*).

**“And (wa) He said (‘amar), ‘So this is what (koh) you should actually say (‘amar – answer (scribed in the qal relational stem, affirming the reliability of this advice, and in the imperfect conjugation, telling us that this pronouncement would have ongoing consequences which would unfold throughout time)) to (la) the Children (ben) of Yisra’el (yisra’el – those who strive and contend with, engage, persist, and endure with, are set free and are empowered by God), ‘I Am (‘ehayah – first person singular of the verb hayah, meaning I exist; written in the qal stem, imperfect conjugation, affirming the reliability and ongoing consequences of His existence on our existence), He has sent me (salah – He has reached out and extended Himself to actually dispatch me (in the qal perfect, telling us that this act of God is indivisible, whole and complete, and valid throughout all time, and as a result, should not be compartmentalized into separate chronologies)) to you (‘el).””** (*Shemowth / Names / Exodus 3:14*)

There may be no more profound a statement, no more important a mission, no higher authority. The source of our existence, the one and only God who actually exists, was going to go from Arabia to the Nile Delta with an eighty-year-old shepherd to rescue His wayward and oppressed children from Egypt—the most oppressive religious, political, and military power man had yet conceived. And the result of this mission would produce ongoing consequences which would profoundly influence mankind’s relationship with God for all time.

Those who promote the myth that God’s name isn’t known, that it isn’t important, and that it cannot and should not be pronounced, stop reading at this point. But God was not finished speaking. Moreover, *Shemowth / Names 3:13* and *3:14* are Yahowah’s marvelous way of telling us exactly how to spell and speak His name—even understand His name. This was not a random diatribe. *‘Ehayah ‘asher ‘ehayah* reveals the basis of Yahowah’s name, the meaning of Yahowah’s name, even the proper pronunciation of Yahowah’s name. He has already left us without excuse. And yet, He was not done talking.

**“And (wa) God (‘elohym – Almighty), moreover (‘owd – besides this and in addition), said (‘amar – declared) to (‘el) Moseh (Moseh – from *mashah*, the one who would draw us away from human oppression and divine judgment), ‘This is what (koh) you should say (‘amar – promise and declare (also scribed in the qal imperfect)) to (‘el) the Children of Yisra’el (beny yisra’el – the children and**



Genesis 1:18], with dominion over) **Yisra’el** (Yisra’el – individuals who engage, strive, and endure with God). **His origins have been from old, from eternity (‘owlam).**”

I’m sure you noticed that in the *Shemowth* / Exodus passage in which Yahowah introduces Himself to Moseh, that God links *hayah*, a word which is synonymous with His name, Yahowah, with ‘*asher*—the same word that is used in connection with the Word and Salvation in Howsha’ 1:1. So Yahowah is saying that *hayah* which means “to exist” and “to be” is linked to Him, as is the Word and the Savior. We exist because we are linked to Him—created in His image and saved by Him.

‘*Asher* is the summation of man’s most important questions because ‘*asher* meaning: “who, what, where, when, and how” is directed at Yahowah—the who, what, where, when, and how” of our existence. In that ‘*asher* also means: “forasmuch, from whence, through, association and connection,” linked to *hayah*, ‘*asher* summarizes Yahowah’s Scriptural message of relationship and salvation.

Now that we know who is inspiring Howsha’, and facilitating salvation, we are in a better position to understand Yahowah’s message, especially the part when He said: **“Name him Not-My-People for you are not My family, and I no longer exist for you (lo’ hayah).”**

God was warning the Northern Kingdom that they were no longer shareholders in the Covenant. This brought *Shemowth* / Exodus 6:7 to a close: “I will take you for my people and I will be your God.” For a nation whose very existence was tied to God’s providence, “Not-My-People” was a foreboding omen. Yisra’el was now hopelessly *azab*—separated from God.

While the job of most of Yisra’el (ten of the twelve tribes) was now entering history’s longest intermission, the Yahuwdym from which Judah (*Yahuwdah*) is derived, still had a mission. They would deliver the Ma’aseyah. And they would not only deliver more prophets, they would fulfill their prophecies. So in spite of the divine justice they would endure, they would endure...**“Yet the number of the children of Yisra’el shall exist as the sand of the sea, which by way of association cannot be counted. And it shall come to pass that in the place where it was said unto them, ‘You are not my people,’ there it shall be said to them, ‘You are the sons of the living God.’ Then shall the children of Yahuwdah and the children of Yisra’el be collected (*qabas yahad* - gathered together, and assembled as one, united as a community) and consider (*sum* – appoint and call) the One (*echad* - the First, the Spirit) the head and their leader and they shall ascend upward to a higher place out of the land, because great shall be the day of Yzra’el / Jezreel.”** (Howsha’ / He Saves / Hosea 1:10-11)

In the beginning of this passage, through multiple repetitions of *hayah*, ‘*asher*

and *madad*, Yahowah linked His existence and infinity to Yahuwdah / Judah. He explained that in this same land in which the Yahuwdym were disowned, they would be gathered and unified as one community called the “sons of the living God.” While Yahowah has recently fulfilled much of this prophecy, Yisra’el is neither unified nor called sons of God. That will occur during the final millennium—a time in which the Yahuwdym will ascend upward to a higher place as a result of calling the One, the First, the Spirit their leader.

The reason Yahowah used the phrase “Living God” was to point out the absurdity of making sacrifices to an inanimate object like the golden calves representing the sun-god Lord-*Ba’al*. While the Satanic spirit camouflaged as *Ba’al* was alive, he was living on borrowed time. His fate and the fate of all who trusted him was already sealed.

The closing statement is interesting. Yzra’el / Jezreel was Yisra’el’s Vietnam. With noble intentions, but limited understanding, treasure was spilled and blood was shed in vain. *Ba’al*ism was Yisra’el’s Communism and at Yzra’el / Jezreel, its spread was confronted. Yet, as with our Vietnam, when the fighting was over, nothing had changed. So Yahowah is telling us that in the Tribulation’s final days, during the time Jews finally repent, He will not only strive against the beast, Lord-*Ba’al*, He will prevail. We’ll learn more about this victory later in the chapter.

By having Howsha’ marry a temple prostitute and conceive children named Yzra’el, Not-Pitied, and Not-My-People, Yahowah has communicated a wealth of information and done so in a dramatic and memorable way. The name Yzra’el / Jezreel was a warning to the rulers, suggesting that their misguided military adventures were in vain. If Howsha’ were alive today he would name his first child “Iraq” in hope of awakening America’s president to the folly of spilling coin and blood without first dealing with Islam—our *Ba’al*. Not-Pitied was a warning to the people. They would suffer without mercy. It would be a direct result of their ignorance, infidelity, and immorality. They believed, followed and supported their politicians rather than refuting and disassociating themselves from them. And to the clerics, Not-My-People, signified a breach of the covenant and thus their purpose. If the rabbis and priests wanted to hold on to power they would have to create their own religion—something they have done many times over. God was finished with them.

Unlike the pleadings we find throughout the Towrah, there was no call for repentance in Howsha’. These names were an announcement, not an invitation back home. That would not occur until the prodigal’s son parable was manifest in Yahowsha’—although He was also rejected by the Yahuwdym. According to Scripture, for people who continually and repeatedly refuse relationship, the possibility of forming a relationship is withdrawn. God is informing Yisra’el that

apart from Yahuwdah / Judah, He is separating Himself from them. They sought fellowship with *Ba'al* and will have to rely on the Devil as a result.

Yet there was still a glimmer of hope, far off on the distant horizon. This was an intermission after all. In the end God would restore them to fellowship. This is how Howsha' describes the reconciliation: **“Say to your brother, ‘My People.’ And to your sister, say, ‘She Has Obtained Mercy.’”** (Howsha' / He Saves / Hosea 2:1)

Set in the context of being called “Sons of the Living God,” this is a harbinger of the fulfillment of *Bikuwrym* – FirstFruits. Before we can appreciate God's provision and mercy we must first come to understand that we are sinners in need of redemption because separation precedes reconciliation. And because choice is required for love, to experience Yahowah's affection we must ask for admission into His family. It should therefore be no surprise then that Shim'own quotes this passage from Howsha' in what we know as I Shim'own / He Listens / Peter 2:10.



Having introduced the tangible metaphor of an unfaithful marriage replete with immoral children, Howsha', inspired by Yahowah, submitted a legal brief. In verses two through fifteen of the second chapter the language is characterized by expressions lawyers would use at trial. God is filing for divorce.

As with the actual nature of the prophet's marriage to the temple prostitute, Howsha' is not only personally separating himself from Gomer, Yahowah through this example is dissolving His relationship with Yisra'el. And because there are many parties to, and victims of, a broken marriage, the passages address them all.

In this tangible metaphor, Yahowah is the lawyer, the judge, and the husband. Howsha's unfaithful partner, Gomer, is wife and mother. Their children are the Yisra'elites. As a wife, Gomer broke her covenant with both Howsha' and Yahowah. By pursuing other men and spirits, she was guilty of adultery. In the role of mother, her infidelity demonstrates a Scriptural truth. Her bad choices negatively impact her family—in this case, the children of Yisra'el.

**“Rebuke (*ryb* – quarrel in a state of hostility, be in opposition and contend with) your mother, bring a lawsuit forth to prosecute: for she is not my wife, neither am I her husband.”** (Howsha' / He Saves / Hosea 2:2) Lesson one: according to Yahowah, quarreling can be good. We need to be in a state of hostility with evil. We must contend with and oppose false teaching not ignore,

tolerate or appease it.

Lesson two: according to Yahowah the best way to oppose evil is to know and apply Scripture. In this legal proceeding, the basis for the suit is the breach of the *Beryth* as outlined in the *Towrah*. *Dabarym* / Deuteronomy 22 legislates that if a woman engages in harlotry or if a person commits adultery, the penalty is death. So if Scripture is good enough for God to use, I reckon it's sufficient for us, too.

Lesson three: according to Yahowah repetitive sin, especially those related to religion, can be fatal. Hope can be extinguished. If we are bad enough, long enough, God gives up on us and divorces Himself from us—nationally and personally.

Lesson four: according to Yahowah, a child's fate can be linked to their parent's beliefs and conduct. If a mother is a devil-worshiping *Ba'al* prostitute, chances are her children will be immoral and idolatrous. A Muslim mother will breed jihadists just as the modern state turns the seed of secular humanists into amoral atheists. There is a reason Yahowah didn't remove the children from the flood that consumed Noah's evil generation, from the brimstone that ravaged Sodom, or from the Lord-*Ba'al* worshiping Canaanite towns the Yisra'elis conquered. Being all knowing and being able to maneuver in time, Yahowah knew that these children would grow up to be just like their parents.

**“Let her therefore turn away from (*suwr* – change direction, move on a different path, be removed from and remove, forsake, reject, and abolish) **illicit relationships to a false deities** (*zenunym* – fornication, prostitution, adultery, and idolatry,) **away from (*min* – out of) her presence....”** (Howsha' / He Saves / Hosea 2:2-3)**

The Hebrew word *zenunym* is most often used in Scripture as a religious term to describe unfaithfulness. Its inferences to fornication, adultery and prostitution are symbolic of the sexual rituals of sun-god fertility religions like *Ba'alism*. It is designed to contrast this with the fidelity and morality of a monogamous marriage and loving family relationship with Yahowah. By using *suwr* before *zenunym*, God is telling us that we must not only reject false doctrines, we must separate ourselves from them and then abolish them, removing them from society. The word translated “presence” above actually means that immorality shouldn't be allowed to exist right “under our noses.” There is to be no tolerance when it comes to Satan's guiles. *Suwr* denotes a change of direction toward God. Choosing *beryth* and following Yahowah's path is good. Forsaking *azab*, rejecting and banning false teachings and rituals is also good. But one without the other is insufficient.

The remainder of the passage uses language that is allegorical of the Yisra'elites being judged without the benefit of a savior. The defendant in God's

presence quickly finds themselves naked, unable to hide their sin, and thus destitute and vulnerable. Without hope, they are destined for incarceration in God's wilderness—the lifeless place of separation, known as *She'owl*.

The fourth verse of Howsha's second chapter opens with a verdict that many find troubling: **“And I will not love (*lo' racham* – I will not show affection for, have mercy on, demonstrate compassion or pity to) her children; for they are the children of fornication (*zenunym* – prostitution, adultery, idolatry, and illicit relationships with false deities). For their mother wantonly committed adultery and idolatry (*zanah* - was a harlot and a whore). She who conceived them made a serious mistake (*bowsh* – did something wrong and lost hope by acting shamefully). She said, ‘I will go after my lovers that provide my bread, my water, my wool, my linen, my oil and my drink.’” (Howsha' / He Saves / Hosea 2:4-5)**

God is talking in first person. These are His rules; this is His verdict. If you don't like His judgment regarding children being damned for their parent's infidelity, there is nothing you can do about it short of creating your own universe. Gomer was not raped. Her fornication and adultery were neither casual nor occasional. She had made a conscious decision to separate herself from a *beryth* with her husband and God and depend instead on the dark spirit of the sun god, Lord-*Ba'al*. As a result, as a consequence of her poor choice, she and her children were separated from God. While history and archeology confirm that the children of Yisra'el were as idolatrous and unfaithful as their mother, and thus choosing and deserving her fate, Gomer's religion was sufficient to condemn her children. Now that's a sobering and profound thought.

Halal, the spirit behind the sun-god *Ba'al* is the same spirit upon which Muhammad modeled Allah. So since Yahowah is a just and consistent judge, would not the children born of that satanic religion also share their parents' fate? And could that be why God wants us to reject religions and remove their false teachings from our presence? And since secular humanism, and its political manifestation Socialism, the religion of man for men, runs rampant in the West, according to God what is the fate of our children?

The list of things Yahowah articulates is significant in the passage above. He says that Gomer was reliant on *Ba'al* to provide her bread, water, wool, linen, oil and drink. Bread and water are necessary to keep us alive—temporarily sustaining our mortal bodies. Wool and linen are woven into clothing and thereby provide a covering to hide the sins of the flesh, albeit only temporarily. That is why God told Gomer she would appear naked at judgment. Oil and drink are spiritual references in that oil represents Yahowah's Spirit and pure light, while wine is symbolic of His blood which was shed as the Passover Lamb. But it's interesting to note that the Hebrew word translated “oil” in this list is *shemen* which is

“perfumed grease.” The word is derived from *shaman*, meaning a “gross shine.” So it’s indicative of Satan. By receiving *Ba’al*’s grease, Gomer accepted Halal’s spirit. Even today a “shaman” is an occult medium.

The same is true of the “drink.” It was not wine, but hard liquor instead. Only wine is symbolic of blood atonement. Liquor is intoxicating and disorienting, symbolic of Satan’s guiles. All satanic religions deny the Ma’aseyah’s sacrifice and thus the benefit of His sacrifice as the Passover Lamb. So the consequence of accepting and relying upon religious rituals is death, not life.

Yahowah’s next line begins with a “therefore” so it is written as a result of Gomer’s religious practices. The Hebrew word is *ken*, meaning: “pertaining to a sequence of events and referencing that which precedes, therefore, likewise, that which is honest and right, telling the truth as it pertains to what is proper in a relationship or standing.”

**“Therefore (*ken*), behold (*hineh* – I call your attention to this change of scene, emphasizing it) I will hedge up (*suk* – fence in, erect a restraining barrier, and block) your path (*derek* – pattern of life) with thorns (*syr* – thorn bushes burnt to cook something in a pot), and closing off (*gadar gader* – wall up, make a barrier of loose stones) that she shall not find or attain her path (*natyb* - way of life conceived by men).**

**And she shall pursue (*radap* – chase after, follow) her lusts (*ahab* – lovers including objects like idols and things like money), but she shall not obtain (*nasag* - reach or come to possess) them. She shall search for (*baqash* – try to procure and learn information about) them, but shall not discover (*matsa* – uncover, learn the location or gain information about these objects).”** (Howsha’ / He Saves / Hosea 2:6-7)

In that Yahowah is warning that He will “fence people in and block their path,” this passage is worthy of our undivided attention. The reference to thorn bushes reveals that those who choose to go their own way will find His restraining barrier unpleasant. Beyond being prickly, the bushes being described here were used to kindle the fires beneath cooking pots. And make no mistake, those who find themselves stewing amongst these thorns will have chosen their destiny. This was Gomer’s path, her *natyb*—pattern of life based upon the religions conceived by men. God neither chose this path for her nor desired for her to embark on it. She made her choice and must now suffer the consequences.

*Gader* is used figuratively in Yachezq’el / Ezekiel 13 of false prophets whose words proved unreliable. Therefore, in this setting the “wall of loose stones” is both symbolic and ironic. The demonic promises of protection the false prophets of Lord-*Ba’al* proclaimed will only serve to crush the deceived. This is the nature of all religions and their end result. I don’t think it’s a coincidence that the

Ka'aba, Allah's House in Mecca, was four low intersecting walls of unhewn and unmortared loose stones.

Concerning “*gader*,” Yahowah spoke these words to Yachezq’el / Ezekiel, warning the people about trusting religions—the inspiration of men—as opposed to God: **“Prophesy against the prophets of Yisra’el who prophesy from their own inspiration, ‘Listen to the word of Yahowah!’ Thus says Yahowah, ‘Woe to the foolish prophets who are following their own spirit and have seen nothing.’ ...You have not built the wall of loose stones (*gader*) around the house of Yisra’el to stand up or endure (*amad*) in battle in the day of Yahowah. They see and perceive deceit, evil, vanity, and useless frauds (*saw*) and lying, deceptive, abominations (*kazab*) divinations (*qesem*).... They have made others hope that their words were worthy.... Thus says Yahowah: ‘Because you have spoken deceit, evil, and vanity (*saw*) and lying, deceptive, abominations (*kazab*) and divination, therefore behold, I am against you, says Yahowah.... You shall not be in the counsel of my people...because you have seduced, lead astray, deceptively whitewashed (*ta’ah*) My people, saying, Peace; and there *was* no peace. And one built a thin, unstable wall (*hays*), and, lo, others plastered over (*tuwah*) it with useless, tasteless, misleading foolishness, whitewash and hypocrisy (*tapel*). Say unto them who plastered over (*tuwah*) with useless, tasteless, misleading foolishness, whitewash and hypocrisy (*tapel*), that it shall fall and prostrate itself (*napal*).... Behold, when the stone wall (*qyr* [that crushed Balaam’s foot and donkey]) is fallen, shall it not be said unto you, Where is your whitewash? Therefore says Yahowah, “I will break it to pieces with a whirlwind in My displeasure and wrath (*hemah*) and there shall be a cleansing (*satap*) deluge in My presence...bringing it down to the ground so that its foundation shall be revealed.”**

It’s safe to say that Yahowah doesn’t much care for false religious promises. The very wall of whitewashed words the practitioners rely upon for temporal and eternal protection will become a barricade, precluding them from ever entering into fellowship with God. Moreover, Yahowah is telling us that religions deceive by plastering over, whitewashing, loose stones. Working through clerics and kings to create *Ba’alism*, Satan replaced Yahowah’s message with his mirror image reversal of useless, misleading foolishness. Rabbinical Judaism is a plastering over of Scripture. Religious Christianity is a whitewashing of Yahowah’s revelations. Islam is a counterfeit, a façade, in which loose stones from Scripture were tastelessly recast and then carelessly thrown together. In each case, the religion grew because a half truth is more beguiling than an outright lie.

Returning to Yahowah’s declaration against Howsha’s unfaithful wife we read: **“Then she will say, I will go and reverse course and return to (*suwb* – restore the relationship with) my first and foremost (*rishown* – In the beginning**

pertaining to space-time) **husband** (*'ysh* – one who exists, male individual, or husband, invocative of God's relationship with Yisra'el); **for it was better** (*towbah* - more fruitful and morally correct, prosperous and good) **for me than now. But she did not discern** (*da'ah* – acknowledge information that requires wisdom) **that I gave long lasting** (*yatan*) **grain, and new wine, and olive oil** (*yitshar*), **and increased her silver and gold, which they assigned to Ba'al."** (Howsha' / He Saves / Hosea 2:7-8)

This suggests willful ignorance on the part of Yisra'el and thus it is symbolic of us today. Yahowah had given the Jews and has given us an accurate accounting of Himself, His plan and His provision but we have chosen to ignore it and pervert it.

Gomer had come to recognize that *Ba'alism* was unworthy of her trust. She wanted to leave the false religion to restore her relationship with her husband, in this case God, but it was too late. She had been hedged in by thorns and encompassed by a wall of loose stones—by lies and false hope. The use of *'ysh* in this passage could mean different things. Prophetically, it may suggest that Jews will no longer reject the Ma'aseyah Yahowsha'—the human male manifestation of Yahowah. It could mean husband and thus be invocative of restoring the marriage or *beryth* with God. And it could mean extant individual personality and thus indicate a turn away from *Ba'al* and to Yahowah.

While Gomer was religious, all paths do not lead to God. Not only were her rituals of no value—whitewashed and hypocritical counterfeits—they were observed in place of Yahowah's Festivals, precluding Yisra'el from recognizing their prophetic symbolism regarding the Ma'aseyah. Unlike her *Ba'al* inspired leavened bread, polluted with sin and thus perishable, Yahowah wanted her to have “long lasting grain”—symbolic of the FirstFruits harvest of saved souls. Rather than drink to *Ba'al*, Yahowah wanted Yisra'el to enjoy the gift of new wine, symbolic of Yahowsha's bloodshed on Passover. And unlike *Ba'al*'s spirit, represented by a gross greasy shine, Yahowah had offered His Spirit of pure light to the Jews. But the riches Yahowah had lavished upon the Yahuwdym had been callously tossed at *Ba'al*'s feet.

So who was this Lord-*Ba'al*? Why would preaching on his behalf and worshiping him create such a ruckus? Well, when we study the origin of this name, we learn that God loves words. One of the reasons Yahowah elected to use this tangible metaphor of marriage was because the secondary meaning for the word *Ba'al* is husband. God is providing a clear choice—we can marry Yahowah or *Ba'al*. And this choice of marriage partners, of *Ba'alim* (husbands and lords), is the synthesis of the entire Scriptural message. It is one of the many reasons dissecting Howsha's prophetic book is essential to our understanding of God, His plan, His people, our times and ourselves.

One of the reasons I have hyphenated Lord-*Ba'al* is to confirm a theologically crucial concept: the primary use and literal meaning of the Hebrew word *Ba'al* in most all Semitic languages was “lord.” *Ba'al* was considered to be “the owner”—as in “the Lord” with a capital “L.” In fact, for most Babylonians, Assyrians, Chaldeans, Phoenicians, Philistines, Canaanites, and now Yisra’elites, *Ba'al* was God. At the very least, *Ba'al* represented the spirit clerics and kings presented as God. *Ba'al* was Lord; that’s what *Ba'al* means.

In most early religions the name denoted the sun god, a deity the people called “Lord.” As part of the cycle of the sun, *Ba'al* was worshiped as a fertility deity whose rites of death and resurrection were celebrated seasonally by the Canaanites and Phoenicians in ceremonies that included human sacrifice and temple prostitution.

The most popular graven image associated with Lord-*Ba'al* was a bull, a “golden calf,” because the sun is in the constellation of Taurus during the spring equinox. When it “crosses” the equator at noon, it was believed to have impregnated mother earth, represented by Ishtar, the goddess “Christians” celebrate as Easter during the first Sun-day of spring. The sun is then resurrected nine months later at the winter solstice, *Ba'al*’s birthday, the date Constantine designated Christmas. This was initially the birthday of Tammuz in Mesopotamia and became the birthday of Mithras in Rome; one was *Ba'al*’s predecessor, the other a derivative.

Satanic sun gods like Lord-*Ba'al* were all known by the sign of the “cross,” a word which does not exist in Scripture. *Stauros*, the Greek word mistranslated “cross” actually means stake, post, or upright pole. Salvation is God’s way of reaching down to man to lift him up. It is a one way affair. When Constantine, the founder of the religion of Christianity, saw the sign of the cross before the sun and said, “Under this sign I will conquer,” he was revealing the nature of his inspiration.

As a sun god, *Ba'al* was represented by circular halo disks. It’s the same halo the Roman Catholic Church has had its artisans place over the heads of their “saints”—turning the “Virgin Mary” and the “Lord Jesus Christ,” into Apostles of *Ba'al*.

The other principle symbol of Constantine’s Christian religion, “church,” was also derived from Lord-*Ba'al*’s sun identity. The name/word “Church” has no basis in Scripture—there is nothing even close to its meaning or sound. While the “Christian New Testament” isn’t Scripture and was not inspired, it is instructive to know that the Greek word “*ekklesia*” means a calling out. *Ekklesia* was never used as a name and it does not denote an organization or a building. There is no linguistic root meaning of the word church in any language. But as a name,

church has a history. It was derived from “Circe,” the name of Helios’ daughter, a fellow sun deity. It is from this word that we get circus and circle.

*Ba’al*’s sun-god mantra is consistent with Yasha’yah’s / Isaiah’s introduction of Satan as Halal, the morning star—better known as the sun. And in keeping with Scriptural prognostications, as the Prince and Power of the Air, *Ba’al* was seen as a weather god, in control of wind, rain, thunder and lightning.

Whether he is disguised in the ruse of *Ba’al*, Allah or man, Halal wants to be Lord. He wants mankind to submit to him. He wants to be God. He wants to be worshiped. So all things that are God’s he covets and counterfeits: bread for grain, liquor for wine, crosses for poles, Easter for Passover, Halloween for Reconciliations, Christmas for Tabernacles, Sunday for the Sabbath, conversion for choice, church—a calling into a circular circus of sun worship for *ekklesia*--a calling out of demonic fellowship by Yahowah.

All of world history, every force or idea at play today or throughout time, can best be understood as Yahowah verses *Ba’al*. God desires *beryth*, a relationship with us, so Satan covets azab, separation. Yahowah and *Ba’al* are good and evil, light and darkness, true and false, life and death. This is the ultimate equation—the grand unification theory. It is why Yahowah has focused His case against His unfaithful wife/people based on *their* (as in *manmade*), religion, symbols, rites, and rituals.

As such, Yahowah inspired Howsha’ to write: **“Therefore I will return and take away My grain at the occasion of change (*et*), and my new wine at the appointed time (*mowed*), and spare my wool and linen that would have kept her nakedness hidden.”** (Howsha’ / He Saves / Hosea 2:9) Since this is written in first person, “I will return” is significant.

I have a theory I’d like you to consider. Yahowah’s first appearance to man on earth was in the Garden with Adam where Creator and created enjoyed a close personal relationship. (Bare’syth / Genesis 3:8) His second advent transpired when He appeared in the form of a man and walked, talked, and ate with Abraham—the relationship that gave birth to *beryth*. (Bare’syth / Genesis 17 and 18) Yahowah’s third return was to observe Ya’aqob’s wrestling match with Satan, in which the patriarch proved himself worthy of being Yisra’el—Yahowah’s witnesses to mankind. (Bare’syth / Genesis 32) His fourth visit was with Moseh during the Exodus when He, over the course of forty days, authored the Towrah. (Shemowth / Exodus 24) The fifth advent occurred when Yahowah/Yahowsha’ met with Shamow’el / Samuel near the Ark of the Covenant in *Shiloh*. The passage reveals: “Yahowah came, stood, and spoke to Samuel...appearing so as to be seen, revealing and disclosing Himself as the Word of Yahowah.” (1 Shamow’el / Samuel 3) During the sixth advent, Yahowah fulfilled His Genesis 1

and Isaiah 9 prophecies at the Feast of Tabernacles when the Ma'aseyah Yahowsha' was delivered to save mankind—living like a man in our midst. (Dabarym, Yasha'yah, Dany'el, Mattanyah, Markus, Lucas, and Yahowchanan) And the seventh and final advent will occur at the Miqra' of Kippuryim—five days before the end of the Tribulation. The Millennium, the seventh day, will begin on Tabernacles—the Festival that acknowledges that Yahowah is “camping out” with us. (Bare'syth 1, Qara' 23-25, Dany'el 9, Howsha' 6, Zakaryah, Mattanyah 24, and Revelation)

The “occasion of change” and “at the appointed time” in reference to “grain and new wine” in this passage speak of the annual *Miqra'ey* Invitations. They symbolize the harvest of souls that have been cleansed of sin through *Pesach* and *Matsah*. The recipients of this gift are given a garment of luminosity that not only covers, but obliterates our sins in God's eyes. This Garment of Light is none other than Yahowah's Spirit—the *Ruwach Qodesh*.

Without this garment of light, all men are destined to be judged lewd and unfit as the darkness of their sin remains visible. As such they will spend eternity separated from Yahowah. **“And now will I reveal her lewdness and shame in the sight of her lovers (*ahab* - those with whom she has formed a relationship) and none shall save (*nasal* – deliver or rescue) her out of My hand (*yad* – power or authority). I shall cause a cessation of all (*shabat kol*) her celebrations (*masows* - joy, gaiety, and merriment), her religious feasts (*chag*), her new moon religious festivals (*chodesh*), and her sabbaths, and all her appointed assemblies (*mowed*).”** (Howsha' / He Saves / Hosea 2:10-11)

Once again we see Gomer, who represents Yisra'el, without benefit of a Savior. While the priests pandering for *Ba'al* have established counterfeit rituals and festivals, the gaiety of these drunken orgies will be fleeting. All of the religious rites, rituals, and festivals of men and devils will not only fail, they will be abolished by God—as will be those who practiced them.

Yahowah creates and *Ba'al* corrupts. Yahowah cannot corrupt and *Ba'al* cannot create. That is why Satan is dependent upon counterfeiting; it is why his religions mirror the Scripture message but in reverse—left is now right and right is now wrong. Halal has corrupted the significance and changed the times of Yahowah's Miqra to make his own holidays and thus beguile men into false religions. As Christians we celebrate them today as Christmas and Easter. Lord-*Ba'al*/Halal's new moon festivals are particularly rank in Islam, corrupting a billion Muslims. And as a sun god, Satan's Sabbath is Sun-day. Not only aren't these counterfeits sanctified, they are judged lewd and unfit, shameful in the site of God and destined for obliteration. This is one of many reasons Howsha's message is timeless. Most people today, and especially religious Jews, Christians, and Muslims, are Gomer. Their politicians and priests are “Not-My-People.”

Their faithful constituents and congregations are “Not-Pitied.” We have been “Jezreeled”—played for fools, lead astray, suffering in vain.

The vines about to be destroyed and abandoned in the next verse symbolize the *Yahuwdym*, who, when rooted in *beryth*, bear the fruit of eternal life. The fig tree is prophetically symbolic of the temporal realm—especially Yisra’el. During the revelation period it was considered to be honey—the primary source of sweetness. The destruction of the fig is a sign of impending human distress and divine judgment. **“I will destroy (*shamem* – leave desolate, lay waste and ravage, ruin and abandon) her vines and her fig trees, whereof she has said, ‘These are my gratuities (*etenal* – payments for being a prostitute, the *quid pro quo* rewards) associated with loving people (*ahab* – coveting things and bribes) given to me.’ But I intend to turn them into a thicket, and the beasts of the field shall devour them.”** (Howsha’ / He Saves / Hosea 2:12) Things will never protect us. That which we consider “ours” is but a thicket beasts will devour.

Had the *Yahuwdym* been faithful, they would have remained rooted in the covenant and as a result, rooted in the land rather than dispersed. Their eternal fruit would have been righteous and good—a brilliant and faithful witness to Yahowah’s truth. Moreover, they would have enjoyed every sweetness in this temporal life. To be attached to Yahowah’s vine and to be able to sit under His fig tree was to share God’s blessings of peace, prosperity, joy, salvation, and relationship forever. But they became pimps for other gods, accepting money to help create religions and doctrines for man and beast. Sadly, the wages of sin is death. The Father and Husband wanted to lavish riches and blessings on His wife and children but they would have nothing to do with Him or His gifts.

Societies are like families. Within communities of cities and nations we live in relationship with our neighbors. To avoid anarchy, rules are always established and there are always consequences for breaking the accepted morays. Those who break the trust, and play by different rules, are judged and punished. When people live in harmony as a moral union of families, they prosper. When they reject such values they decline. God is telling Yisra’el this very thing.

While Yahowah lavishes every blessing on those who choose Him, He is a jealous God when it comes to relationships. **“I will take an inventory of (*peqad* - recount and summon) her days in association with (*‘asher*) Lords (*Ba’alim* - false gods), wherein she caused incense and sacrifices to rise up in smoke (*muqtar*), and she went on the prowl in search of prey in a beguiling way (*adah*) with her loop earrings (*nezem* – ornamental rings—circles which separate) and her jewelry associated with harlotry (*helyah*), and she went out after (*halak ahar* – walked with, followed, and joined the position and direction of) her lovers (*ahab* – formed a relationship with others, desiring objects and coveting things). And she forgot Me, becoming lame and crippled (*kasha*),**

says **Yahowah** (יְהוָה).” (Howsha’ / He Saves / Hosea 2:13)

*Ba’alim* is the plural of *Ba’al*, meaning lords or gods. Sacrifices to false deities just go up in smoke, as Gomer’s and thus Yisra’el’s were doing. The people who preached on behalf of these forms of Satanism were out on the prowl in search of prey. Religion remains their most beguiling and thus effective snare. The symbol of these satanic sun-god doctrines was the halo or circle shaped rings Gomer was wearing. Symbolic of the sun and circular reasoning, their false teachings separated mankind from God. *Ahab*, forming relationships with undesirable people and spirits and loving things leads to *azab*—being separated from God. And when we are separated from our Maker, when we forget the source of our existence, we are crippled.

Fortunately, this crippling need not be forever. In this transition verse, Yahowah is pointing the way back home—from *‘azab* to *beryth*. **“Therefore behold, I will leave the way wide open for her (*patah*) walking with her into the wilderness (*midabar* - desert, wilderness of words, desert of words), speaking (*dabar*) to her heart. And I will give her eternal vineyards there at that place and time (*sham*).”** (Howsha’ / He Saves / Hosea 2:14-15)

This verse opens with a fortuitous offer and a provocative phrase. A way is being left wide open for reconciliation. Yahowah is even committing to walk beside Yisra’el through it all. If *midabar* just means wilderness, then Yahowah is promising to speak to His people even when they are separated from Him. If *midabar* just means desert, then Yahowah is committing to continue to call His people during their impending times of trial. If *midabar* is a wilderness of words then in the midst of confusing claims and false religions Yahowah will speak to the hearts of His people. If *midabar* is a dearth of words, He will communicate to the Yahuwdym even when they are hauled across the desert and into the captivity of *Ba’al*’s pagans in Babylon.

As a result of His mercy, of His continued walk with His people, there will be a time and place where the vine which represents the Yahuwdym, fruitfulness, and eternal life will be re-rooted and restored. This is pertaining to the Ma’aseyah. It is the gift presented in association with the Covenant.

**“The valley of Achor will be a doorway (*petach* - opening or portal) of expectation. She shall sing there, as in the days of her youth (*neurim* - childhood, time as a young girl), and as in the day when she ascended out of the land of Egypt.”** (Howsha’ / He Saves / Hosea 2:15-16)

The valley of Achor is used metaphorically to express the good news of salvation. It was at Achor, where the Yisra’elites who disregarded Yahowah’s instructions at Jericho and stole gold from the temples of *Ba’al* were exposed, judged, and then punished—stoned to death and then burned. So the day of

reconciliation and judgment, would give way to mercy, forgiveness, and life. Despair would turn to anticipation and expectation. We are told that Yisra'el will sing again. The family will be restored with children acting like children—adoring, loving, and revering their Father. The *Yahuwdym* will be free again—just as when Yahowah brought them out of slavery in Egypt.

This doorway of expectation through which God is calling His children is reminiscent of Yahowchanan's Revelation in which Yahowsha' says to the Laodiceans—to the Protestant Christians living in the last days who were separated from Him: "Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come into him and have fellowship with him and he with Me." But more than this, the doorway is invocative of Passover, which shall always be the Doorway to Life.

Still speaking of the Day of Reconciliations, Yahowah inspired Howsha' to write: "**And** (*wa*) **it shall be** (*hayah* – it will happen and come to exist) **in** (*ba* – at, with, and on) **that, His specific** (*ha huw'* – this or His) **day** (*yowm* – speaking of His return on the Day of Reconciliations), **prophetically declares** (*na'um* – predicts, reveals, and promises) **Yahowah** (יהוה – *Yahowah*), **you shall encounter and welcome** (*qara'* – you shall move toward and meet with) **Me as an individual** (*'yshy* – as your marriage partner, husband, as being one, extant, present, and in existence, even as a man in your midst); **and** (*wa*) **you will not call Me** (*lo' qara'* – you will not summon Me or read aloud) **'My Lord'** (*ba'aly* – my Master, the one who owns and possesses me) **ever again** (*ly 'owd* – now or forevermore). **For I will remove** (*wa suwr* – come and reject, separating Myself from, and revolt against, renounce and repudiate), **accordingly** (*'eth*) **the Lords'** (*ha Ba'alym* – the masters, owners, possessors, and false gods) **names** (*shem*) **out of** (*min* – from) **her mouth** (*peh* – speaking of the lips and language of Yisra'el), **and** (*wa*) **they shall not be remembered, recalled, or mentioned** (*lo' zakar* – proclaimed or be brought to mind) **by** (*ba*) **their name** (*shem*) **ever again** (*'owd* – any longer)." (*Howsha' / He Saves / Hosea 2:16-17*)

So on the Day of Reconciliations – Yowm Kippurym—at the terminus of the intermission, *Yahuwdym* will call Yahowah *'Yshy*. As before, that could mean that Yisra'el will acknowledge that Yahowah manifest Himself as a man—as the *Ma'aseyah Yahowsha'*—to save them. It could mean that they recognize that God exists and that His name is Yahowah. They become reacquainted, so to speak. Or it could mean that Yahowah and His *Yahuwdym* are remarried. It would then signal the restoration and resumption of the *'owlam beryth*—the eternal covenant. Or, as is the case, it could mean all of these things and thus be in complete harmony with all of Scripture's prophetic promises.

And while this glorious and magnificent chorus is the doorway to salvation,

what follows is so sad it makes me want to cry and scream all at the same time. At this great celebration of reconciliation, the thing Yahowah cherishes the most is never being called Lord again. That means when the rabbis, priests and pastors scratched His name out of His Scripture 7000 times, replacing it with Lord—*Ba'al*—God was and remains in agony. Yahowah longs for a time that Lord will never again be spoken, remembered, or read.

One of the most popular Bible translations is the *New American Standard*. If you look at the “Preface,” you will find that it concludes with these words: “The Proper Name for God: To professing Christians, whether of conservative or liberal persuasion, the name of God is most significant and understandably so. It is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity. Thus the most common name for deity is God, a translation of the original Elohim.” That’s not true—god, like *‘elohym*, is a word, not a name, which is why it’s translated and not transliterated.

The preface continues: “The normal word for Master is Lord, a rendering of Adonai.” This is designed to purposely mislead based upon what follows. First, *adonai* is a word and a title and not a name—although it became a name, that of the sun-god Adonis. Second, *adonai* means master. Third, used as a name, Lord is the name of the Satanic sun-god *Ba'al*. And fourth, Yahowah has but one name. So the NASB editors are lying when they claim: “There is yet another name which is particularly assigned to God as His special or proper name, that is, the four letters YHWH. See Exodus 3 and Isaiah 42:8. This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore, it was consistently pronounced and translated LORD.” This is also untrue. Yahowah was replaced by *Ba'al-Lord*. Yahowah was never pronounced or translated Lord.

Since a translation by definition, translates the meaning of a word in one language into its equivalent meaning in another, if the following sentence were accurate, the editors of the NASB translated Yahowah into *Ba'al*. “The only exception to this translation of YHWH is when it occurs in immediate proximity to the word Lord, that is, Adonai. In that case it is regularly translated God in order to avoid confusion.” Actually, it was done to avoid making the NASB translators look stupid. Rendering *adonai YHWH* (actually *‘edon Yahowah*), as Lord LORD would only serve to reveal their folly.

The NASB crew conclude with this parting salvo: “It is known that for many years YHWH has been transliterated as Yahowah. No complete certainty attaches to the pronunciation. However, it is felt by many who are in touch with the laity of our churches that this name conveys no religious or spiritual overtones. It is strange, uncommon, and without sufficient religious and devotional background. No amount of scholarly debate can overcome this deficiency. Hence, it was

decided to avoid the use of this name in the translation proper.” *So, let’s call Yahowah Ba’al. After all, “Yahowah’s name conveys no spiritual overtones. His name is strange and uncommon. No scholarly debate between men can overcome this deficiency.”*

If Yahowah is just, when the Grahams and Falwells, the Bakkers and Kennedys, the Hinns and Hagees, and lest we forget, Karol Wojtyla (the soon to be canonized Pope John Paul II), arrive in His presence, wouldn’t He be compelled to say that their names have no religious or spiritual meaning to Him—that they are deficient and strange, and thus must be strangers. After all, consider the cost and consequence of their proclamations and preaching. As a name, LORD is *Ba’al*. Therefore, these men have perpetuated the most grievous deception in the history of mankind. They have helped Satan achieve his ultimate ambition—to have his name replace God’s name.

If you own an NIV translation, don’t gloat. It says: “In regard to the divine name YHWH, commonly referred to as the Tetragrammaton, the translators adopted the device used in most English versions of rendering that name as ‘LORD’ in capital letters to distinguish it from Adonai, another Hebrew word rendered ‘Lord,’ for which small letters are used.” *Let’s change Yahowah’s name to the device used by Ba’al because other morons did the same thing before us.*

And who were those morons you ask? Open your King James Bible and weep. The title page reads: “King James Version—TO THE MOST HIGH AND MIGHTY PRINCE: JAMES.” That should have been sufficient to burn the book. This was King James’ version, not Yahowah’s. And the Most High and Mighty Prince was James, not Yahowsha’, not even “Jesus.”

The opening paragraph reveals the nature of the translation for those who are wary. The favored English translation of the day was the Geneva Bible. It correctly pointed out in its introduction that there was no divine authorization in Scripture designating kings over any nation other than Yisra’el. So King James coveting a divine sanction had his morons write: “Great and manifold were the blessings, most dread Sovereign, which Almighty God, the Father of all mercies, bestowed upon us the people of England, when first he sent Your Majesty’s Royal Person to rule and reign over us.” Yahowah was relegated to a lower case “he” while James was promoted to a parade of capitals designating deity. The KJV was for *him*, after all.

The dark spirit behind this politically inspired religious twist is revealed in the next line: “For whereas it was the expectation of many, who wished not well unto our *Sion*, that upon the setting of that bright *Occidental Star*, Queen Elizabeth of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this Land, that men should have been in doubt which way they

were to walk; and that it should be hardly known who was to direct the unsettled State; the appearance of Your Majesty, as of the *Sun* in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected exceeding cause of comfort; especially when we beheld the Government established in Your Highness and Your hopeful Seed, by an undoubted Title.”

Three terms were capitalized and italicized. *Sion* means heir so it’s referencing James. The *Occidental Star* is the sun as it is the bright star which sets in the West. Applied to Elizabeth it is revealing. Her principal viceroy, John Dee, was an occultist, and in her only official portrait, the Queen is clothed in satanic sun-god images. This becomes even more blatant, and satanic, when we read that James’ appearance was “*as of the Sun.*” The reason *Sion*, *Occidental Star*, and *Sun* are capitalized is that they represent deity—unfortunately the wrong spirit in that the sun is symbolic of Halal, the Satan or Adversary, best known as Lord-*Ba’al*.

So this means that Yahowah’s Scriptures were plastered over and whitewashed by politically inspired clerics to serve the arrogance and power lust of a man who saw himself representing the Sun. The primary bible of the Protestant Church was corrupted to empower and enrich clerics and kings. And let’s not forget about sex. The Church of England came into existence because King Henry VIII wanted to commit adultery. It’s little wonder the first edition of the KJV rendered the Fourth Instruction: “You should commit adultery.”

Then putting in a plug for themselves and their boss, the scholars who crafted this beguiling propaganda falsely attributed to God by cleric and king wrote that all will be blessed: “by religious and learned discourse...and by cherishing the Teachers thereof, by caring for the Church, as a most tender and loving nursing Father.” Of course, the Father was James in this context, not Yahowah, the Scriptures are anti-religious, men’s teachings aren’t to be cherished, and Church is the name of a pagan sun goddess.

The fourth paragraph of the KJV preface begins: “There are infinite arguments of this right Christian and religious affection in Your Majesty [James, not Yahowah]; but none is more forcible to declare it to others than the vehement and perpetuated desire of accomplishing and publishing of this work which we now with all humility present unto Your Majesty.” It is the synthesis of religion—a politically enabling tool designed by men for men.

The following paragraph even takes a jab at the political and religious competition by saying “So if we shall be traduced [defamed, spoken of maliciously or slanderously] by Popish Persons at home or abroad, who therefore will malign us, because we are poor instruments to make God’s holy Truth to be yet more known.” This was no longer Yahowah versus *Ba’al*, it was *Ba’al* versus

*Ba'al.*

So the Lords of England who saw themselves as the Masters and Owners of England, saw fit to apply their title to God, calling Yahowah Lord. Three centuries later we remain mired in their mess. The key to understanding the Scriptures—Yahowah's name—has been removed and replaced with Satan's. But these human lords had co-conspirators. The Yahuwdym who failed to heed Howsha's plea, were hauled off to Babylon—the most overtly Satanic place on earth. As a result of their stay, Jews began the process of transitioning from Yahowah to *Ba'al* by writing *adonai* above the Creator's name. And then Constantine, serving *Ba'al* himself, elevated his Lord to God by replacing one with the other. Willfully ignorant and morally bankrupt, priest and politician, congregation and constituent, play merrily along—just like lemmings lunging into the abyss.

LE: 01-25-13

*Chesed* – Enduring Love

The Means to Mercy...

Speaking of the millennial celebration of Shelters in the afterglow of the Day of Reconciliations in Year 6000 Yah, God tells those who have just broken His heart:

**“And (*wa*) I will cut (*karat* – establish through separation) for them (*la*) a family-oriented covenant (*beryth* – a familial relationship), in that, His specific day (*ba ha yowm ha huw'*), with (*'im* – in an associative relationship and manner with) all living things (*chayah* – life), the environment for growth (*ha sadeh*), and in harmony with (*'im* – in an associative relationship and manner with) winged creatures (*'owph* – that which can fly) of the spiritual realm (*ha shamaym* – the heavens), and creatures that move about (*wa remes*) of the earth (*'adamah* – material realm). And the bow (*qesheth*), the sword (*chereb*), and war (*wa milchamah*) I will abolish (*shabar*) from the earth (*min ha 'erets*), making it possible for them to lie down and rest (*wa shakab*) confidently (*la betach* – with complete trust and reliance).”** (Howsha' / He Saves / Hosea 2:18)

Reconciliation is about peace, about bringing harmony back into the relationship. The Prince of Peace, the Ma'aseyah, will end man's propensity for war. This will occur in the Millennium—the seventh day, the one thousand year Sabbath that follows the Tribulation and the restoration of Yisra'el. Therefore, this prophecy pertains to the Ma'aseyah, complementing the opening of Yasha'yahuw / Isaiah 11 where we are told that as the result of a Nazarene from Yshay / Jesse's lineage with the Spirit of Yahowah resting on Him, all on earth will live in peace.

The word translated “all living things” is *chayah*. It actually means: “life, to revive and make alive again, to give the promise of renewed life, to nourish, preserve, repair, and restore.” The environment for growth is from *sadeh*, more completely rendered: “open and cultivated places where things grow.” Winged creatures are depicted as spiritual beings because, *owph*, describes “creatures with

wings that can fly.” And the spiritual realm is as you would expect, from *shamaym*, or “heaven.” The “creatures that move about the material realm” are translated from *remes adamah*, which conveys the idea of “beings that move about on the ground.” It is a picture of God’s ultimate renewal. He has promised to return the Earth to the conditions experienced in the Garden of Eden – except this time we as spiritual beings will be able to come and go as we please. And this time there will be no marauding humans outside of the Garden nor death or dying.

With the intermission over, Yahowah confirms that He is remarrying Yisra’el. And the wedding is replete with all of the trimmings. **“And I will betroth you unto Me** (*‘aras la* – marry you to Me) **forever** (*la ‘owlam* – for eternity). **I will marry you to Me** (*‘aras la* – I will make a betrothal pledge to you for Me) **in righteousness** (*ba tsedeq* – with vindication, doing what is right), **by exercising good judgment, thereby justly resolving every dispute** (*ba mishpat*) **in unfailing kindness and love** (*ba chesed* – with steadfast affection on behalf of the relationship), **and mercy** (*ba rachamym* – compassion and favor).

**I will betroth you unto Me** (*‘aras la* – marry you to Me) **with the trustworthy testimony and restoring witness** (*ba ‘emuwnah* – reliably in truth, steadfastly and dependably, in a way that is honest, supportive, confirming, upholding and nourishing). **And you shall know** (*wa yada*’ *‘eth* – understand as the result of the information provided, recognize and acknowledge, all with a focus on the relationship with) **Yahowah** (יהוה).” (Howsha’ / He Saves / Hosea 2:19-20)

After all of this it’s hard to believe that so many clerics and scholars, pastors and priests, could be so cold and heartless, so callous regarding the nature and purpose of Yahowah. How is it that they present this individual consumed by love as hateful and mean spirited – as unwilling and unable to save? Why is it that they posture a “new covenant” to replace the one they claim is both merciless and expired? Why is it that they claim that God’s name is not and cannot be known? Why do they lie about Yahowah and His everlasting, loving and merciful, righteous and just, always dependable Covenant?

The verse actually ends with, “And you shall know Yahowah,” and yet in most every translation I own scholars etched out God’s name and replaced it with *Ba’al*’s title: “the LORD.” I can only assume they knew one but not the other.

And even here when Yah is distancing Himself from His wayward children as a result of their repulsive behavior, He is telling future generations that He will be there waiting for them the moment they are ready to come home.

During this future wedding celebration great songs will be sung...**“And it shall exist** (*wa hayah*) **in this, His specific day** (*ba ha yowm ha huw*’) **I will provide the answer** (*‘anah* – I will respond with a melodious song),

**prophetically declares** (*na'um*) **Yahowah** (יהוה). **I will respond** (*'anah* – I will provide answers in a song) **in association with** (*'eth*) **the spiritual realm and heavens** (*ha shamaym*) **and they** (*wa hem*) **will answer** (*'anah 'eth* – singing to) **the earth** (*ha 'erets* – the material realm).

**And the earth** (*wa ha 'erets*) **will respond to** (*'anah 'eth* – singing to) **the grain** (*dagan*), **the new wine** (*thyrowsh*), **and the olive oil** (*ytshar*). **And they** (*wa hem*) **shall provide answers regarding** (*'anah 'eth* – respond to) **Yzra''el** (*Yzra''el* – conceiving and producing God; from *zara'* – to sow, conceive, produce, and yield *'el* – god; commonly transliterated Jezreel).” (Howsha' / He Saves / Hosea 2:21-22)

This is a peek into our eternity. When we are with Yahowah we will sing songs in heaven and on earth, with God providing answers to every conceivable question. We'll sing songs of thankfulness for the harvest of saved souls (symbolized by grain), for the saving mercy of the Passover Lamb (symbolized by the new wine poured out for us), and to the Spirit (represented by the light that comes from olive oil). Our moans of anguish at Yzra''el / Jezreel during a time that man was prone to manufacture false gods will be forgotten in this eternal and harmonious chorus.

The etymological meaning of Jezreel, which speaks of man conceiving gods, will be reversed, and now it will be God who will be doing the sowing. Yahowah is promising a day in which: **“Then** (*wa*) **I will plant her** (*zara'* – I will seed and sow her) **for Myself** (*la*) **in the land** (*ba ha 'erets* – in the material realm). **And I will have loving mercy** (*racham* – affection and compassion) **for** (*'eth*) **‘No Mercy** (*Lo' Ruchamah* – from *lo'* serving as a negation and *racham* – love and mercy). **And I will say to them who were** (*wa 'amar la*) **‘Not-My-People** (*Lo' 'Amy* – Not My Family), **‘You are My family** (*'atah 'am* – you are My people). **And they shall say** (*wa 'huw' 'amar*), **‘You are my God** (*'elohym*).” (Howsha' / He Saves / Hosea 2:23) Halleluyah!

This statement affirms the Covenant's place at the center of Yahowah's plan. He wants us to celebrate life as His children. He wants to be our God. And these things are achieved as a direct result of His loving kindness, His enduring love and mercy. And all we need do to benefit from this wonderful gift is to listen to His answers and then respond.

Returning to the tangible metaphor of the Covenant, the story of marriage, divorce, and reconciliation, Howsha' gets personal again and reveals the nature of God's relationship with Yisra'el:

**“Then Yahowah** (יהוה) **said to me** (*'amar 'el*), **Go out again** (*bow' 'owd* – repetitiously and without ceasing) **and love** (*'ahab*) **a woman** (*'ishah*) **who loves someone else** (*'ahab rea'* – another person, a neighbor or friend), **who is an**

**unfaithful adulteress** (*na'ap* – a whore), **and love her unconditionally** (*'ahab*) **like** (*ka* – similar to) **Yahowah's** (יהוה) **with** (*'eth*) **the children of Yisra'el** (*beny Yisra'el* – the children who engage and endure with God), **when they approached other gods** (*wa hem panah la 'elohym*), **and became lovers of compressed raisin cakes** (*wa 'ahab 'ashyshah*)." (Howsha' / He Saves / Hosea 3:1)

Yahowah is asking Howsha' to unconditionally love an unfaithful harlot who is sleeping around with anyone she can find so that he comes to appreciate the nature of His affection for the undeserving and idolatrous people of Yisra'el. The cakes of dried wine were used in the ritual rites of *Ba'al* worship.

Gomer, however, was now owned by the temple priests of *Ba'al*. **“So I bartered** (*karah* – traded, exchanged money and bought) **her for me for fifteen pieces of silver and fifteen bushels of barley. I said unto her, ‘You shall live** (*yasab* – dwell, endure, stay) **with me many days** (*rab yowm* – an exceedingly long time). **You shall no longer be an unfaithful prostitute, and you shall have no other man; for I am indeed tying old and new together and expressing a relational agreement** (*gam*) **with regard to and concerning you** (*'el*)." (Howsha' / He Saves / Hosea 3:2-3)

According to historians, this bartered fee was the going rate at the time to buy someone out of slavery so as to offer them their freedom. It is a lovely picture of our salvation as we are “bought,” literally redeemed, from the marketplace of sin. And it's interesting that the thirty cumulative units of silver and barley is equivalent to the thirty pieces of silver for which Judas betrayed Yahowsha'.

And while I'm not wise enough to properly convey the full import of the last sentence, I can tell you that preceding, “for I am indeed tying old and new together and expressing a relational agreement with you,” is *lo' ehayah 'ish*. We know that *ehayah* means “I Am.” It's the definition of Yahowah's name, the name God gave to Moseh. And we know that *'ish* can mean “one who exists,” and thus be a confirmation of His name. It can mean “human male,” as in Yahowah's manifestation as the Ma'aseyah. And *'ish* can mean “husband” a definition that would be consistent with this marriage metaphor and with the nature of the Covenant relationship. Since *lo'* serves as a form of negation, meaning “no or not,” Yahowah could be saying: “Have no other Gods, Ma'aseyahs, or Husbands because I am tying everything together—old and new shall be one.”

Whether *'ish* designates God as Yahowah, Yahowsha', Husband, or all of the above, the paragraph summarizes the magnanimous nature of His love as it painfully transitions from the covenant to its ultimate renewal. After creating us, and providing for us, we went our own way. We not only rejected God, but we aligned ourselves with evil. So Yahowah, by way of example, provided a way

back home. He called it *Beryth*. He formed a Covenant with Abraham and set him apart as a paradigm for us to emulate. Then Yahowah reached out again and redeemed Abraham's descendants from slavery.

Yet now, after centuries of revelation, prophecy and pleading, His people remained aloof. Righteous and just, God did the only thing He could do. He divorced Himself from the Children of Yisra'el because of their infidelity. Yet this didn't stop Him from loving them, even in spite of what they had become—what they and we have done. So Yahowah manifest Himself as Yahowsha' to tangibly demonstrate His love. The Ma'aseyah is thus Yah's best man. And His wedding gift is the Covenant.

And so that we would be able to enjoy it forever, God redeemed us and made us immortal. All would be forgiven if we would just forsake relations with Lord-*Ba'al* and return home. But alas, Yahowah knew that we and they would remain whores—slaves to our fleshy desires and pride. And yet He stood, and still stands, at the door to our wedding festival, speaking loving words to our hearts, desiring that we will hear Him and return.

But as a result of our corruption and rebellion, our return would be a long way off...**“For (ky – indeed) the children of Yisra'el (beny Yisra'el) shall abide (yashab) many days (rab yowmym) without a king ('ayn melek – without royal authority), without a patron (wa 'ayn sar – without a leader who is empowered), without a sacrifice (wa 'ayn zebach), and without a rock pillar that is upright (wa 'ayn matsebah – a vertical stone pillar, a memorial stone, and someone who takes a stand to establish others), and without the linen vestment to adorn the priest ('ephowd – the white coat worn by Lowy ministers to aid their service), or household physicians to heal (wa taraphym – the household of God; from rapha'ym – physicians who heal, curing what ails a nation).**

**Afterward ('achar), the children of Yisra'el (beny Yisra'el) shall return (shuwb – shall change their attitude and they will come back and be restored), and seek (baqash 'eth – choose to diligently look for and inquire about) Yahowah (יהוה), their God ('elohym), in association with Dowd (wa 'eth dowd – through love), their king (melek).**

**And shall revere (pachad – show profound respect for) Yahowah (יהוה) and His goodness (wa 'el towb – and for everything which is beneficial and attractive, beautiful and fair, moral and joyous about Him) in the latter days (ba 'acharyth ha yowmym).”** (Howsha' / He Saves / Hosea 3:4-5)

Yah's prediction proved to be accurate. Solomon, Dowd's son, was the last king of a united Yisra'el. They have gone nearly 3,000 years without one. And they went nearly nineteen centuries without a leader of any kind because they ceased to be a nation in 135 CE as a result of Rabbi Akiba's promotion of a false

Ma'aseyah. And speaking of the Ma'aseyah, in Yasha'yahuw 9:6, the same concept is used to describe Yahowsha', the "Patron and Leader of Reconciliation."

The Temple sacrifices associated with the *Miqra'ey* haven't been performed since 70 CE, when the Romans destroyed it. And while the ultimate sacrifice was made by Yahowah via Yahowsha' in 33 CE, fulfilling Passover, Unleavened Bread, and FirstFruits, most Yisra'elites reject God's attempt to save them.

In this light, the Upright Stone is a reference to the Rock of our Salvation and to the Upright Pillar of the Tabernacle, both references to the Ma'aseyah. Moreover, the matsebah could also represent the memorial stones Yahowah engraved with His own hand, thereby delineated the Ten Statements which would serve to summarize His Teaching. While they still exist, they have not been seen by Yisra'el since they lost them over twenty-five centuries ago.

Fulfilling the second to last of these dire predictions, for all practical purposes there are no more Lowy, commonly known as Levites. Rabbis, in direct opposition to Yahowah's Towrah, annulled their divine authority and replaced them. And since only Lowy are authorized by Yahowah to serve as priests, Yisra'el has been without ministers and the white linen coat they wore when ministering on behalf of the people during the *Miqra'ey* – Invitations to Meet with God.

In this regard it is interesting to note that the *'ephowd* outer garment worn by the priests was corrupted according to what we read in *Palylym* / Judges 8:27 when "all Yisra'el played the harlot" with *Ba'al* symbolized by "crescent moon ornaments."

*Taraphym* suggests that without the Lowy priests serving the people during Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, Reconciliations, and Tabernacles, there has been no physician to heal the household of Yisra'el. And that is because the only Physician capable of healing the nation is Yahowah – and they have rejected Him.

However, God reminds us that this long "timeout" will one day end because Yisra'el will "*shuwb* – change their attitude and thinking" toward Yahowah and "return" to Him. They will "*baqash* – seek" Him once again. This will occur "*ba'acharyth ha yowmym* – in the last days, during the waning hours of the Tribulation.

I suspect that the reason that Kind Dowd is mentioned is that despite all of his human failings, Dowd was a student of the Towrah. And as a result, he came to know Yahowah better than anyone. He came to fully understand the Covenant and engaged in it. His Song to the Towrah, the 119<sup>th</sup> *Mizmowr* / Psalm, second

only to the Towrah itself, is the most enlightening, inspiring, and indeed important, document ever written. So since the Towrah provides the world's lone introduction to God, since it alone presents the terms and conditions of the Covenant, and since it is the solitary place the path to God is delineated, Dowd was acknowledged. His Song to the Towrah reveals how to observe Yah's Guidance so that we come to know Him and understand what He is offering.

To revere Yahowah, to respect Him, you have to know His name. That is why it was used twice in this prophetic pronouncement. Currently, religious Jews won't say His name. But that will change.

Speaking of changes, most biblical translators want us to "fear the Lord." And I suppose that is because "god fearing" people are easy to control. But while *pachad* can mean "fear," such dread must be changed to respect for a person to embrace Yahowah as their Father – as the Father of the Covenant.

In this light, God not only says that He is "*towb* – good, pleasing, beneficial, beautiful, and joyous," He says the exact same thing about His Towrah. And that is because the Towrah and Yahowah are inseparable. It is the manifestation of Yah's presence in our world.

Now that we've analyzed every nuance, let's review Yahowah's prophetic announcement: **"For indeed, the children of Yisra'el shall abide many days without a king, without a patron or leader who is empowered, without a sacrifice, and without the upright pillar, the rock and memorial stone, and without the linen vestment used to adorn the priest, or household physicians to heal the nation. Afterward, the children of Yisra'el shall change their attitude and thinking and they will return and be restored, and they will seek Yahowah, their God, in association with Dowd, their king. And they shall revere Yahowah and His goodness in the latter days."** (Howsha' 3:4-5) That's the whole story; it's what did happen and what will happen. It's the what, why, and when of Yahowah's plan.

#### אָפּוּשׁוּ

In the opening stanza of the fourth chapter, Yahowah explains why He was required to file for divorce. **"Listen to** (*shama'* – hear and pay attention to) **the word** (*dabar* – message, communication, account, treatise, record, formal and systematic statement) **of Yahowah** (אָפּוּשׁוּ), **children of Yisra'el** (*beny Yisra'el* – children who choose to engage and endure with God), **for Yahowah** (אָפּוּשׁוּ) **has a dispute** (*ryb* – an indictment, quarrel, accusation, and hostility) **against the inhabitants** (*im yashab*) **of the land** (*erets*), **because** (*ky*) **there is no**

**trustworthiness** (*'ayn 'emeth* – truth, fidelity, reliability, honesty, or loyalty), **no devotion** (*'ayn chesed* – love, kindness, mercy, or steadfastness in relationship), **and no understanding of God** (*'elohym*) **in the land** (*ba ha 'erets*).” (Howsha' / He Saves / Hosea 4:1) This accounting of accusations hits pretty close to home. Is America, the world at large, or the Christian Church any better?

By providing us with a copy of His case against Yisra'el, Yahowah is telling us what He finds objectionable. And by introducing the list with an admonition, God is telling us how to avoid prosecution.

There are three things listed among the annoyances: one is of the mind, one of the heart, and the third is a marriage of both. But ultimately, the grievances are derivatives of “not knowing or understanding God.” He is the source of wisdom. When we know Him, He helps us understand Him better. That is the purpose of His Spirit and His Word. When we know and understand Him we will exude His qualities: truth, faithfulness, righteousness, trustworthiness, loyalty, love, kindness, devotion, mercy, and steadfastness in relationships. It's pretty simple, really.

But when the relationship with God is severed, when we are oblivious, willfully ignorant of His teachings, chaos results: **“Under a curse for lying under oath** (*'alah* – inviting and invoking divine sanctions on themselves by swearing oaths opposed to God), **and being disowned for dishonesty and bowing in submission** (*wa kachash* – deceiving, promoting lies, and acting deceptively, annulling the relationship by being unfaithful and delusional), **and killing** (*ratsach* – committing murder), **and stealing** (*ganab* – secretly taking things without permission), **and committing adultery** (*wa na'aph* – betrothing themselves to other partners), **they are broken and in breach** (*parats* – they are hostile and destroyed). **And blood** (*wa dam*) **against** (*ba – with*) **blood** (*dam*) **befalls them, plaguing them** (*naga'* – has reached and stricken them).” (Howsha' / He Saves / Hosea 4:2)

This list of grievances is important as they formed the basis of the indictment against Yisra'el – and by extension Yah's accusations against mankind in general. It shouldn't be a surprise then that they come directly from the Ten Statements Yah etched on the Memorial Stones.

'*Alah*, the Hebrew word translated “under a curse for lying,” is considerably more telling—especially in this context of Scriptural ignorance, religious deception, and preferring *Ba'al* to Yahowah. Beyond its obvious similarity to the name of the Islamic god, '*alah* means “to utter a curse” and “to speak words harmful to God.” '*Alah* literally defines Satan, because the Hebrew word means “accursed—that which has been damned.” Further, '*Alah* “binds by way of an

oath,” troublesome in this setting because Gomer and Yisra’el tied themselves to Lord-*Ba’al*.

In keeping with the terror that awaited the unfaithful Yisra’elites, *’alah* means: “to mourn, to lament, to wail, howl, and shriek,” for which there would be No Mercy. *’Alah* is also “a curse,” one which is self-inflicted. It is the residue of being opposed to God. The word is consistent with Lord-Halal-*Ba’al*’s inadequacies because it means: “unable and unfit.” As a false god, no matter how loudly or often one swore, *’Alah* was “not capable of properly performing any worthy task.” To say *’alah* was to “invoke spiritual harm by way of retribution.” As such, the word was prophetic of the hell that would flow from Islam.

*Kachash*, the Hebrew word translated “being disowned for dishonesty and bowing in submission,” is also revealing, especially in a religious discussion. It means: “to deceive by telling lies rather than the truth and to act deceptively.” To *kachash* is to: “distort reality, to create a delusion, to promote an errant opinion.” Keeping within the religious context, *kachash* means: “to bow down in submission.” It means “to cower in fear rather than out of respect,” and “to having been beguiled into an unworthy relationship as a direct result of having been deceived.” *Kachash* means: “to fail and to disown, to no longer be in association with someone so as to be unfaithful.” A *kachash* person is: “deceitful, unreliable, and untruthful in rebellion and stubbornness.”

*Ratsach*, the Hebrew word translated “killing,” also means “murdering.” *Ganab*, the Hebrew word translated “stealing,” means just that. To *ganab* is to be a thief, to take without permission by stealth or force.” It can also mean “to kidnap for ransom.” Sadly, to *ganab* also conveys “to enslave.” The word is a perfect match for Muhammad’s proclamation: “War is deception,” for it means to “secretly and purposely mislead and thereby surprise a foe.” *Ganab* conveys: “to steal the heart of a victim who has demonstrated a certain willingness to be deceived.”

*Na’aph*, means to “commit adultery.” So not surprisingly, it means “to be unfaithful spiritually.”

*Parats* is the Hebrew word translated “befalls them, plaguing them” above. *Parats* is actually much more sinister. It conveys: “to violently break down and to destroy.” A *parats* is a terrorist: “being hostile, operating in opposition, harming and killing others while destroying property.” These terrorists “spread out and invade other regions.” They “speak in a way that encourages destructive and harmful behavior from others.” To *parats* is to “rebel against authority” as in to rebel against Yahowah.

The final phrase, translated “blood against blood,” is *dam ba dam*. *Dam* is “blood,” but it also denotes the “violent shedding of blood.” *Dam* is used to

convey “killing and murder, the slaughter of innocents, and bloodguilt for having done something wrong.” And is mankind’s history, especially with religion, blood begets blood – killing brings more killing.

It’s interesting, although not comforting, that this list of horrific grievances directed at the attitudes and behaviors inspired by the religion of *Ba’al* is a perfect match for Islamic attitudes and behaviors today. That strongly suggests that the religions, gods, and prophets are the same. There is nothing new *under the sun*. Only the names have changed: Yahowah versus Lord-*Ba’al* is now Yahowah versus Allah-Halal.

The problem is, and always has been—religion. Religions are manmade constructs designed to elevate and enrich clerics at the expense of the masses. Yahowah hates them as much as he despises those who preach and promote such deceptions. In *Qara’ / Leviticus 19* we read: **“You shall be set apart (*qodesh*), for I, Yahowah (יהוה), your God, am set apart (*qodesh*).”** To be set apart is to be removed from the poison of false teachings – particularly political and religious mantras. **“Do not turn to idols or make for yourselves molten gods.”**

In *Qara’ / Called Out 20*, Yahowah continues with this theme: **“Say to the sons of Yisra’el, ‘Any Yisra’elite or Gentile sojourning in Yisra’el who gives any of his offspring to Moloch [another name for *Ba’al*-like sun god], shall surely be put to death.’ The people of the land shall stone him. I will also remove My presence from that man and will cut him off from among his people because he has given some of his offspring to Moloch, so as to defile My sanctuary and to profane My set-apart name.”** This is what the world is doing everyday—turning children over to false teachings and false gods.

Yahowah is warning us against tolerance and appeasement: **“If the people of the land, however, should ever disregard that man when he gives any of his offspring to Moloch, so as not to put him to death, then I Myself will set My face against that man and against his family. I will cut off from among their people both him and all those who follow him, by serving false gods, turning to mediums and to spiritualists. You should keep yourselves separate therefore.”**

Continuing to denounce the religion of *Ba’al* in the Towrah, and preach intolerance, Yahowah says: **“Moreover, you shall not follow the customs of the nation which I shall drive out before you, for they did all these things, and therefore I have abhorred them.” “I am Yahowah, your God, who has separated you from these peoples.” “Thus you are to be set apart to Me, for I Am Yahowah, Set Apart, and I have set you apart from the people to be Mine. As for a man or a woman, if there is a medium or a spiritualist among them, they shall surely be put to death. They shall be stoned because their**

**blood guilt is upon them.”** It’s safe to say, it’s unsafe to be religious. The one thing Yahowah can’t tolerate is tolerance.

According to Yahowah, the congregation’s fate and that of their priests is linked. This is what God had to say following His listing of *Ba’al*ism/Islamic atrocities: **“Therefore as a result, the land shall dry up, and every one that dwells therein shall languish** (*amal* – be weak-willed, indecisive, pine away in sorrow, be faint and wither) **with their livestock...and harvest taken away. Yet do not blame other men, because the people are to blame just as much as the insulting priests** (*kahan* – cleric, one who dresses in religious garb and performs religious rites and rituals). **Therefore you shall fall** (*kashal* – stumble, falter, stagger, be brought down, be overthrown, and fail) **in the day, and the preacher** (*naby* – prophet, one who proclaims the message of a god or God) **shall also fall with you in the night, and I will destroy your mother.”** (Howsha’ / He Saves / Hosea 4:3-5)

Since the people were as corrupt as their clerics, God told the Yisra’elites, and us through them, that no one was in a position to point fingers. The destiny of the deceived would be the same as that of those who deceived them, at least in the sense that they would both fall.

This linkage between cleric and congregation is at the root of the church’s problem today. The religious establishment knows better. Clerics realize that it is Yahowah not Lord, Yahowsha’ not Jesus, Ma’aseyah not Christ, Tabernacles not Christmas, Passover, Unleavened Bread, and FirstFruits not Easter, Reconciliations not Thanksgiving, Trumpets not Halloween, the Sabbath not Sunday, the Torah, Prophets, and Psalms not the Bible, a Covenant not Old and New Testaments, a calling out, not church, and a relationship not religion. But to say so would make their congregations uncomfortable, sparse, and stingy so they promote these deceptions as if they were true. They tell their flock what they want to hear because they know people flock toward those who do. So everyone is equally complicit, equally guilty, and equally damned.

Yahowah’s next line summarizes Yisra’el’s situation and the predicament of religious Jews, Christians, and Muslims...

**“My people** (*‘am*) **are completely destroyed and they will perish** (*damah* – they are cut off and will cease to exist (niphil perfect – telling us that the people have actively participated in their own absolute demise)) **because of** (*min* – from) **a lack of understanding** (*bely* – corrupted information, inadequate knowledge, and deficient discernment).

**Indeed because** (*ky*) **you** (*‘atah*) **have totally avoided and rejected** (*ma’as* – spurned and despised, literally refused and disdained (qal perfect – revealing that the avoidance was complete and the rejection was literal)) **knowledge and**

**understanding** (*da'at* – information and discernment), **so then** (*wa*) **I will consistently reject you and avoid you** (*ma'as* – I will actually disassociate from you and will rebuff you (qal imperfect)) **from serving as priests and ministers** (*kahan* – from acting as counselors and clerics) **on My behalf** (*la* – for Me). **Since** (*wa*) **you have continually ignored** (*shakah* – you have consistently overlooked and literally forgotten, you have lost sight of the significance of and responded improperly to (qal imperfect waw consecutive)) **the Towrah of your God** (*Towrah 'elohym* – Your God's Torah Instruction and Teaching, Your God's Source of Guidance and Direction; derived from: *tow* – God's signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from God, which *tuwb* – provides answers to facilitate our restoration and return, even our response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude, thinking, and direction toward God), **I also** (*'any gam*) **will consistently ignore your children** (*shakah ben* – I will overlook your sons, forget about your children, and view them as worthless).

**So as** (*ka*) **they grew and became more powerful** (*rabab* – they became more numerous and influential), **so much the more** (*ken*) **they missed the way** (*chata'* – they sinned, retreated, and went in the wrong direction). **They exchanged** (*muwr* – substituted) **their reputation and reward** (*kabowd* – their honor and respect, their glorious manifestation of power, status, and forthcoming abundance) **for** (*ba*) **shame** (*qalown* – dishonor and disgrace, ignominy and infamy).” (Howsha' / He Saves / Hosea 4:6)

There are few passages as important as this one. “My people” refers primarily to Yisra'el and to the *Yahuwdym*, but perhaps also to the *Ekklesia*. Most religious people are ignorant and irrational relative to Yahowah's Word, and in particular His Towrah – Teaching. They are no longer engaged in the mission of observing, responding to, exemplifying, capitalizing upon, or proclaiming the Word of God because they don't know it. Having separated themselves from Yahowah, from the source of life, teaching, and truth, they have exchanged the shame of religion for the status of a relationship. People's lack of knowledge has diminished their understanding, which in turn has destroyed any opportunity they would otherwise have to engage in the Covenant.

So here's something to ponder: since God's people are destroyed for lack of understanding His Towrah and a failure to participate in His Covenant relationship, the corollary must be true. God's people are saved by coming to understand His *Towrah* and by engaging in the Covenant relationship. That being

the case, your decision to study His *Towrah* will determine your fate. Moreover, your commitment to draw closer to Him through carefully observing His *Towrah*, will prepare you to become an effective example and a truthful witness engaged in the mission of saving souls. Since those who are ignorant and independent cease to be worthy, those who are prepared and betrothed become Yahowah's instruments of enlightenment and salvation. That means we work directly with God.

The justification for and the net effect of this divine pronouncement is the same for the Jews as it is for anyone else, only the time of implementation differs. Abraham's descendants, the *Yahuwdym*, had served as Yahowah's official spokespeople for 1400 years. For Yisra'el, representing ten of the twelve tribes, that was almost over. Yisra'el would endure an unpleasant 2,700-year cessation of duties. *Yahuwdah* / Judea, however, would remain engaged another 700 years, delivering prophets and Ma'aseyah. But they too would falter for lack of knowledge, prompting an intermission Howsha' predicted would last two thousand years.

Continuing to focus on what is easily one of the most important passages in Scripture, Yahowah just told us that if people observed the *Towrah*, they would not be ignorant. If people knew Yahowah, they would not perish.

To understand, a person must first observe the evidence and then consider it, exercising good judgment to think about what they have learned. The reason that this process is important is because according to God, ignorance and destruction are related. Those who don't know cease to exist. Therefore, existence is predicated upon knowing Yahowah.

Also interesting here is that "*bely* – understanding" contemplates the contribution "inadequate knowledge," "corrupted information," and "deficient discernment" play in our "lack of understanding." Religion, which is corrupted information, is made possible because of a lack of knowledge. Those who know the *Towrah* are not fooled by these frauds.

The second clause of this verse is a *quid pro quo* directed at those who would claim to be God's ministers. It says that since they don't know Him, they won't be used by Him. God is thereby calling priests, pastors, and religious ministers "frauds." Those who claim to know Him and to serve Him, do not and are not. For someone to be useful to God, they must first know God.

Reading this out of context, Christians have seen this as their opportunity. But the possibility of the Christian Church replacing Yisra'el is dashed based upon what follows. More even than Jews, Gentiles, and especially Christians, have disavowed Yahowah's *Towrah* at Paul's urging.

I find it fascinating to note that all too few people have been willing to listen to Yahowah's prophets. While Yirmayahuw, Zakaryahuw ("Remember Yah"), and Mala'ky ("Messenger") followed Howsha', Yahowah ultimately had to do the job Himself. Yahowsha' therefore entered our world as an expression of Yahowah's *Towrah*.

In this light the third stanza of Howsha' 4:6 becomes particularly revealing. The *Towrah*, like Yahowsha', was begotten by Yahowah. As the offspring of God, they represent Yahowah. Yahowsha' is the Word in the flesh – the corporeal manifestation of the *Towrah*. God came to express Himself directly because most everyone disqualified themselves through ignorance from serving Him appropriately in this way.

If a person chooses to avoid the *Towrah*, they will inevitably instruct their children to do the same. Therefore, the offspring of religious Jews, Christians, and Muslims will be unknown to God.

Honestly, the larger human institutions grow, the worse they become. It is the same with nations as it is with religions. They not only feed upon the people's wickedness, the leaders of such institutions are all too often motivated by little more than influence, sex, power, and money. And so it is with the cleric, so it is with those he has conned. That is why Yahowah said...

**“So as (*ka*) they grew and became more powerful (*rabab* – they became more numerous and influential), so much the more (*ken*) they missed the way (*chata'* – they sinned, retreated, and went in the wrong direction). They exchanged (*muwr* – substituted) their reputation and reward (*kabowd* – their honor and respect, their glorious manifestation of power, status, and forthcoming abundance) for (*ba*) shame (*qalown* – dishonor and disgrace, ignominy and infamy).”** (Howsha' / He Saves / Hosea 4:7)

By recognizing that *rabab* serves as the basis of rabbi, this becomes funny in a sad sort of way: “As they became rabbis, all the more they went astray.” But such is the case with every religion. People go along to get along. They assume that their religion is right because so many people believe it. But the truth has never been popular. And for all of human history deceptions have held sway.

This passage presents an ironic twist. As people grow in stature, they recede from God. The more people move in one direction, the more likely it is that they are all headed the wrong way. The more people strive to be influential, the more insignificant they become. They have substituted transitory wealth for an eternal reward, and have exchanged the illusion of power for its genuine manifestation.

Speaking of the Devil's advocates, the Lord's representatives, the disenfranchised ministers, Yahowah revealed: **“They feed upon (*'akal*) the**

**wrongdoing and sin offerings** (*chata't* – the iniquity and propitiations, the errant ways and misguided beliefs) **of My people** (*'am* – My family). **And so** (*wa*) **therefore** (*'el* – accordingly), **their perverse distortions** (*'awon / 'aown* – their errant perversions and corruptions, their tendency to twist and distort) **carry away and beguile** (*nasa'* – sweep away, deceive, and indebt) **their souls** (*nepesh*).” (Howsha' / He Saves / Hosea 4:8)

This is true both literally and symbolically. If not for people's individual and collective sense of guilt and implied hellish consequence, religions wouldn't exist. They prey on people's fear of the unknown, on their fear of punishment. And as a result, they devour believers' money by promising their victims that their donations will somehow illicit favor from God. But in the end, the very corruptions and distortions which enriched these clerics, consumed their souls.

Most religions prosper using this strategy. Islam, because it's so similar to *Ba'alism*, is the most overt. If a man becomes an animalistic jihadist, according to the cleric, the terrorist's injustice leads to the sexual indulgence of the flesh in Allah's brothel. Imams, placating fleshy desires, preach the Qur'anic perversion: lying, stealing, enslaving, raping, and killing are good. Communists promote and exalt men, lifting up man to the status of god. Taught Darwinism instead of the Scriptures, men become animals. And this new animal becomes wicked. Their ministers named Stalin, Hitler, and Mao, move their societies toward hell on earth. The Church has been more subtle, more hypocritical. The Roman Catholic Church fed upon man's animalistic nature, the desires of the masses, because they prospered as a result. The Church sold indulgences. They consumed the sins of the people because people paid to have their sins forgiven. And lest we forget, the Protestant Church was born in adultery. Today, pastors play to their congregation's emotions, hoping that they feel good enough about the watered down and ignorant sermon to come back again and fill their coffers.

**“And so** (*wa*) **it will come to be** (*hayah* – it was, is, and will be) **as with** (*ka*) **the people** (*ha 'am*) **so as with** (*ka*) **the priest** (*kohen* – the minister and cleric). **I will record and consider** (*wa paqad* – I will impute and reckon) **against them** (*'al*) **their ways** (*derek* – their conduct and way of life). **And** (*wa*) **their deeds and practices** (*ma'alal* – their actions and activities), **I will turn upon them** (*suwb la* – I will return to them, paying them back for what they have done).” (Howsha' / He Saves / Hosea 4:9)

From God's perspective, the “blame the pastor for misleading me” alibi will not work. Every religious person will be held accountable for what they have done. And that is because at the very least, believers have given priests the pretence of credibility by participating in their religion, and most have corrupted their children by encouraging them to follow their example. So in the end, a person's religious practices will be held against them. Rather than endearing a

soul to God, such activities will convict them of infidelity. And while that isn't a crime in courtrooms established by men, it is a capital offence with God.

The *quid pro quo* of this message is a killer. Because Jews and Gentiles have disassociated themselves from Yahowah, either by ignoring Him or by replacing Him with a god conceived by men, they have been spurned by our Maker and have been crippled spiritually. Oblivious, they have been forgotten. Despicable, they have been rejected.

It is Divine justice, but it is also deadly. And people have no one to blame but themselves. The truth was available, but most chose to ignore it. Yahowah stood at the door and called us home, but too few have paid attention. Most have not even bothered to ask the suitor His name. They don't even know the name of the door (*Pesach*). They have spurned Him and ignored it, separating themselves from God. So, He left them to flounder about with our lords and their religions.

That means that the religious clerics draped in robes, the rabbis, the priests, and the pastors, the imams and monks, must be serving another spirit—the Lord's, perhaps. It is then little wonder that they revel in Satan's Sun-day, the Devil's conception and birthday, his rites and rituals. It is little wonder then that Lord has replaced Yahowah, Jesus has replaced Yahowsha', Christ has replaced Ma'aseyah, and Church has replaced the Calling Out based upon the *Miqra'ey* in the written and spoken word of the religions that have replaced relationships.

Here is the result: **“They shall commit prostitution, and shall not increase, because they have separated themselves, no longer heeding Yahowah. Unfaithful and intoxicated, the new wine is taken away from the soul.”** (Howsha' / He Saves / Hosea 4:10-11)

Relationship makes us more like God. Religion makes us more like men. Priests and pastors commit acts of pedophilia and prostitution and so do the people. The people promote ignorant deceptions and so do the priests and pastors. The priests and pastors preach in the Lord's name and so the people act as if Satan owned them.

Through amplification we discover that, “It shall be,” is *hayah*, the root and meaning of Yahowah's name. This introduction gives this passage added credibility and significance. It's like saying “I Am, but they are not.” It's a positioning thing: Yahowah is on one side of the dividing line, the people and their priests are on the other.

The Hebrew word used for “people” is *'am*, meaning “family, kin, and relatives” in addition to “nation, people, assembly, followers or congregation.” It is a very inclusive word and that's not good in this context. *Kohen*, the word translated “priest,” is an official cleric or minister. A *kohen* “performs religious

rites and rituals.” *Kohen*, like *‘am*, is agnostic. The people and their priests can serve Yahowah or *Ba’al*. They can be good or bad, in relationship or religious.

In this prophetic verse, God is making it clear that the fate of cleric and congregation are linked: “like people, like priest.” Yahowah says of us collectively that He will *paqad* – “count, inventory, take stock of, record, and summon” our *derek* – “ways, paths, routes, way of life, conduct, and habits” and *shub* – “repay them, reward them, turn us away based upon” or *maalil* – “that which we have done, or evil deeds and conduct.”

Yahowah explains that neither pastor nor people will ever be nourished—no matter how much garbage they consume. They will *‘akal* – “eat and consume things, they will taste sensations and spend valuables” but they will never *saba* – “be satisfied, be content, have enough, or be confident.” *Saba* also infers “a state of disorientation and confusion over events past, present and future.” Then God says that His people and their priests will engage in *zanah* – “prostitution, exchanging sexual favors for money, be unfaithful, unprincipled, unreliable, and promiscuous, abandoning the covenant.” Yet in spite of this union and love fest with Satan, false gods, false partners, and false teachings, the people and their priests will *parats* – “break down, be destroyed, break away and be released in their hostility, opposition, and murder.”

Then Yahowah explains why: *Ken* – “Indeed, surely, truly, by way of emphasis to bring your attention to and thereby strengthen this statement, as a result of this case there is a causal link, because” they *‘azab* – “abandoned, rejected, deserted, separated themselves from, forsook, neglected, departed from and stayed away from” *shamar* – “observing the instructions of” Yahowah.” It was all about *‘azab*. The clerics and their congregations, the priests and their people abandoned God so therefore, and as a direct result, God forsook them.

Yahowah has but three potential responses to *‘azab*—two of which run contrary to His nature. God can be aloof and unconcerned, but as such He could not be loving. God could be capricious, but that would make Him unjust. Or God could be as He has depicted Himself here: He could make us aware of what He is like and what He wants. He could know what we are doing and saying, and warn us about the consequences. He could give us what we deserve.

*Zenut* – “unfaithful, immoral, prostitutes” *yayn* – “intoxicated, drunk to the point of being poisoned and sick,” the *yaras tyros* – “new wine, the best and blessed wine,” the wine that is symbolically used in the Miqra’ey sacrifices to designate be benefit of the Passover Lamb, is *yaqah* – “taken away, grasped and seized, carrying away” *leb* – “the heart, soul, spirit, mind, source of life, feelings, thoughts, understanding, and hope.”

Still speaking to the Jewish environmentalists of the day, those who worshiped nature as if the created were the Creator, and who as libertines were promoting their perverted sexual preferences, Yahowah says: **“My people consult with the trees and their branches speak to them. The spirit of prostitution, idolatry and illegitimacy have caused them to err (*ta’ah* – “to wanted, to go astray, to stagger and deceive oneself, to mislead, to hold an erroneous view and false belief which needs to be corrected, to be in rebellion, living in sin and engaged in deception, to exchange opinions for truth) and they have gone into pimping, soliciting bribes and favors for their gods.”** (Howsha’ / He Saves / Hosea 4:12)

Three of my favorite Divine attributes are displayed in this sentence. God understands human nature. Nothing we do surprises Him. Unimpaired by time, He knows our past and sees how it relates to our present and future. And He is bold and blunt when it comes to exposing deceptions.

Satanic sun-god cults worshiped nature the same way liberal, socialist, secular humanist environmentalists do today. They are in touch with nature, listening to and caring for the trees. The earth reveals its concerns to them as opposed to revealing God’s nature. Such idolatry is illegitimate, elevating the created over the Creator. These zealots err. And as secular professors, liberal pastors, politically correct media spokespeople, and compassionate politicians, they deceive themselves and mislead others. These humanists would have you believe that opinions are entitlements, that truth is relative, that perceptions are reality, that tolerance is a virtue, and that morality is situational. Having elevated themselves and their elitist ideals, having become religious in their fanaticism, they have become little more than pimps, soliciting on behalf of their rebellion. They want to establish the moral standards, they want control over life and death, and they want absolute power—the right to impose their will and judgment on others. They covet that which is God’s.

**“They worship and make sacrifices on the summits of mountains and burn incense on the hills, under oaks and poplars and elms, because their shadow (*tse*l – their interposing blocks the source of light) is deemed good.”** (Howsha’ / He Saves / Hosea 4:13) Those who promote evil and who are evil always hide from the light. No false prophet can endure scrutiny and no false religion can survive exposure. We can protect our children from these things by shining Yahowah’s Scriptural light on them.

**“I will not visit or care for your daughters or wives when they are unfaithful and immoral for they are separated (*parad* – divided, severed, in a**

different relationship, broken, and dispersed) **with unfaithful, immoral, and unreliable prostitutes, offering sacrifices to temple priests. People** (*'am* – families, kin, relatives, nations, groups, associations, congregations, and followers) **without comprehension** (*byn* – consideration and understanding; teaching, instruction, information, and discernment; knowledge and wisdom imparted; perception and realization of truth, thinking and distinguishing, pondering and processing evidence so as to respond appropriately) **come to ruin** (*labat* – live their personal lives in chaos and are destroyed).” (Howsha’ / He Saves / Hosea 4:14)

This verse is an explanation of Howsha’s message, and in truth, a summation of the Scriptural message. God does not associate Himself with those who separate themselves from Him. If you choose the company of immoral, unfaithful, and unreliable people and participate in their religious rites, you will spend your eternity with them and not with God. And “But I didn’t know any better” won’t work as an excuse. Ignorance is the cause of separation, not the remedy. As such, Howsha’s message needs to be nailed to every church door and to the entrance of every public building.

It bears repeating: **“People, families, nations, congregations, and followers without comprehension and consideration, without teaching, instruction, information, and discernment, without knowledge and wisdom being imparted to them, without perception and understanding, who do not think and distinguish between truth and deception, pondering and processing the evidence so as to respond appropriately, come to ruin, living their personal lives in chaos so that they are ultimately destroyed.”**

This is why God said: “My people are destroyed for lack of knowledge and understanding.” It is why He revealed: “And I will not love, show affection, have mercy on, demonstrate compassion or pity for her children; for they are the children of fornication, prostitution, adultery, idolatry, and illicit relationships with false deities.” Ignorance is a choice, not an excuse. Infidelity is the result. Eternal separation from God is the consequence.

The Hebrew word *qadesh*, translated “temple priests” in the first half of the passage above, contains the key to understanding Satan’s schemes. It is a slight variation of *qodesh*, meaning set apart—the word Yahowah uses to describe His Spirit, His people and His plan. A *qadesh* is “a quasi-sacred person, a male devotee to licentious idolatry, an unclean sodomite.” A *qadesh* man is often a false teacher, prophet, politician, or preacher, set apart working clandestinely for Satan. They present themselves as “holy” and their rituals “sacred,” but the object of their worship is as unworthy, as immoral, as unreliable, and as unfaithful as they are. Many were prostitutes and pimps pandering for their religious dogmas, political doctrines and lascivious agendas. Most were either homosexual or

bisexual.

This is the way Satan battles Yahowah for men's souls. He focuses on the flesh as opposed to the spirit and corrupts through counterfeiting and sanctification. *Qadesh* is a corrupted counterfeit of *qodesh* that men "sanctified" for religious purposes. It's like the Roman Catholic Church sanctifying the Satanic sun-god festivals of Sun-day, the winter solstice and the spring equinox, and calling them "Christian." It's like incorporating the Devil's night, "all hollow's eve," into a religious celebration in which children dress as witches and recite "trick or treat"—*bribe me with candy or I'll deceptively attack you.*

For a religion or doctrine to be believable, it has to incorporate a nugget of truth which can then be twisted to serve the deceiver. Hitler and Stalin called it "propaganda." It's the art of deceiving using half truths.

This twisting lies at the core of Islam. Muhammad began with the characters found in the Torah, Prophets, and Psalms and then bastardized their message to serve his agenda—one perfectly compatible with *Ba'al*. The Roman Catholic Church was conceived on the concepts of counterfeit and sanctification. The resulting religion became an ideal platform for clerics and kings to subject the masses to their indoctrination and tyranny. Secular humanists twist reality and truth using revisionist history and relativism. Each doctrine, coveting control, indoctrinates the ignorant with a whitewashing and plastering over of the truth.

**"Though you, Yisra'el, are immoral, unfaithful, and unreliable, let not Yahuwdah (*Yahuwdah* – those who Relate to Yah and are Related to Yah) be declared guilty (*'asham* – become liable for wrongdoing, offend, violate the standard, sin). Do not come to Gilgal, neither go up to Bethaven, nor make sworn promises to do something (*shaba* – swear oaths, take an oath, adjure, threaten penalties or sanctions, bind or command anyone). Yahowah lives."** (Howsha' / He Saves / Hosea 4:15)

While the Northern Kingdom, called Yisra'el or Ephraim, is a lost cause, Yahuwdah isn't—at least not yet. So Yahowah is pleading with them not to violate the terms and conditions of the Covenant so as to become liable and declared guilty. He doesn't want *Yahuwdah* making the same kind of false promises their unfaithful brethren had made. He didn't want them to be religious. In fact the word "religion" means to "re-bind"—the very thing Yahowah didn't want done. Religions are the sworn oaths of men, commandments which bind men by threatening penalties and sanctions. That is why Yahowah ends His plea with such utter and profound simplicity: "Yahowah lives." Once we come to know this, understand this, respond appropriately to this, we are saved and religions are doomed.

By referencing the towns of Gilgal and Bethaven, Yahowah underscored His

anti-religious message: “Gilgal” means “circle”—the word which shares the same root as “church.” Both are derived from “Circe,” the daughter of the sun god Helios. Circles, like halos, represent the sun and sun worship. Gilgal had a circle of stones—a meager version of Stonehenge—where elitists engaged in cult worship not unlike America’s Skull and Bone crypt at Yale. A quarter of a mile from Yarychow / Jericho, it became the religious and political center of the tribe of Benjamin—the smallish clan associated with Yahuwdah / Judah. The Yisra’elites confirmed kingship on Saul there and it was at Gilgal that his authority was taken away as a result of his separation from Yahowah.

“Bethaven” is from *beth*, meaning house, and *‘aown*, meaning “trouble, sorrow, wickedness, affliction, distress, evil, falsehood, harm, idols, iniquity, misfortune, vanity, and sorrow.” It literally defines Satan’s agenda, his methods and nature, which is “to pervert and corrupt, to twist and confuse.”

**“Indeed** (*ky* – surely and truly) **Yisra’el is as stubborn** (*sarar* – defiant, obstinate, rebellious, unwilling to change) **as an obstinate bull. So, as a result,** (*atah* – at a point in time, so then, in the sequential relationship of the narrative, what comes next is the focus of and the logical consequence of the speaker) **Yahowah** (יהוה) **will be their companion** (*ra’ah* – be a friend, build a harmonious relationship based upon common interests, be an attendant of the groom at a wedding) **as a male lamb** (*kebes* – a ceremonially clean and perfect sacrificial lamb) **in limitless space, comfort, safety and freedom.”** (Howsha’ / He Saves / Hosea 4:16)

Yahowah had done everything imaginable for His people. He had formed a personal relationship with them, loved them, lavished gifts on them, freed them, given them their nation, their land, and their mission. Yet in rebellion they choose to offer His bounty to *Ba’al*. No quantity of prophets, no amount of warnings, no measure of pleadings were sufficient to change their thinking or their behavior. They did not respond to the soft touch of their Husband’s caress or the tough love of their Father’s correction. They weren’t just obstinate, they were as rebellious as Halal—represented by the bull.

So, in the ultimate contrast, Yahowah tells the bull that He will become a lamb. On one side of the equation you have rebellion; on the other side relationship. This is *‘azab* and *beryth*. It is good vs. evil. It is light triumphing over darkness, judgment turned to salvation, death redeemed to life. From God’s perspective it’s the perfect response. He is telling Yisra’el that as a result of them separating themselves from Him and linking their spirit to Satan, He is going to do the logical thing: save them. And so, in the relative sequence of events as outlined by His prophets, Yahowah became the perfect sacrificial lamb so as to rebuild a harmonious relationship, rescue, free and comfort His people. The

Ma'aseyah would serve as the ultimate attendant of the Groom at the wedding ceremony.

**“Ephraim** [the Northern Kingdom] **is allied** (*hitchabrut* – joined to, in union with) **idols** (*atsab* – religious images, false gods, objects of worship). **Let him rest** (*munach* – have an intermission, a time out, a period to settle down at the edge of the ark). Their wine and spirits are unacceptable (*suwr* – rejected, turned away, cause them to be forsaken and cut off). **They have been continually unfaithful, immoral, and unreliable. Their rulers love** (*‘ahab* – have an affection for, like and desire, focus on and prefer) **shame** (*qalown* – insults, verbal scorn and slander, dishonor, scandals, infamy, personal notoriety, their own reputation and fame). **The Spirit/wind has wrapped/bound Ephraim up in His/his wings. And they shall feel ashamed** (*bowsh* – have a feeling of emotional distress over the loss of hope, despair as a result of having committed a serious sin), **because of their sacrifices.”** (Howsha’ / He Saves / Hosea 4:17-19)

The word for rulers, *magen*, carries some interesting baggage with it. It means “puny shield”—a relatively worthless protector. A *magen* is “insolent (presumptuous, ill-mannered, rude, audacious, disrespectful), acting with hubris (excessive pride) and haughtiness.” This sounds like today’s politicians, especially when one connects *magen* with *qalown*—“the insulting, scornful slanderers who prefer scandals and personal notoriety.”

The reason that I have left “Spirit/wind,” “wrapped/bound” and “His/his” undetermined is because the Hebrew root of spirit and wind is the same—*ruwcha*. A wind, especially a circular whirlwind from the desert, is symbolic of Satan’s spirit. In this case, Halal would have bound Ephraim in his grasp trying to deceive and destroy him. But *ruwcha* is often used in reference to Yahowah, signifying His Spirit and the Breathe of Life. In this case His Spirit would have wrapped Ephraim in His wings trying to enlighten and save him. These concepts represent *‘azab* and *beryth*. This is *Ba’al* verses Yahowah. So the question is, in whose grasp are we?

LE: 01-25-13

*Yada' – Knowing*

My People Are Destroyed for Lack of Knowledge...

Mankind is in a fog. We are aiding and abetting our own demise. Ignorant of His Towrah, ignorant of Him, ignorant of the meaning of words themselves, the religious under the banner of moral values, and the politically correct under the guise of political correctness, have escorted mankind to the edge of the abyss. Humankind has become defined by the academic, political, societal, and religious institutions of our day just as these institutions embodied the mindset of Howsha's Yisra'el. Evidential truth has been exchanged for unsubstantiated opinions, reason has been abrogated by speculation, and man has replaced God with himself. This is the essence of our demise—the road to temporal and eternal damnation.

So that leaves us with a choice. If we want to avoid being forsaken, we need to know God, to understand Him, the universe, and our place and role in it. To accomplish this we must immerse ourselves in His light as He reveals truth in His Word.

If we don't replace man's misleading version of god with the real one, replace ignorance with knowledge, and errant opinions with the truth, we will be left destitute—separated from Yahowah and thus from life eternal.

In Howsha's Yisra'el the degrading passion among the godless was bisexual temple prostitution. In Rome the degrading passion continued to be bisexual temple prostitution but it was now blended with societal sanctioned homosexuality. In Islam, the reward for godless murderers is bisexual carnality in paradise. And today in the West, the godless have become like the Romans, making perversion pervasive and meritorious.

What I find particularly interesting, is that according to God, moral depravity is a symptom of, a consequence of, errant thinking and misguided religion. Moreover, we can use moral depravity as a barometer to measure spiritual ignorance. For example, the greater the incidence of pornography, fornication, homosexuality, adultery, incest, pedophilia, and rape, the more ignorant and

deceived the society has become, and the further away from Yahowah it has moved.

These acts are self destructive, which is to say they come with their own penalty. Furthermore, the destructive result is the same for socialist societies that through Darwinism and secular humanism replace God with man, and for religious societies which exchange an enlightened and personal relationship with Yahowah for beguiling doctrines whose god is remade in an image that serves men.

Speaking through His prophet, a man named Salvation, Yahowah used several different words to emphasize the importance of “listening” in the opening stanza of the fifth chapter of Howsha’:

**“Hear this** (*shama*’ – listen to and understand this, process the information, receive the news, publish, report and proclaim it, summon the people and communicate this to them), **priests** (*kohen* – clerics, religious officials, ministers, those who perform rites and rituals)! **Pay attention** (*qashab* – be attentive, accept this information as true and respond to it), **people of Yisra’el! Listen to this** (*‘azan* – hear the, perceive, ponder and consider carefully; listen to this message and focus on understanding it and then responding to it appropriately, weigh and test it, giving serious, logical and rational thought to this subject; hearken to this news), **political leaders** (*melek* – kings, rulers, governmental heads of state, political leaders with social, military and/or religious authority)! **For this, the means to justly resolve disputes** (*mishpat* – to exercise good judgment) **applies to you.”** (Howsha’ / He Saves / Hosea 5:1)

Yahowah has divided society into three segments: clerics, people, and politicians. I believe that they are listed in this order for a reason. If preachers were to preach the truth—the whole truth and nothing but the truth—from Yahowah’s Scriptures, the people would be saved and the nation would get good government. If they don’t, the people will be destroyed for lack of knowledge and understanding. Aiding and abetting their destruction, they will choose leaders on the basis of the lesser of two evils. They will get the government they deserve—one in which bad leaders will beguile their ignorant nation to its doom.

Yahowah’s list matches His Towrah Guidance, the most important aspect of which is to love Yahowah our God with all our hearts, soul, and minds. The second is to love our neighbor as ourselves. The relationship with God comes first. When it’s right, everything else falls into place. The people no longer need to be governed because Yahowah is guiding us.

Since He elected to use a different word for “listen” for ministers, for individuals and for politicians, let’s see if we can ascertain why. For the clerics, the priests and ministers, God chose *shama*’. Its uniqueness is that after “listening

and understanding,” after “receiving the news,” the clerics were told to “process the information” and then “publish, report and proclaim it.” They were asked to “summon the people and communicate Yahowah’s revelation to them.” So it’s: hear the truth, understand the truth, and share the truth.”

For the people, God selected *qashab*. He wants His people—*Yahuwdym*—to: “pay attention!” If we prefer relationship to religion and salvation to destruction we must: “be attentive, receive Yahowah’s message, and accept it as true so that we respond appropriately to it.” We are all called to pay attention to our relationship with God, to listen attentively to His Scripture, and respond correctly.

For the nation’s leaders, Yahowah used *‘azan*. Rather than pontificate their agenda, God wanted politicians to: “perceive, ponder and consider carefully” His instructions. He asked the politicians to: “listen to His message, to focus on understanding it, so that they would be prepared to act appropriately.” Today’s lawyers turned politicians would do well to: “weigh and test it, giving serious, logical and rational thought to the subject of Scripture.” From God’s perspective, it is their duty to “hearken to His news and pay attention to it.” If politicians are to guide their nations responsibly, they must be keenly aware of God’s plan.

The opening salvo’s last line, however, tells us that the priests, the people, and the politicians were in this mess together. No one had listened so they failed to appreciate why “the means to justly resolve disputes (*mishpat* – to exercise good judgment) applies to you.”

**“For you have been a snare** (*pach* – a trap which ensnares, confines and controls others; a plot which is a source danger and calamity) **at Mizpah** (*mitspeh* – observatory or watchtower), **and a net** (*resheth* – mesh used for catching animals, a snare that captures and restrains its prey) **spread out on Tabor. And the rebels** (*set* – insurgents, ones who turn away in defiance from authority, those who swerve, revolt, and fall away) **have gone deep** (*‘amaq* – are in a profoundly difficult position based upon ignorance, are in a deep hole from which they cannot be seen or found, a place of mystery and secrecy) **in depravity** (*shacitah* – killing, slaughtering, sacrificing, and beating humans under the guise of religion), **But I will chastise** (*muwcar* – discipline, chastise, correct with a minor punishment to teaching, rebuke, inflict a judicial penalty based on a standard, warn by predicting future events so as to change current behavior) **all of them.”** (Howsha’ / He Saves / Hosea 5:1-2)

This is the nature of politics and religion. They mislead and ensnare their prey. Those who succumb, do so out of ignorance. And once trapped, they quickly find themselves in a deep and dark hole from which there is no escape. As the 20<sup>th</sup> century demonstrated vividly, the “poligious” doctrines of Nazism, Imperialism, and Communism caused over 100,000,000 people’s lives to be

sacrificed to the schemes of men. But by the end of the second decade of the 21<sup>st</sup> century, that will look like child's play. Islam, the poligious doctrine that made slaughtering humans a form of worship, will start a war that will claim 1.5 billion souls.

The two towns God referenced are telling. Mizpah's gruesome tale begins in *Palylym* / Judges 19:10 and runs through the end of the book. The Yisra'elites were gathered together, including chiefs and clerics "to consider, take counsel, and speak up" about an immoral and criminal "wickedness that had taken place." A woman had been raped, murdered, and mutilated by a mob of Benjamites. "Then the sons of Yisra'el said, 'Who is there among all the tribes of Yisra'el who did not come up to the assembly of Yahowah?' For they had taken a great oath concerning those who did not respond to Yahowah at Mizpah, saying, 'He shall surely be put to death.' One tribe is cut off from Yisra'el today."

Tabor is cloaked in unfaithfulness. The account begins in chapter 4 of *Palylym* / Judges. "Then the sons of Yisra'el again did evil in the sight of Yahowah. ...They cried to Yahowah because the Canaanites had 900 iron chariots, and had used them to severely oppress the Yisra'elites for twenty years." Sadly, after all of the victories Yahowah had given the Yisra'elites against vastly superior forces, the Jews quivered in the site of Sisera, the Canaanite general. They were ensnared in the trap of self-reliance. Then finally, a woman prophet named Deborah, held their hand and liberated their faith. Together they marched into battle based upon a promise she had received from God. The Yisra'elites were victorious.

The last line of the second verse is important because of Yahowah's choice of words. He chose *muwcar* to demonstrate that His response to Yisra'el's rebelliousness and depravity was parental love. The discipline was designed to correct their attitude and behavior. His chastisement was a judicial penalty based on a fair and known standard—the Towrah. And, in essence, the whole book of Howsha' is a warning to Yahuwdym of the future that awaits them if they don't get their act together.

**"I know and understand (*yada'*) Ephraim [used collectively for the ten tribes of the Northern Kingdom], and Yisra'el is not hidden (*kachad* – concealed, effaced, completely cut off) from Me. For now, Ephraim, you have been unfaithful, immoral, and unreliable, and Yisra'el has defiled itself (*tame* – been unclean and impure; demonstrated improper spiritual, social and sexual behavior, has a well-earned and well-known bad reputation). Their deeds (*maalal* – acts, practices or habits, dealings and activities) will not allow healing (*yatan* – the removal of the disease or eternal life) for them to return to (*suwb* – change, turn around, believe, recover and then be restored to) their God. For a spirit of illegitimacy (*zenunym* – unfaithfulness, immorality and untrustworthiness) is within them (*qereb* – in their inner parts, in their gut, womb, and corpse, in their**

midst and group, in close proximity, in their thoughts and emotions). **And they do not know or understand** (*yada'*) **Yahowah** (יְהוָה).” (Howsha' / He Saves / Hosea 5:3-4)

God wants to make sure that we don't misinterpret His judgment so He is explaining it Himself. The verse says that God is aware of our “improper spiritual, social and sexual behavior,” and that it has “completely cut us off” from Him. Whereas “we are destroyed for lack of knowledge and understanding,” we are separated for “improper behavior.” It's the one-two-three of Scripture. If we don't know and understand Yahowah's nature and His Scripture we will act sinfully. The consequence of sin is judgment leading directly to separation from God. One leads to the other and then to the next. This is the one-way road downhill to hell. While there are many lanes, each with their own names and scenery, there are no off ramps on this thoroughfare. And the toll will cost you your soul.

There is another one-way road, albeit much narrower, that goes in the opposite direction. Howsha' has told us, and will tell us again, that Yahowah came to earth to pay our toll. That's why the prophetic book and the prophesized Ma'aseyah were named Savior.

But there is a catch, one that Yahowah has repeatedly revealed throughout Howsha'. Once you start heading down the highway to hell there is no turning back. The verse says: **“Their acts, practices and habits will not allow healing or eternal life for them, nor the opportunity to change, to turn around, believe, recover, return, and then be restored to God.”** And that is because...**“a spirit of illegitimacy, unfaithfulness, immorality and untrustworthiness is within them, in their inner gut, womb, and corpse, in their midst and in their group, in close proximity to them, in their thoughts and emotions.”**

Once a person gets going downhill with the wrong crowd it's hard, if not impossible, to recover. It doesn't take long before Halal's spirit of “illegitimacy, unfaithfulness, immorality and untrustworthiness” permeates that person and every one around them. As Allah's Islam has vividly demonstrated, the spirit of lies turns people into corpses and wombs into terrorist factories. The religion of Lord *Ba'al*, like Allah's Islam, is a deadly and incurable disease. It turns emotions to rage and minds to mush. Islam, like *Ba'alism*, is “a snare for souls, a trap which controls others, a dangerous and calamitous plot.” These religions, like all religions, are “a net used for catching and restraining unsuspecting prey” turning them into “rebels” against God, “insurgents, who turn away in defiance from His authority.” It takes them down into a “deep hole of ignorance from which they cannot be saved.” It causes them to be “depraved, slaughtering and sacrificing humans under the guise of religion.”

Yahowah cannot and will not tolerate any trace of such deception or depravity in His presence. Therefore, if you are religious, this judgment is for you: **“And they do not know or understand (yada’) Yahowah (יָדָעוּ).”**

*Yada’* means more than “to know and understand,” although, when associated with Yahowah, to know Him and understand Him is sufficient. But since *yada’* is the source of our healing and reconciliation, our eternal salvation, all possible renderings are worthy of our consideration. According to the *New American Standard Hebrew Dictionary*, “*yada’*” is translated the following ways (and times) in Scripture: to acknowledge (6), to be acquainted with (6), to be aware of (6), to choose (2), to comprehend (1), to be concerned with (3), to consider and discern (6), to discover (3), to experience (5), to be a familiar and intimate friend (4), to find (6), to have knowledge of (13), to have relations with (10), to be informed about (5), to investigate (2), to know and to be known, knew and knows (700), to know for certain (8), to learn about (8), to make someone or something known (40), to notice and observe (6), to perceive and realize (10), to recognize and regard (4), to teach, instruct, and declare (17), to understand (12). *Yada’* is used nearly 1000 times in Scripture, an impressive number until you come to know and understand that Yahowah is rendered seven fold for every one. So it all comes down to who you know, how much you understand, and what you do about it.

**“Moreover, the pride and arrogance of Yisra’el testifies (*anah* – is a conspicuous announcement, a mistake that is shouted out) against him. Therefore, Yisra’el and Ephraim stumble (*kashal* – stagger and fall as a result of being feeble and weak) in their iniquity (‘*aown* – perversity, depravity, evil, and guilt); Yahuwdah also has stumbled with them.”** (Howsha’ / He Saves / Hosea 5:5)

Pride and arrogance form the foundation of self-reliance. It is a condition that leads away from dependence upon God. And no matter how productive and powerful a nation might be, no matter how impervious its defenses appear or how stellar its collective intellect, societies that separate themselves from God quickly find that their productivity, power, and pride are a mirage.

**“They will wander about (*halak* – come and go, walking through life) with their flocks to seek (*baqash* – desiring the presence of, to try to reestablish a relationship with, search for information about) Yahowah (יָדָעוּ), but they will not find (*matsa* – discover, locate, learn about, attain, meet up with, encounter, experience, or possess) Him; He has withdrawn (*chalets* – removed Himself, left, withdrawn, become disassociated) from them. They have been unfaithful with (*bagad* – deceitful, untrustworthy, unreliable, immoral, offensive; demonstrating spiritual treachery and betrayal toward) Yahowah (יָדָעוּ). For**

**they have fathered and brought forth children who are strangers** (*zuwr* – those who are estranged, separated, alienated, deserted, turned aside, abandoned).” (Howsha’ / He Saves / Hosea 5:6-7)

It is the nature of man, his societies, religions and cultures. The masses, surrounded by their possessions, wander aimlessly through life enshrouded by a milieu of lies and deceptions. The people want to know God, but thanks to the arrogant schemes of clerics and kings, Yahowah cannot be found in the fog of religion, culture, and politics. Ignorant, the masses are easily deceived. Liars beget lies. And so it goes until most everyone is “deceitful, untrustworthy, unreliable, immoral and offensive toward Yahowah” and amongst themselves. Men become “strangers, separated” from God, “alienated and abandoned.” It is not a good place to be, but it is where we find ourselves.

As a result, this will be our lot, our destiny, our just reward...**“So then the crescent moon** (*chodesh*) **will devour** (*akal* – consume, destroy, ruin, burn up causing devastation, plunder, wipe out that which is valuable, devour wealth,) **them with their land.**” (Howsha’ / He Saves / Hosea 5:7)

There are thousands of words Yahowah could have chosen instead of *chodesh* to illustrate the source of Yisra’el’s, and by extension America’s, torment and doom. I include America because throughout Howsha’, Yahowah’s audience is “My people.” Not only are there more Jews in America than there are in Yisra’el, My People also includes the *ekklesia* of Gentiles, more of which call America home than any other nation on earth. The *chodesh*, or new moon, is of course the symbol of Islam—the Satanic dogma conceived to “plunder and destroy” Christians and Jews. Muslims have attacked and will continue to attack and kill Americas and Yisra’elis, coveting every speck of land upon which we trod. Celebrating Lord *Ba’al*’s holy months, and reveling in Halal’s cause, Muslims are incapable of creating anything, but they are perfectly suited to “devour the wealth” of other nations, “wiping out that which is valuable, burning, destroying, and causing devastation.”

Islam wasn’t the first Satanic religion to slaughter God’s people under the sign of a crescent moon. The *Hastings Encyclopedia of Religion* says: “Allah is a pre-Islamic name corresponding to the Babylonian god known as Bel. Bel, like *Ba’al*, means ‘lord’ and is a title of reverence to the moon god Sin.” So *hodes* was the prefect prophetic word. With it Yahowah revealed what awaited His people around the next bend and much further downstream. Even the name of Howsha’s unfaithful wife “Gomer” fits this model. Yachezq’el / Ezekiel tells us that Gomer is a proud partner in the Magog alliance—the all Islamic war against Yisra’el in the last days.

**“Blow the horn in Gibeah, the trumpet in Ramah. Sound an alarm at Bethaven: ‘Behind you, Benjamin!’ Ephraim will become a desolation (*shammah* – waste and horror) in the day of rebuke (*towkechah* – rebuke, correction, reproof, punishment, chastisement).”** (Howsha’ / He Saves / Hosea 5:8-9)

*Towqeim*, the word translated “blow,” also means to use “a nonverbal signal that a promise will be kept.” It is a “handshake and a pledge.” These concepts are particularly relevant in regard to prophecies predicting how self-reliance and separation from God will lead to destruction at the hands of those who plunder under the banner of the crescent moon. The *showphar*, or horn, is the device Yahowah selected to herald His announcements. The first of the three fall Festivals of Yahowah is the Feast of *Showphar*, or Trumpets. It heralds Reconciliations and Tabernacles—symbolizing the forgiveness of sin which enables us to live eternally with God.

Gibeah is the place where religion and politics first collide in Scripture. A band of prophets met there to appoint Saul king. Evidently, as a tall, handsome and rich man, he fit their criterion perfectly. And it was at Gibeah that Dowd / David recovered the Ark of the Covenant from Philistine captivity. While the root of Gibeah means hill, it can also be translated “turban,” indicative of the head gear worn by Muslims.

Ramah was the place Yasha’yah / Isaiah had predicted the Assyrians would advance toward Yaruwshalaim / Jerusalem. The Hebrew root means “the height of idolatry.” *Ramah*’s closest cognitive, *rimah*, is “maggot,” the revolting creatures said to cover the fallen *mal’ak* / messengers (commonly but mistakenly known as “angels”), Halal of the Shachar or Sunrise. Therefore it’s interesting that *Baker and Carpenter’s Complete Word Study Dictionary* says: “*Alah* is used with *shachar* to indicate sunrise.” Moreover, *shachar* is the root of “*shacharon*” in the *Palylym* / Judges 8:21 reference to the “crescent moon” religious medallions worn by the camels of the Ishmaelites—the acclaimed forefathers of Muslims. This helps tie Ishmael and Islam, Alah and Halal, together by way of their chosen symbol, the crescent moon.

*Ruw’a*, the Hebrew word for “sound the alarm,” means: “to publicly signal with a loud noise so as to warn the people about a future action, especially the start of a battle. And that’s foreboding because “Bethaven” means the “house of trouble, wickedness, affliction, distress, evil, falsehood, harm, idols, iniquity, misfortune, vanity, and sorrow.” This foe sounds a lot like the poligious dogmas of men—the deadly brew of religion and politics that destroyed Yisra’el and is destroying America.

**“And after them, Benjamin,”** is how Howsha’ concludes his prophetic

warning to the ten tribes of the Northern Kingdom represented by Ephraim. With Benjamin next, only Yahuwdah was left to deliver future prophets and the Ma'aseyah. (And while there are a million reasons in Yahowah's Word and Yahowsha's testimony to recognize that Paul was not a prophet speaking for Yahowah, since he was of Benjamin, you can add this to the list.)

**“Ephraim** (*Ephraym* – fruitless place of ash) **shall be** (*hayah*) **desolate** (*shamah* – become something ugly and horrible, be terrorized and devastated) **in the day of** (*ba yowm*) **rebuke** (*towkechah* – time of reckoning for guilt incurred, for correction). **Among the tribes of** (*ba shebet*) **Yisra’el** (*Yisra’el* – individuals who engage and endure with God) **I make known and declare** (*yada’* – I recognize and acknowledge) **what is reliable and true** (*‘aman* – verifiable, confirmed, trustworthy, assured, and established).” Yahowah’s prophetic Scriptures aren’t a good guess; they are so reliable that they are assured.

Yahuwdah reminds me of America, circa 2005. Our people are better than our leaders. **“The political leaders** (*sar*) **of Yahuwdah are akin to** (*ka*) **become a faithless** (*cuwg* – alienated, disloyal, untrustworthy and retreating) **administration; On them I will pour out My wrath** (*‘ebrah* – intense displeasure) **like water.**” (Howsha’ / He Saves / Hosea 5:9-10)

Ephraim reminds me of what Europe currently is and what America is about to become. **“Ephraim is defrauded** (*‘asaq* – disadvantaged, deceived, extorted, cheated, and oppressed), **harassed** (*ratsats* – oppressed, troubled, tormented by an enemy, stricken and shattered by a foe, broken) **in judgment, because he was determined** (*ya’al* – willing and pleased) **to follow man’s worthless dogmas** (*tsaw* – garbage, filth, nonsense, mockery, futility, unclear commands and precepts; unsubstantial, worthless, fake gods; unjustified authority and meaningless plans and predictions).” (Howsha’ / He Saves / Hosea 5:11)

*‘Asaq* is concerned with the abuse of power and authority, trampling the rights of the people and unjustly burdening them. *‘Asaq* suggests that the people are tormented and abused. *Ratsats* and its derivatives suggest that the nation is broken into pieces and bruised as a result of rottenness and decay and/or crushing oppression.

*Ya’al* speaks of individuals voluntarily accepting and following an encouraging invitation. *Tsaw* literally means “blah-blah.” It is “a disparaging term for idols, the worthless nothings of gods.” In this context, *tsaw* “signifies man’s willingness to follow human commands in contrast to God’s instructions.”

So collectively, this verse is focused on the abuse of power; it is about the consequence of politics and religion. The people who submit to man’s doctrines and regimes are “disadvantaged” because their clerics and kings are “deceiving and extorting them, cheating them.” Weakened, the nation and its people become

easy prey. They are “tormented, stricken, and shattered by their enemy and ultimately broken.” The politicians, and the ministers who kowtow to them, profess “garbage, nonsense, and filth.” Their words, plans, and prognostications are worthless. It almost seems as if Howsha’ was reading one of today’s newspapers.

Howsha’ was not alone. Tsaphanyahuw / Zephaniah quoted Yahowah condemning the religious establishment and their congregations: “I will cut off the remnant of *Ba’al* from this place [Yaruwshalaim], and the names of the idolatrous priests along with the temple priests, and those who bow down to the hosts of heaven [sun, moon, stars and planets], and those who bow down and swear to Yahowah and yet swear by Molech [the name of a sun god; from *malak*, meaning to ascend to the throne so as to be set up as the supreme ruler], and those who have turned back from following Yahowah, and those who have not sought Yahowah or inquired of Him.... I will punish the political rulers and all who clothe themselves with deception.” (Tsaphanyahuw / Zephaniah 1:4-8) We will cover Tsaphanyahuw’s prophecies regarding Yahowah’s sacrifice, a remnant of Yahuwdaym being called back into the land, the advent of the Tribulation, the fate of Yisra’el’s Islamic enemies in the Magog war, as well as the ultimate fate of Satan and his poligious allies when we arrive at this point in history – impending .

In *‘Abalym / Lamentations 2:14*, the same theme is repeated: “Your prophets have seen for you false, foolish and deceptive visions. They have not exposed your iniquity so as to restore you, bringing you back out of your captivity, but have envisioned for you false prophecies and delusions. And all who pass by clap their hands in derision at you; they hiss and shake their heads...your enemies open their mouths wide against you, hissing and gnashing their teeth.”

This next passage is indicative of America’s spiritual sickness causing its president to beg Saudi Arabia, the home of Islamic terror, to help the nation repulse Islamic terror following the wounding of 9/11. **“When Ephraim saw and considered his sickness (*chaly* – illness, disease, injury, affliction), and Yahuwdah his wound (*mazwr* – superficial sore, boil, ulcer, infection), ‘Ephraym went to Assyria and pleaded with King Yareb. But he is unable to heal you (*rapha’* – restore your heath, repair you), or to cure you (*gaha* – set you free from the guilt) of your wound.”** (Howsha’ / He Saves / Hosea 5:13)

Ephraim was internally diseased with false religions and fraudulent politicians. The nation was beyond hope. Yahuwdah’s wounds, while nasty, were still superficial. While politicians and priests could not cure her, ultimately God could and would. What’s interesting is that Howsha’s Yisra’el, like today’s America, didn’t want to acknowledge the cause of their infirmity. They wanted to blame external sources rather than accept responsibility for their disease. Their sickness, like ours, was within. Denial only accelerated the decline.

After telling the Yisra'elites that He will be like a large predator, a fierce lion, to them, ripping them apart, Yahowah explains: **“I will go away and return to My place until they acknowledge their guilt** (*‘asher ‘asam* – relate to and associate with their culpability, acknowledge their liability for wrongdoing) **and seek My presence. In their affliction** (*tsar* – distress, oppression at the hand of their enemy, anguish by way of their adversary) **they will earnestly seek to establish a relationship with Me.”** (Howsha’ / He Saves / Hosea 5:15)

This is the intermission spoken of earlier. For eleven of the twelve tribes it would last 2,700 years, for Yahuwdah, precisely 2,000 years. When we connect the subtleties of *tsar* with Howsha’s next lines and the prophecies in Yachezq’el / Ezekiel and Revelation we discover that this reconciliation occurs during the Magog war. The Jews find themselves in a vice. On one side is their most oppressive enemy, Ishmael’s descendants, the Muslims, whose hand has been against them since the Covenant was initially established. Opposing them is Satan, the Adversary himself, in the guise of the Anti-Ma’aseyah / Antichrist—an opponent who has anguished and bruised God’s people since time immemorial.

☩

**“Come, let us return to** (*suwb* – turn around, change, restore, and reestablish our relationship with) **Yahowah** (יהוה). **For He has torn us** (*taraph* – expelled us, chased us away, and banished us), **but He will heal us** (*rapha* – promote restoration, cure our diseased and injured state, thoroughly mend and completely repair us, make us whole). **He has stricken us** (*nakah* – smitten and inflicted us, subjugated and chastised us, send judgment upon us to punish us), **but He will wrap Himself around us** (*chabash* – healing us and bandaging us, wrap clothing around us, bind us to Him and govern us, encourage us, speaking words which hearten and enliven our feelings and attitudes).” (Howsha’ / He Saves / Hosea 6:1)

The divorce will end; the relationship will be restored. Love and fellowship will replace anguish and infidelity. But how is that possible? God’s people had been judged and found guilty. They had been sentenced for their crimes. How could God remain just and yet justify them?

Yahowah’s only remedy for the consequence of sin, His only means of restoring His relationship with men who had sinned, had been by way of a sacrificial lamb and unleavened bread on *Pesach* and *Matsah*. But using an ordinary lamb and the symbolism of yeast was only a temporary fix which is why

it had to be repeated annually during each of the seven Festivals of Yahowah. It treated the symptoms; but just doing these things did not cure the disease.

Yet this verse says that the Yahuwdym who had been expelled and banished would be restored and cured—the relationship “thoroughly mended” and the injury “completely repaired.” The Yahuwdym who had been chastised and punished as a result of abandoning the Covenant and ignoring the Towrah, would now find God wrapping them in spiritual clothes, encouraging them, and restoring them to life and to fellowship. They would be saved and preserved—healed forever!

For God to justify this and still remain just would require a universal provision, the perfect and eternal Lamb, a Savior, the ultimate sacrifice, someone willing to take on the sins of the world and bear the punishment Himself. The only possible explanation, the only possible candidate is the one described by Howsha’s predecessor, the prophet named Yahowah-Has-Saved: “Surely our grief He, Himself, bore, and our sorrows He carried. Yet we ourselves esteemed Him stricken, smitten of God and afflicted. But He was pierced through for our transgressions. He was crushed for our iniquities. The chastening for our well-being fell upon Him. And by His scourging we are healed. All of us like sheep have gone astray. Each of us has turned to his own way. But Yahowah has caused the iniquity of us all to fall on Him...a Lamb led to the slaughter...for the transgression of My people to whom the stroke was due.... He, Himself, bore the sins of many and interceded for the transgressors.” (Yasha’yahuw / Isaiah 53)

The Ma’aseyah’s gift brought permanent healing and redemption. He would be, was, and is, the Lamb of God who takes away the sin of the world.

But while Yahowah performed as promised, sacrificing Himself on Passover and Unleavened Bread in 33 CE (Year 4000 Yah), the Yahuwdym performed as before, putting their God there. So there would be another intermission from the time of the healing to the time of reconciliation. According to Yahowah, it would take the Yahuwdym 2,000 years to accept His gift. Remember, “a day is like a thousand years to Yahowah”

So...**“After two days He will revive us** (*chayah* – restore us to life and keep us alive, save us, revive, spare, sustain, and preserve our lives, heal us so we can live forever). **On the third day He will raise us up** (*quwm* – arise; it will be accomplished, confirmed and fulfilled) **and we shall live** (*chayah* – be restored to life, our lives saved, sustained, and preserved, heal us so we can live forever) **in His presence.”** (Howsha’ / He Saves / Hosea 6:2)

The Hebrew word translated “after” is *min*. It was chosen with great precision. It tells us that the Jews will be revived and restored after 2,000 (or more accurately, forty Yowbel) years “from the marker of the source of an event.” The

event is described in the previous sentence: “the absolute cure for disease and injury, the thorough mending and completely repairing, the event of redemption and salvation, the healing that enabled eternal life.” That means that 2,000 years from the marker of the Ma’aseyah’s sacrifice, Yahuwodym will be restored to fellowship. If Yahowah’s dating is as precise as His word choice, we can expect the “*beryth chodesh* – renewal of the covenant” to occur in 2033 (Year 6000 Yah), 2,000 (40 Yowbel) years after the fulfillment of *Pesach, Matsah, Bikuwrym*. He is speaking of His return on *Yowm Kippuryim* – five days before establishing His millennial *Sukah*. This is the “Renewed Covenant” addressed in *Yirmayahuw / Jeremiah 31*. And for those living in 2012, it is just 21 years away.

And so that the Yahuwodym wouldn’t miss this marker, Yahowah revealed the precise day the Ma’aseyah would walk into *Yaruwshalaim / Jerusalem* and perform as promised to the prophet *Dany’el / Daniel*, over 500 years in advance of the event. The timeline had been established from beginning to end. All that remained was the sum of individual choices that would march us toward our ultimate rendezvous with God.

Anytime we find a Hebrew word based upon *hayah*, as *chayah* most certainly is, we would be wise to examine it carefully as *hayah* is the verb Yahowah said formed the basis of His name. So in this context, Yahowah could be saying: “After two days, I Am.” And this would make perfect sense based upon the prophecies we will examine later. According to Scripture, I Am returns in His manifestation as the Ma’aseyah, *Yahowsha’*, on the Day of Reconciliations in the seventh year of the Tribulation. Collectively, the remnant of Jews who survive till that time, universally and nationally, accept Him and His gift of eternal life. Yahowah will clothe them in His Spirit and raise them up five days later—on the Feast of Tabernacles—which begins the Millennium. It is the first day of forever.

*Quwm* means “to rise up from a prostrate position,” thus it suggests “restoration from the dead.” *Quwm* is used to describe a person who arises and “ascends to the heights.” Each *quwm* subtly fits the Ma’aseyah and His ability to fulfill and confirm prophecy, save His people, and raise them from physical and spiritual death to everlasting life. *Yahowsha’* said, “It is finished” and *quwm* means “it is accomplished.” The Ma’aseyah said, “I came to confirm the *Towrah*,” and *quwm* means “to confirm.” Yahowah told *Moseh* the He would abide with men and *quwm* means “to abide.”

Earlier in *Howsha’*, and later in *Revelation*, Yahowah said the He provided a doorway from this temporal life to immortality. This is consistent with *quwm* as well which means: “enter a portal which opens from one spatial position to another.” Similarly it means: “to make good, to lift up, to rise up, and to reestablish.” Even its root means “standing grain”—symbolic for the redemption and adoption of the saved souls depicted in the *FirstFruits Harvest*.

The third day is the Millennium, the thousand year Sabbath that follows the Tribulation. It begins on the Feast of Tabernacles because that is the Festival that celebrates God living in our presence. While this is the seventh day starting with the fall of man, it is the third day starting with the salvation of man.

One thousand years before the Ma'aseyah's atoning sacrifice, *Dowd* penned this Psalm, prophetically speaking of that day: "I will extol You, Yahowah, for You have lifted me up and have not let my enemies rejoice over me. O Yahowah, my God, I cried to You for help and You healed me. O Yahowah, You have brought up my soul from She'owl. You have kept me alive, that I should not go down to the pit. Sing praise to Yahowah His godly ones, and give thanks to His holy name, for His anguish is but for a moment; His favor is for a lifetime. Weeping may last for the night, but a shout of joy comes in the morning."

While it's hard to just move on in the presence of such a marvelous revelation, after such a wonderful prophetic gift from our God, there is much more to learn. Revived and restored...**"Then we shall understand (*yada'*); let us press on (*radaph*) to know (*yada'*) Yahowah (יהוה). His act of reaching out and speaking (*mowtsa*) to us, His habits and patterns, His behavior and conduct (*mowtsa*), His journey from His special orientation to ours (*mowtsa*), His way out that He has prepared, fashioned and formed (*kuwn*), His portal exit (*mowtsa*) that He has developed and made ready (*kuwn*), is as established and certain (*kuwn*) as the dawn."** (Howsha' / He Saves / Hosea 6:3)

*Radaph yada'* means: "to pursue knowing, to make a considerable and focused effort to strive after understanding." For to know Yahowah is to live forever; to understand Yahowah is to live joyously and productively. *Mowtsa* and *kun* obviously mean many things, all of which are important in this context of knowing Yahowah and striving to understand His provision. *Mowtsa* is an active verb. It tells us that Deists are wrong. God not only created us, He is actively engaged in revealing Himself to us and restoring us into fellowship with Him. *Mowtsa* tells us that God has "gone out and spoken to us." He calls this Scripture. By using *mowtsa* God is telling us that He has "set the stage" in this drama of "man's journey" from *'azab* to *beryth*. But also that He is "part of this journey, moving along" with us "revealing His nature and behavior, His character and conduct. *Mowtsa* was chosen because it tells us that Yahowah will leave His "spatial orientation"—seven-dimensional spirit realm—to "travel to another place"—our temporal three-dimensional material realm. He will "go out and perform this act" to provide us with "an exit, a portal, or doorway" from *azab* to *beryth*, from separation to relationship. As a verb and noun, *mowtsa/motsa* is both the "act of providing the egress and the source of the exit." As such, *Mowtsa/motsa* defines the Ma'aseyah's mission and His nature. A *motsa* is a "word capable of exporting us through a gate." Remember, words are God's

symbols—they represent Him. Yahowah is the Word; Yahowsha' is the Word in the flesh.

*Mowtsa* used in conjunction with *kuwn* helps us know Yahowah and understand His plan. *Kuwn* tells that Yahowah personally “formed, fashioned, and developed” the portal. Yahowah “shaped” the Ma’aseyah, He “readied Himself, appointed and prepared Himself” to be our means of escape. From God’s perspective, to be appointed is to be anointed. *Mowtsa kuwn* means that He has “established Himself as our foundation.” These words tell us that Yahowah prepared this solution, this remedy, this healing, our salvation, and made it ready long before our time. *Kuwn* confirms that Yahowah is “our support,” and that “can be trusted” because He is “loyal and reliable.” It tells us that His plan is “ordained, arranged, confirmed, secure, firm, durable, enduring, eternal, decided, and authentic.” *Kuwn* means that He “prepared and established” His Word so that we would know and understand these things. It is little wonder that Yahowah chose words to represent Him. Used with the precision manifest by the universe’s Creator, they are more revealing than creation itself.

**“He will come to us like the rain, like the spring rain watering (*yarah*) the earth.”** *Yarah* is symbolic of the purpose of God’s *Towrah*. It “directs, teaches, and instructs” us. The rain that Howsha’ is predicting is explained in Yow’el / Joel. As this verse suggests, it will come in two waves—the sixth and seventh advent of the Ma’aseyah—salvation and restoration. “Do not fear, rejoice and be glad, for Yahowah has done great things...the wilderness has been turned green [*azab* separation is now *beryth* relationship] and the tree has borne its fruit. The fig tree and the vine have yielded in full [bringing universal peace, prosperity, and salvation]. So rejoice O sons of Zion, be glad in Yahowah your God, for He has given you the early rain for you vindication. [Being washed in the rain of the Ma’aseyah’s blood, His atoning sacrifice, vindicates us, making us right with God.] And He has poured down for you the rain, the early and the latter rain as before. [The latter rain is the Ma’aseyah as before, but this time, there is acceptance and thus reunion.] And the threshing floors will be full of grain, and the vats will overflow with the new wine and oil. [At the Ma’aseyah’s final return, many will be saved.]

“Then I will make up to you for the years that the swarming, creeping, stripping, and gnawing locusts, the great armies sent among you. [All of which terrorized God’s chosen people because they served Halal—known then as Lord *Ba’al* and today as Allah.] And you shall have plenty to eat and be satisfied, and praise the name of Yahowah your God who has dealt wondrously with you. [At this reunion, Jews will become Yahuwadm again and praise Yahowah by name.] Then My people will never again be put to shame. Thus you will know that I Am in the midst of Yisra’el, and that I Am Yahowah your God, and that there is no

other. [To know Yahowah and to understand that He alone is God, is to live. To not know Him and to not understand this is to die.]

“And it will come about after this that I will pour out My Spirit on all mankind. And your sons and daughters will prophesy, your old men will dream dreams; your young men will see visions. And even on the savants I will pour out My Spirit in those days. [In the Millennium, everyone is immersed in Yahowah’s Spirit and lives in His presence. The creation will know and understand their Creator just as their Creator knows and understands them.]

“And I will display wonders in the sky and on the earth. Blood, fire and columns of smoke. [This depicts the termination of the Magog and Armageddon wars.] The sun will be turned into darkness and the moon into blood before the great and awesome day of Yahowah comes. [Satan in the guise of the sun god *Ba’al* and the moon god Allah, and his followers will be separated and cast into the pit.] And it will come about that whoever calls on the name of Yahowah will be delivered.” (Yow’el / Joel 2) That has always been so, it is so, and will always be so. So, saying Yahowah’s name, and relying upon Him, is the means to salvation.

We’ll review the final chapter of Yow’el when we arrive at this point in God’s chronology. But for now, it was important for you to know that all of Yahowah’s prophets speak with one voice. Each augments and amplifies the other.

Yahowah had prepared His provision. He knew that reconciliation would eventually occur. But He also knew that it would take a very long time. It would be 2,700 years before He would be able to hold His children in His arms. This grieved God. What follows is like a father anguishing over his wayward children. **“What shall I do with you, Ephraim? What shall I do with you, Yahuwdah? For your love (*chesed* – goodness, kindness, and faithfulness) is like a morning cloud, and like the dew which fades away early.”** (Howsha’ / He Saves / Hosea 6:4)

*Chesed* is used twenty-six times in the 136<sup>th</sup> *Mizmowr* / Psalm to demonstrate that Yahowah’s love and mercy are eternal and that His faithfulness and kindness serve as the foundation for His actions. Since we were made in His image, these are the characteristics that once exemplified our nature.

But alas, we have fallen. Most people manifest a different nature, one more in keeping with the spirit of their god. It is why Muslims are terrorists and why they celebrate murder and mutilation. It is why secular humanists are arrogant and delusional, having appointed themselves man’s legal guardian.

**“Therefore (*ken* – to be honest, to be truthful and do what is just, right and correct) I have divided them out (*chatseb*) by the prophets. I have slain them**

**by the words of My mouth. The means to justly resolve disputes on You are like the light that goes forth.”** (Howsha’ / He Saves / Hosea 6:5)

This is God’s dilemma. He cannot be honest, truthful and just and capriciously forgive sin. Spiritual chaos would result. So people have to be divided into two groups: *azab* and *beryth*. It is why the Ma’aseyah Yahowsha’, the only bridge between them, said, “I did not come to cast peace on the earth but to bring division...He who does not take his pole and follow after Me is not worthy of Me. He who has found his life shall lose it, and he who has lost his life for My sake shall find it. He who receives you receives Me, and he who receives Me receives Him who sent Me.”

*Chatseb* literally means: “to carve and scoop out stones from a quarry or cistern.” It is “to cut one object off from another and to separate the pieces.” It’s closest cognitive, *chatsab*, means to use a bright light to kindle a fire causing things to be stirred up.” It’s interesting that *chaseb* means “to be a stone mason”—the very job Yahowsha’ had in His youth.

In this passage, we have confirmed what we have learned throughout Howsha’: God judges people in accordance with His revelation. His Towrah is the dividing line. Halal is on one side; Yahowah is on the other.

The Hebrew word translated “means to justly resolve disputes” is *mishpat*. It means: “to decide a dispute fairly, providing a just verdict.” But *mishpat* can also be a: “prescription, a specification, or a spoken or written instruction which should be observed so as to avoid a negative consequence. A *mishpat* is: “a plan, a graphic or verbal description of how to achieve something by exercising good judgment.” It also means “to share part of the whole.” A *mishpat* establishes a practice or behavior which should be seen as appropriate.” And the arbiter of good behavior, the dispenser of prescriptions, the just Judge of justice, “is like the light that goes forth.”

Light is *’owr*. It is the “opposite of darkness.” In addition to signifying God’s nature, *’owr* is “associated with guidance, truth, enlightened judgment, life, protection from evil and danger,” as well as “the source of prosperity and joy.” In this context that’s important because *’owr* is followed by *ywtset*, meaning: “to go out from one place to another.” It is based on *yatsa* which means: “to appear, to become known, to be born, to bring forth, to carry away,” all things the Light did in the form of Ma’aseyah Yahowsha’.

The problem with the Yisra’elites wasn’t that they weren’t being religious—it was that they were being religious. They were busy praying in the Lord’s name, making sacrifices, and performing rituals. So religion isn’t the answer. Relationship is. It isn’t what you do but who you know. It not what you think, it’s who you trust. Religion is an insult to God. He finds it irritating and worse, it

gives us a false and delusional sense of security. Listen...“**For I delight in** (*chaphets* – I desire, am pleased with, take pleasure in, have a fondness and affection for) **merciful love** (*cheched* – goodness, kindness, faithfulness, and loyalty) **rather than sacrifice, and in the understanding of** (*da’ath* – perception, knowledge, and discernment of and relationship with) **God rather than burnt offerings.**” (Howsha’ / He Saves / Hosea 6:6)

I’m sure you noticed in the *Miqra’ey* review that the family consumes and thus is nourished by all of the sacrifices, sending only that which is inedible to God by way of burning the remainder, so none are a bribe to God to illicit favorable weather, bountiful crops, or victory over an enemy. In other words, the sacrifices are for man, not for God. This is why the sacrifice is consumed by the people during the Feasts. They do nothing for Him and everything for us. He only arranged them to point prophetically toward their fulfillment in the Ma’aseyah so that together, we might *chaphets cheched*—“desire and delight in goodness and faithfulness.”

One of the benefits of studying Scripture is that we learn what pleases God. He desires that we know and understand Him because this facilitates a loving relationship. It is the only thing God covets. It is why we were created. The entire universe was fashioned for love.

With that in mind, this next verse brings me to tears...“**But like Adam they have transgressed** (*‘abar* – departed from and disregarded, become separated and alienated from, gone away from) **the covenant** (*beryth* – familial relationship). **There they have been unfaithful to and betrayed Me** (*bagad* – acted deceitfully, faithlessly, immorally, treacherously, and offensively against).” (Howsha’ / He Saves / Hosea 6:7)

By using *‘abar* God was saying that like Adam we have “run away from and been at crossed purposes to” the Covenant. *‘Abar* means that we have “passed over it in an intoxicated state.” It suggests that we have “transferred the *beryth* from one party to another”—from Yahowah to *Ba’al*. *Abar* means that we have “repealed” the relationship and caused it to “cease.” This is *bagad*—betrayal.

Having reviewed the status of His relationship with mankind in general, Yahowah gets specific with Yisra’el again. “**Gilead is a city of wrongdoers** (*‘aown* – evil, wicked, idolatrous, and immoral men; a place of iniquity, corruption, calamity, and deceit), **tracked with bloody footprints** (*‘aqowb dam* – with detectable evidence of a visual trail of deceitfulness, slyness, and insidiousness causing bloodshed).

**As raiders and robbers** (*geduwd* – a marauding, murdering and thieving gang of bandits and terrorists who harass for plunder) **they wait in ambush to terrorize men; and as a band** (*cheber* – a religious group who act like a gang of

terrorists; an association, company, or society of spellbinders who rely on demonic spirits and illegitimate, immoral, dishonest, and criminal religious charms; enchanters who verbally beguile to invoke illicit incantations, chants, prayers, invocations, spells, and summons to encourage similar behavior) **of priests, they condone murder by way of Shechem. Surely they have committed a crime** (*zimmah* – devised an evil and immoral plan, proposed wickedness; encouraged behavior that is lewd and shameful, lustful, incestuous, licentious, and adulterous).” (Howsha’ / He Saves / Hosea 6:8-9)

Yahowah is linking the nature of humans engaged in religious scams, their “evil, wicked, and immoral ways” to the consequence. Their societies become “places of iniquity, corruption, calamity, and deceit. The result is a trail of “bloody footprints.” One flows from the other and to the next. For example, Muslims have an evil, wicked and immoral spirit residing in them so their nations are all full of iniquity, corruption, calamity and deception. They live in the most hellish places on earth. As a result, Muslims leave their bloody footprints all over the world. There is detectable evidence of a river of blood and deception that runs directly to Muhammad’s feet. That is why Muslims have a virtual monopoly on terror. It is why Jihadists are raiders, a marauding, murdering and thieving band of mercenaries who wait in ambush to terrorize infidels. Since their inception, they have harassed for plunder. Muslims have become a religious society of spellbinders whose clerics glorify murder and pay homage to demonic spirits. Using satanically inspired prayers, Qur’anic invocations and chants like Allah Akbar, Islamic imams summon Muslims to barbaric acts of butchery. And they do so by promising a lewd and lustful reward in Allah’s brothel. Since Islam was 1300 years away from its inception when this was written, it is further evidence that *Ba’al* was given a new name.

Gilead’s name shows that God has a sense of humor. After talking about carving stones from a quarry and dividing them, we discover that *gilal* means: “stones too heavy to carry.” The town reminds me of today’s Mecca under the rule of the oil drenched Saudis. Due to the balm of black ooze, it is “a place of great abundance and wealth,” one built on the pile of rocks known as the Ka’aba. It was erected to honor the religious cult of the large and heavy Black Stone known as Allah. The proverbial “balm of Gilead” expressed the Yisra’eli’s city’s lust for self indulgence, hedonism and wealth. It would be the same with Muhammad’s Mecca. His balm was the religious scam of Islam which motivated his band of religious thugs to rape and plunder everyone within their grasp. So it appears that God may be telling us, that He is not interested in carrying the arrogant Muslim stone anywhere.

Yirmayahuw / Jeremiah uses the Gileads to emphasize that neither a man’s hands, his doctrines, religions nor wealth can heal a broken soul: “Is there no

balm in Gilead? Is there no physician there? Why then is the health of my people not been restored?” (8:22) Then speaking of the false prescriptions of man, Yirmayahuw asks: “As for the balm of Gilead, in vain you have multiplied your remedies. There is no healing for you.” (46:11)

Shechem is also telling, especially when directed at religious clerics who conspire to have their stooges do their dirty work. It means “to use men as beasts to shoulder the burden.” It is indicative of Islamic imams who tell little boys that suicide bombings are their ticket to the virginal paradise but don’t take advantage themselves.

**“In the house of Yisra’el I have seen something horrible (*sha’arur* – shocking and defiling behavior which is an abomination; horrid and disgusting depravity). Ephraim’s unfaithfulness, immorality, and idolatry is there. Yisra’el has defiled itself. Although for Yahuwdah, there is a harvest (*qatsir* – time for reaping and gathering) appointed (*shyth* – set in place) for you, when I restore the fortunes of My people.”** (Howsha’ / He Saves / Hosea 6:10-11)

This is a particularly bold pronouncement. Yahowah has divorced Himself from eleven of the twelve tribes of Yisra’el due to their infidelity. Yahuwdah is the lone exception because through them there will be a gathering and reaping of souls as the result of the restoration of the fortunes of God’s people.

*Shyth*, the word translated “appointed” explains precisely what God has in mind. It is first used in the Towrah—in the very first prophecy: “Yahowah said to the serpent: ‘Because you have done this, you are an abomination (*arar* - detestable, abhorrent, denounced, evil, and cursed) more than all the dumb beasts, and more than every living thing. On your belly you shall go, and you shall feed upon (*akal* - eat, devour, consume, and burn in) the rubbish (*aogar* - dust, mud, and ashes) all the days of your life. And I will appoint (*shyth* – place and mark) hostility (*eybah* - enmity and hatred) between you and the woman, and between your sowing and her posterity. He shall overwhelm your position of influence (*rosh* - political power and shaky rank), and you shall bruise His heel print.’” (*Bare’syth* / In the Beginning / Genesis 3:14-15)

Only the Ma’aseyah / the Work of Yah has the power to overwhelm Satan’s position of influence. Only Yahowsha’ / Yah’s Salvation can restore the fortunes of God’s people. Only Yahowah by way of the Ma’aseyah Yahowsha’ has done the work to reap and gather souls in the harvest. And wouldn’t you know it; the Ma’aseyah Yahowsha’ is from the tribe of Yahuwdah / Judah.

*Shama'* – Listening

Are You Listening to God?

Having sufficiently condemned religion, Yahowah turned His attention to politics. **“When I heal** (*rapha'* – restore and repair) **Yisra'el, the wickedness** (*'aown* – sin, iniquity, liability and guilt) **of 'Ephraym will be revealed** (*galah* – made known, uncovered, aired publicly, and exposed), **especially the calamities** (*ra'ah* – evil deeds, harm, illness and injury, misery and pain, wickedness and wretchedness) **of Samaria** [the capital city of the Northern Kingdom]. **For they deal deceptions** (*pa'al sheqer* – perform vainly, act in a misleading way, fashion falsehoods, forge frauds, plot betrayals, devise lies, and contrive mistaken beliefs).” (Howsha' / He Saves / Hosea 7:1)

There is nothing evil hates more than being exposed, which is why Yahowah, the creator of the world's first free press—His Scriptures—does the job journalists once did. He exposes wrongdoing and explains the consequence.

Unfortunately, the World's media deals in deceptions. They are so brazen, they have moved from sweeping the evidence of their evil agenda under the rug to flaunting their frauds. They call it “Reality TV.” And if parading fake love and self-reliant survival games weren't enough, now the craze is “Hoax TV,” in which the stated purpose is to deceive. While that's bad, it wouldn't be aired unless the populous craved it.

Yahowah's opening salvo gets right to the heart of the matter. Politicians lie. They deceive and betray because they are vain. Politicians plot. Contriving misleading perceptions, they maliciously forge mistaken realities. In this the arena of egos, the only reliable product is calamity—wickedness and wretchedness.

George W. Bush is a textbook case. He calls himself a Christian and yet he won't condemn the Satanic organization to which he belongs—Skull and Bones. In fact, he filled his cabinet with Bonesmen. He put America at odds with Yahowah and sided with *Ba'al*, announcing that the Promised Land would be sawed into two. A Palestinian State would take God-given land away from

Yahowah's chosen people and give it to Allah's terrorists. He said that the god of the Qur'an is the God of the Bible. He called Satan's murderous religion peaceful, even great and good. He allowed Islamic rituals and prayers to be performed in the White House. Then he invaded Afghanistan and Iraq, wasting American blood and coin, in a war against a tactic, rather than the source. The reason for his lies and deceptions was simple: it made GWB a war president. It made him appear strong, righteous and popular. But ultimately, his deceptions and betrayal will only father chaos and calamity.

What's frightening about this is GWB was reelected by virtue of being perceived as moral and godly. America's Christian community was so ignorant and deceived, they cheered him on and voted him in. Never have Howsha's prophetic words been more appropriate: "My people are destroyed for lack of knowledge and understanding."

The misleading, mistaken, and fraudulent schemes of politicians aren't victimless crimes. We all suffer as a result of their craving for power. The nation becomes ill; its collective spirit is injured. Misery and pain, wickedness and wretchedness follow.

But we have no one to blame but ourselves. We opened the door to the vault where our national treasure was stored and allowed our politicians to ransack our liberties and send our children off to foreign lands with guns... **"The thief comes inside. Bandits raid (*pashat* – strip the people bare and cause destruction) outside (*chuwts*). They do not consider in their hearts (*leb ab* – inner nature and persona) that I will remember their deeds and those who associate with them (*ra'ah*). Now their exploits surround and encircle them."** (Howsha' / He Saves / Hosea 7:1-2)

The "thief," *ganab* in Hebrew, "steals souls by stealth, buying and selling humans as if they were chattel." By deficit spending to fund societal entitlements, politicians are secretly stealing from children to bribe their parents and grandparents into voting for them. By fighting a foolhardy war that cannot be won against a tactic, soldiers' lives are sacrificed as if they were chattel for the political positioning of the commander in chief.

The "bandit," *geduwd*, "is a raider, a marauding mercenary who takes things which do not belong to him." In a modern setting, this is the Robin Hood mentality of politicians. They forcibly confiscate taxes from productive citizens so that they can redistribute their ill-gotten gains to their political advantage. In so doing they injure the productive and destroy the dependant.

The *geduwd* are "terrorists who harass their enemy, plundering them." In an ancient setting it reveals that the poligious dogma of *Ba'alism* was indistinguishable from Islam. Muhammad led 75 terrorist raids to harass and

plunder his enemies. Since 97% of Muhammad's assaults were aggressive and not defensive, his enemy was defined as anyone who did not surrender and submit to his religion and rule, paying him the required homage and taxes. During Muhammad's lifetime, every Muslim was a *geduwd*—a raider, a marauding mercenary who took things which did not belong to him." And they did so *chuwts*—"in plain view, in the streets and public places, from businesses and farms."

Today, this remains the means, mission, and consequence of the poligious doctrine of Islam. It continues to be a nasty business.

There is some confusion as to how *ra'ah* should be rendered in this passage. Most translations focus on the version of *ra'ah* which "denotes various shades of evil from a moral and ethical perspective." This definition of *ra'ah* describes "malevolence in the absolute sense, as well as evil in its various shades and gradients." Crafty politicians realize that an element of truth must be mixed with lies for deceptions to appear believable, and thus be effective. This is why half truths and counterfeits are used to beguile and seduce. This definition of *ra'ah* infers that if "someone is harmful, they are evil." If something is inconsistent with God's teaching, it is bad. According to Hebrew dictionaries, "anarchy and chaos" are *ra'ah*. But so is "anything that distresses or displeases" Yahowah. "Wickedness" is *ra'ah*, but so is "mischief." So by using *ra'ah*, a word that encompasses the full spectrum of deception—from one part lie mixed with 99 parts of truth to 99 parts deception and one part truth—Yahowah is saying that He will hold people accountable for corrupting truth to any degree as just as surely as for promoting boldfaced lies. And He is the final arbitrator—there is no court of appeals.

Speaking of this kind of trickery, Yahowah told Moses: "You shall purge the evil (*ra'ah*) from your midst." And that would be everything academic and cultural, religious and political that was in any way, shape or form different than His instructions.

This brings us to the other definition of *ra'ah*, which means: "associates, companions, and cohorts." In this case, it is the people who inspire evil and those who associate with them that Yahowah will hold accountable and that He has ordered us to "purge from our midst." It matters not if the person is the deceiver or just in cahoots with the politician—a party member or their representative. The *ra'ah* could be pulling the politician's strings as the Satanic, socialist, and secular humanist, Council on Foreign Relations, does today, or merely be an associate—someone they have deceived in Freemasonry, for example. So, according to God, when it comes to politics and politicians, to half-truths and hypocrites, we not only get the government we deserve, we deserve the destruction, death, and damnation that result. And that should give us pause when we vote for the lesser

of two evils.

Next, Yahowah reveals that politicians prosper because the people encourage them. **“With their wicked assemblies** (*ra’ah* – evil organizations) **they cause the ruler to be elated and arrogant** (*samach* – to rejoice from being intoxicated), **and also their princes** (*sarar* – superintendents, administrative overseers, people with implied authority, governors, officers and officials) **with their lies** (*kachash* – spoken untruths, deceptions, that which does not conform to reality, delusions, errant opinions, deceit, and rebellion).” (Howsha’ / He Saves / Hosea 7:3)

This is a perfect depiction of the political climate in the West today. We are nations in rebellion, swimming in errant opinions, deluded by the verbal diarrhea of half-truths and altered reality.

Yahowah likes to use the metaphor of marriage because family relationships between husbands and wives, parents and children, brothers and sisters, vividly and accurately portray the kind of personal relationship He desires with us. When they are close and compassionate, loving and nurturing, open and honest, faithful and true, they are a source of unbridled joy, discovery, harmony and purpose. But when they break down, chaos prevails... **“They are all unfaithful people** (*na’aph* – adulterers who violate the sanctity and purpose of the marriage relationship).”

In order to paint a picture of our predicament, Howsha’ uses another metaphor to describe the nature of our infidelity: **“They are like an oven used for cooking bread kindled by the baker, who ceases to stir it up** (*sabat uwr* – takes an intermission from being diligent and alert, rests from rousing, puts a stop to awakening, is ill-prepared to be lifted up) **and stops the kneading** (*lush* – manipulating, pressing and rolling with our hands) **of the dough** (*batseq* – grain flour mixed with water) **before it is seasoned and ready to rise** (*chamuts* – leavened, worked until it is prepared, glowing and brilliant).” (Howsha’ / He Saves / Hosea 7:4)

This example ties in with the overall theme of Howsha’. As a people we have become lazy and thus willfully ignorant. Ill-prepared and ill-equipped, we have become ever more susceptible to the deceptions which eat away at the *beryth* between ourselves and our God. To know and understand requires diligence. We must prepare ourselves by rolling up our sleeves and opening the book with our hands, then working our way through it. When we take an intermission from the truth, as so many have done, we are no longer prepared to meet our Maker. Our witness fails because our light dims as the spirit ceases to glow within us. A fire must be kindled and stirred if it is to burn brightly. Bread must be kneaded and seasoned before it can rise.

Continuing to speak of political organizations and their assemblies, their leaders and supporters, Yahowah explains that they are intoxicated with a false

spirit. Together, they act like demonic monsters engaged in the essence of politics: “mediation and mockery, interpretation and deriding.” As a result, the politicians and their legions “ambush” their victims in “deceptive traps, conspiracy schemes, and plots designed to harm by way of deception.” Every word of which has become synonymous with politics circa 2005.

**“On the day our ruler celebrates, the governmental officers and administrators become afflicted (*chalah* – become ill, diseased, weak, sick, internally wounded) with the rage (*chema* – anger, wrath, fury, hostility, antagonism, poison, displeasure, and indignation) of being intoxicated with alcohol. He stretched out and raised his hand (*yad* – hand; source of power) with scoffers (*lilith* – demonic monsters of the night, those who scorn, scoff, deride, interpret, mediate, and mock), for their hearts (*leb* - inner man, mind and understanding, heart and soul, knowledge and thinking, reflections and memories, inclinations and resolutions, their conscience and moral character, their emotions and passions) are like a firepot as they present their ambush (*‘oreb* – deceptive trap, conspiracy, scheme, ruse, trickery, plot designed to harm by way of deception, treacherous maneuver, intrigue).” (Howsha’ / He Saves / Hosea 7:5)**

The Hebrew word for “stretched out and raised” used before hand, is *masak*. It suggests the Lord *Ba’al* serving ruler required the same kind of salute the Nazis made when they shouted, “Heil Hitler.” Although we do not have pictures, the Qur’an ordered Muslims to greet Muhammad similarly, “with a worthy salute.” Along those lines, “scoffers” is *lilit*, meaning “creatures of the night—and specifically demons and devils.” Just like the Northern Kingdom rulers who served Halal in the guise of *Ba’al*, both Hitler and Muhammad preferred to deliver their demonic message in the darkness of night. *Mein Kampf:710* “I was astonished by how much better my message was received at night. It’s a mysterious magic that allows an encroachment upon man’s free will. In the evening they succumb more easily to the dominating force of a stronger will. The domineering apostolic nature weakens their resistance.” Islam’s fuhrer used the same psychology to weaken men’s resistance: *Qur’an 073.001* “Keep watch all the night except a little, reciting the Qur’an as it ought to be recited in slow, measured rhythmic tones. We will soon entrust you with Our weighty Word. Surely the night is the most devout way when the soul is most receptive and the words are the most telling.”

The most telling line, “magic allows an encroachment upon man’s free will,” exposes Satan’s agenda. If deceit encroaches on man’s free will, we lose our ability to choose Yahowah and to accept His gift of eternal life. When we lose our freewill, we lose the ability to love and to know God. When we lose the ability to choose, we die. It isn’t a coincidence that history’s least-free poligious communities have succumbed to doctrines of submission delivered under the

cover of darkness. Death and destruction was not only predictable, it was a predetermined consequence.

Before we leave this review of the similarities between leaders inspired by *Ba'al/ Satan/Allah*, consider how Islam and Nazism resemble what we just read a few verses earlier: **“For they deal deceptively, perform vainly, act in a misleading way, fashion falsehoods, forge frauds, plot betrayals, devise lies, and contrive mistaken beliefs.... With their wicked assemblies and evil organizations they cause the ruler and their officers and officials to be elated and arrogant with their lies, spoken untruths, deceptions, that which does not conform to reality, delusions, errant opinions, deceit, and rebellion.”** Confirming the role of seductive verbal expression in achieving victory, der fuhrer shared: *Mein Kampf:704* “The emphasis was put on the spoken word because only it is in a position to bring about great changes for general psychological reasons. Enormous world revolutionary events have not been brought about by the written word, but by the spoken word.” *Mein Kampf:704* “The agitatory activity of speech is bound to have mass influence.” Hitler’s mentor never allowed his words to be written or read, only spoken. And that’s because: *Bukhari:V6B60N662* “Allah’s Apostle said, ‘Some eloquent speech is as effective as magic.’” *Bukhari:V9B87N127* “The Prophet said, ‘I have been given the keys of eloquent speech and given victory with terror so the treasures of the earth were given to me.’”

Hitler, like Muhammad, despised scribes. *Mein Kampf:712* “The average sparrow brain of the scribbler produces intellectual babble.” Muhammad dispensed with the verbal assault. He simply killed them.

Speaking of the kind of assemblies Howsha’ has just described, Hitler preached what Muslims practice: *Mein Kampf:715* “The meeting is necessary if only because new adherents of a new movement feel lonely and are easily seized with the fear of being alone. Brought together they sense a greater community.... They are carried away by the powerful effect of the suggestive intoxication and enthusiasm of the others. The crowd confirms the correctness of the new doctrine in his mind and removes doubt. He then succumbs to the magic seductive influence of the meeting.” *Mein Kampf:717* “Gott [the name of the Germanic Satanic spirit from which the word “God” is derived] be praised and thanked that unspoilt people avoid bourgeois mass meetings as the Devil avoids holy water.” Togetherness can be as seductive as it is coercive. It is the essence of mob mentality. It is the nature of what Howsha’ was explaining and what we today are experiencing. An evil person with a bad idea can be parlayed into an eruption of uncontrollable rage. Speaking of Muhammad, the first Muslims said: *Ishaq:580* “Our strong warriors obey his orders to the letter. By us Allah’s religion is undeniably strong. You would think when our horses gallop with bits in their

mouths that the sounds of demons are among them. The day we trod down the unbelievers, there was no deviation or turning from the Apostle's order. During the battle the people heard our exhortations to fight and the smashing of skulls by swords that sent heads flying. We severed necks with a warrior's blow. Often we have left the slain cut to pieces and a widow crying 'alas' over her mutilated husband." The study of Islam, like Nazism and *Ba'alism*, is an exposé on gang mentality, of lies spoken by demons enveloped in darkness. Muhammad's and Hitler's gang of ghouls fed off each other's rage. Terror and piracy became good because everyone they knew was a terrorizing pirate. This is why *beryth* is personal—not collective.

**“Their anger smolders all night** (*layil* – in the darkness and absence of light, an obscuration by way of a shadow).” The primary meaning of *apah*, the Hebrew word translated “anger” is “to be baked with leaven.” And *yashen*, translated “smolders,” more precisely means “being in an altered state of awareness, being asleep and unable to act appropriately.” In that leaven is analogous with sin, the sentence could be translated: “With the truth obscured by the shadow of Satan, by stewing in the darkness, those who are immersed in politics are cooked in their evil ways so as lose their grasp on reality and all sense of objectivity.”

What Yahowah predicted has come true. Like-minded and similarly unfaithful and immoral people congregate. A recent poll taken of government officials revealed that 95% are liberal—politically, religiously, academically, and socially. That is to say that politically they prefer greater government and thus more human control. Religiously they prefer revisionist interpretations to the literal meaning of Scripture, and they are mostly agnostic and secular humanist. Academically they prefer relativism to reason or absolutes, opinions to evidence, outcome based evaluations and government control over curriculum. Socially they prefer multiculturalism and the absence of moral restraints. The same pollsters took the pulse of the media and discovered that 95% were both liberal and agnostic. Academia is equally skewed with 95% of university professors saying that they hold liberal views. Political correctness is the secular humanist's version of morality.

This means one or all of the following three things must be true. Academia is manufacturing a comatose society of misfits without a moral compass who can no longer think. Only political, religious, social, and academic liberals are interested in working in society shaping and conditioning fields. Or, the administrators in government, university, and media centers are so biased they will only hire like-minded individuals.

Confirming the universal nature of politicians and those who empower them, Howsha' reveals: **“At the end of the distressing darkness** (*boqer*) **it rages like a flaming fire. All of them are enraged** (*chamam* – are hot, have strong feelings of

animosity and strife toward others, feel uncontrolled sexual passions, burn with lust) **like a firepot. And they feed upon, consume, ruin and destroy their authority figures** (*shaphat* – judges, adjudicators, leaders, rulers, governors, and litigators). **All their rulers have fallen and are out of control** (*naphal* – have been brought down, and are prostrate). **None of them calls (*qara*) on Me.**” (Howsha’ / He Saves / Hosea 7:6-7)

The nuances of the Hebrew words used in the opening of this passage helps us see beneath the surface and into the soul of those who covet power and control. *Boqer* means: “to make sacrifices for omens, to relinquish something to a false deity in order to gain secret information.” In that Halal is the Morning Star, *boqer* translates “morning sacrifice.” *Boqer* also gives a “sense of meditation and self-searching.” “Rages” is *ba’ar*, meaning: “the act of igniting combustible material, to kill, destroy, burn and consume.” Flaming fire is *lehabah es*, meaning “a fire with destructive qualities.” Self-righteous, self-reliant, and self-important, those lured to power usually have “strong feelings of animosity toward those they control.” And as we have seen repeatedly, their “sexual passions are uncontrolled.” Moreover, the reason these people are in such a mess is that they “seek to destroy authority figures.” They not only deny the authority of God they are cannibals, eating their own. The only thing they enjoy more than idolizing men is ruining those they have put on an undeserved pedestal.

Ignorance kills and power corrupts which is why “all of their rulers have fallen and are out of control.” And ultimately, it all comes down to this: who do you trust? Do you put your faith in men or God? As for the Northern Kingdom, they did not know Him. In that we are just like them, we don’t either.

*Qara*’ is the Hebrew word translated “calls upon” in the concluding line of the verse. It also means none “summon” Me. *Qara*’ tells us that the political rulers are estranged from God for “none come into My presence.” *Qara*’ reveals that the politicians “call and designate Me by a name and/or title that I do not know” like Lord and even Allah, perhaps. After all, *qara*’ is the Hebrew basis of Qur’an. *Qara*’ also suggests that “no one publicly proclaims” Yahowah’s name or “invites Him into their lives, demonstrating hospitality” toward him—something equally resident in the poligious doctrines of secular humanism and Islam. Rather than being the guest of honor, Yahowah is excluded and isn’t even mentioned by the practitioners of both revolts.

Human folly is the direct result of not knowing God. And according to God, the reason most don’t know Him is because our political and religious leaders, our scholars and reporters, have made understanding difficult. They have mingled incompatible cultural mores, political doctrines, and religious edicts into a confounding concoction of half baked lies. **“Ephraym mixes (*balal* – mingles, confuses, confounds, and makes understanding difficult) with other nations,**

**people, and cultures. ‘Ephraym has become an unreliable, round half-baked cake (*hapak uga*).’** (Howsha’ / He Saves / Hosea 7:8)

*Haphak* also means: “upside down and ruined.” It conveys “to be changed in a disturbed way.” *Haphak* tells us that this “round bread” has been turned into something which cannot be trusted. It is interesting in that it is “half-baked,” similar to most lies. Round and flat sun-shaped disks of bread like these were used in *Ba’al* worship in Howsha’s day and are used in Catholic masses today. *Uga* derivatives include, “cake” which is a sweetened form of bread. This suggests that lies are beguiling—often sounding sweeter than truth. A second derivative infers “continually going round” as in the circular reasoning so often evident in deceptions. A third derivative belies the method used to sell lies: “repetitive assertions.”

There has never been a shortage of ignorant politicians willing to base their nation’s security on the words of untrustworthy men rather than a relationship with God. Howsha’s kings, like today’s American presidents, spent a fortune in Egypt and then Iraq trying to mitigate terror.

**“Strangers (*zuwr* – foreigners who are enemies, loathsome and offensive people who lead others astray) devour his wealth (*kocha* – power and potential), yet he does not understand (*da’ath* – possess information that enables wisdom in judgment)...he is unaware. Though the arrogance of Yisra’el testifies against him, they have neither returned to (*suwb* – believed in, changed their behavior, or restored the relationship with) Yahowah (יהוה), their God, nor have they sought (*baqash* – desired or requested, searched for or inquired about) Him, throughout this discussion. So ‘Ephraym has become like an easily deceived (*pathah* – easily seduced, allured and persuaded by glib speech; carelessly enticed into holding an errant view; open-minded and naïve; gullible) pigeon, without sense (*leb* – inspiration or intelligence). They call to Egypt, they go to Assyria.”** (Howsha’ / He Saves / Hosea 7:9-11) Everyone learns history—most, unfortunately, by repeating it.

God doesn’t want His people forming a relationship with or relying upon Satan’s people because He knows that when they do, bad things happen. **“When they go, I will spread My net over them; I will constrain them like the birds of the sky. I will chastise them (*yasar* – correct and discipline in hopes of improving behavior; warn regarding a future danger or consequence; teach and instruct) in accordance with the proclamation to their assembly (*edah* – socio-religious group, party, community, and congregation). Woe to (*owy* – a sorrowful state of intense hardship and distress follows for) them, for they have strayed from Me (*nadad* – cast Me aside and wandered away)! Destruction (*shod* – havoc, violence, devastation, ruin, looting and plundering, oppression and**

suffering) **is theirs, for they have rebelled against** (*pasha* – revolted, sinned, transgressed, and been in open defiance against; breeched the agreement with and offended) **Me!**” (Howsha’ / He Saves / Hosea 7:12-13)

This is a warning to political and religious leaders. God is going to hold them accountable for the public proclamations they make.

God wants to help us, just like the father of rebellious and wayward children wants to save his loved ones. But sometimes we are too stubborn and self-reliant to listen. **“I would rescue** (*padah* - ransom, redeem, and deliver) **them, but they speak lies against Me** (*kazab* – promote the worship of false gods, delude their people with opinions and deceptions). **And they do not cry out to Me for help from their hearts.**” (Howsha’ / He Saves / Hosea 7:13)

Yisra’el got the government it deserved. They were as rotten spiritually and as morally bankrupt as we are today. We are riddled with violence and crime, pornography and economic scams because, ignorant of His instructions, we have deceived and been deceived. Acting in harmony with the vile spirit of Satan, we have collectively done our utmost to blow out our only candle of hope.

While we don’t have time for God, we always seem to have plenty of time for the things our hearts desire. For the Yisra’elites of Howsha’s day these things included sexual immorality and false worship. **“Rather, they shriek on their beds and wail for bread and wine. They assemble themselves** (*guwr* – conspire to stir up trouble, strife, and quarrel; they congregate to rebel, they cause uproars and incite riotous situations which promote fighting) **and they turn away from Me.**” (Howsha’ / He Saves / Hosea 7:14)

The poligious climate depicted continues to mirror Islamic society. Serving Allah rather than Yahowah, Islamic clerics and kings promote fighting by shrieking: “A paradise of virgins, beds, and rivers of wine awaits good Muslims who murder, following Muhammad’s example.” They call it jihad—holy war.

Yahowah and His prophet Howsha’ were under no illusions. They knew that the political and religious establishment would not only reject this message, but worse, they would condemn the messenger and his God. They would do so by labeling His truth lies, and their lies truth. There would be no repentance or return. The same could and should be said of any culture whose political and religious leaders spew similar nonsense.

**“Although I instructed them** (*yacar* - chastened, disciplined, corrected, and admonished them) **and established them for the purpose of accomplishing something, yet they devise evil against Me. They turn, but not upward.**” (Howsha’ / He Saves / Hosea 7:15) Yes, indeed, man has turned, but in the wrong direction. We have been receiving our marching orders from Satan for a very long



familial agreement, mutually binding pledge, reciprocal arrangement based upon family and home), **and also** (*wa*) **have literally rebelled and are totally opposed to** (*pasha* 'al – have openly and defiantly transgressed against (qal perfect)) **My Towrah** (*Towrah* – My Torah Instruction and Teaching, My Source of Guidance and Direction; derived from: *tow* – My signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving you the means to explore, to seek, to find, and to choose, *yarah* – the source of instruction, teaching, guidance, and direction that flows from Me, which *tuwb* – provides answers to facilitate your restoration and return, even your response and reply to that which is *towb* – good, pleasing, beneficial, favorable, healing, and right, and that which causes you to be loved, to become acceptable, and to endure, *tahowr* and *tohorah* – purifying and cleansing you, thereby *towr* – providing you with the opportunity to change your attitude, thinking, and direction).” (Howsha’ / He Saves / Hosea 8:1)

This succinctly summarizes the reasons behind Yisra’el’s immanent fall. Oblivious to it, our world will soon repeat the lesson.

Collectively and individually, we all have a choice to make. We can accept Yahowah and follow His Towrah Instructions or we can reject God and follow man’s decrees. But fair warning: if we alienate ourselves from Him and His Guidance we will be devoured by birds of prey—by vultures who have been fed man’s refuse, both religious and political.

In this passage the *Showphar* is most directly associated with the *Miqra*’ of *Taruw’ah*, which is more widely known as “Trumpets.” And that association is required to appreciate this comparative reference. You see, the people were now trumpeting a different tune than that which they were instructed to convey on the *Miqra*’, singing praises and hymns to gods they, themselves, had made. So their songs were now leading them away from the spiritual harvest associated with Trumpets and were in conflict with the message of *Taruw’ah*.

But more than that, by trumpeting the wrong lyrics, and by marching off in the wrong direction, these religious troubadours were now certain to miss the message *Taruw’ah* was designed to announce: souls which ignore Yahowah’s invitation to meet on *Yowm Kippurym*, the Day of Reconciliations, will die. The vulture is hovering over Yah’s House in anticipation of the inevitable.

The reason that believers were playing the wrong tune, the reason they were dead men walking, is that they had “*abar* – passed over” Yahowah’s Covenant. Like religious Jews, Christians, and Muslims today, they didn’t believe that its terms and conditions applied to them. And they came to hold this opinion because they were openly opposed to Yah’s Towrah. This rebellion and resentment has grown so extreme, that when someone even mentions being Towrah observant, or

that there is but one Covenant, the religious are quickly enraged. They have been conditioned to defy God's instructions – and they do.

Yahowah doesn't care much for hypocrisy. When He first defined the nature of the *beryth* with Abraham He called him to: “walk beside Me; be at ease and conversant with Me; be honest and open with Me.” It remains the ultimate privilege—one that Yisra'el and most everyone today have rejected.

**“They cry out to** (*za'aq* – wail and weep to, appeal to; they make public outcries in pain and emotional anguish, calling out for help; they gather together and issue an official written proclamation with instructions and principles for) **Me: ‘My God, we of Yisra'el know** (*da'ah* – possess knowledge and information about) **You!’”** (Howsha' / He Saves / Hosea 8:2) Too bad they didn't read it, understand it, and act appropriately upon it.

So Yahowah said: **“Yisra'el has rejected** (*zanach* - cast off and spurned, removed and thrown out) **good** (*towbah* – that which is pleasing and morally correct, profitable and benevolent, joyous), **so the enemy** (*ayab* – foe in open hostility, animosity, enmity, and rancor) **will pursue** (*radaph* – chase after, persecute, hound, and strive against) **him.”** (Howsha' / He Saves / Hosea 8:3)

The primary meaning of *zanach* accurately describes the nature of a nation that casts off and spurns good: “it stinks and becomes foul-smelling, emitting an odious stench due to stagnation.” And I find it interesting that the rancorous and openly hostile enemy is prophesized to “strive against” the Jews. To *strive* in the context of attacking “the people of the Scripture Book” is the etymological and actual basis of Jihad.

If the people know and trust Yahowah, God will reciprocate and take care of them. He will establish their government and their governors. If they don't, they will wallow in their own folly. **“They have set up rulers and kings, but not by** (*miny* – away from, without guidance or direction from, separate from) **Me. They have appointed governors and put leaders in positions of authority, whom I do not know.”** Judging by their words and deeds, I'm convinced that Yahowah will say this of Bill Clinton, both George Bushes, Obama, and most Congressmen and Senators. And then He will ask us why we choose them as opposed to asking Him to guide us.

These questions will be for our benefit. God already knows the answer...**“With their silver and gold they have made idols for themselves, things that they revere and worship.”** And He knows the result... **“So they will be cut off** (*karath* – severed from the source, uprooted and violently torn from the land, excluded from the covenant, broken and consumed).” (Howsha' / He Saves / Hosea 8:4)

More than ever before, Americans have put their faith in and covet things. But even our “smart weapons” will fail us. For Scripture says that freedom, prosperity, joy, life itself and all eternity are based upon the answer to this question: who do you know and trust?

If you idolize things and if your god is the Lord, you are in serious trouble. **“He has rejected your bull** (*egel* – idol in the shape of a bull calf representing the sun god Lord *Ba’al*), **O Samaria [the capital city of the Northern Kingdom], saying, ‘My anger is aroused and burns with displeasure against them!’”** As an interesting aside, since “rejected” is *zanach*, Yahowah is saying that the guises of Satan “stink.”

Yahowah revealed earlier in Howsha’ and in Dany’el that the prophesized reunion will not occur until the Day of Reconciliations in 2033 (2000 years after they rejected their Savior), so this is a rhetorical question: **“How long will they be incapable of innocence** (*yakol niqayown* – fail to attain purity and thus be free from punishment; be unable to be morally impeccable and thus be acceptable; be unable to prevail, overcome and enjoy the victory; experience what it feels like to be clean; regain confidence and accomplish something worthy; understand and grasp how to become innocent)?” (Howsha’ / He Saves / Hosea 8:5)

The Northern Kingdom was not alone. As both archeology and Scripture reveal, Yisra’el had idols too—lots of them. **“For from Yisra’el is even this! A craftsman made it, so it is not God. Surely the bull of Samaria will be broken to pieces.”** (Howsha’ / He Saves / Hosea 8:6) Yisra’el’s problem, like ours, is ignorance of and/or apathy to the first three Statements. If we were to get those right, everything else would fall into place—including us.

The first tablet Yah etched in stone begins: **“I Am Yahowah, your God. You shall have no other gods before me.”** So what did we do? We scratched Yahowah’s name out of His Scripture and replaced it with the LORD, the name of the bull idol Yahowah said stunk.

God then wrote: **“You shall not make for yourself any idol.”** So what did we do? We idolized all manner of things and made for ourselves flags with stars on them and decorated our churches with satanic sun-god steeples and crosses.

Yah concluded His witness on the first of two tablets with: **“You shall not promote, advance, accept, or tolerate in the name of Yahowah your ‘elohym, anything that is false or destructive.”** So what did we do? We proposed and pontificated, advanced and tolerated every Satanic counterfeit religious notion and every self-serving human political doctrine under the sun.

And because we have done these things, we will suffer the consequence. Because we were unwilling to heed Yisra’el’s example as presented for our

benefit in Scripture, we are destined to suffer as they suffered. **“For they sow the wind** (*ruwcha* – spirit), **and they shall reap** (*qatsur* – bear and be restricted to, be confined to) **the whirlwind** (*suphah* – the storm, tempest, circular whirling gale).” Yasha’yahuw prophetically links this “whirlwind” to the Islamic Magog war that will kill a quarter of the earth’s people during the Tribulation.

Standing grain about to be harvested is symbolic of saved souls—those who are born anew by way of Yahowah’s Spirit. During Howsha’s day there were very few such people in Yisra’el. Grain is also a symbol of productivity and of the nourishment needed to sustain life. Yisra’el had squandered her purpose and abandoned the source of her sustenance.

**“The standing grain has no heads** (*tsemach* – living parts, growth or branches). **It yields no flour. Should it yield, strangers would engulf it and swallow it up.** (Howsha’ / He Saves / Hosea 8:7)

The word for “strangers,” *zuwr*, means “foreigners outside of the cultural group; people from a different place who are estranged from the society.” To be *zuwr* is to be “alienated, deserted, abandoned, and separated from the relationship.” To be *zuwr* is to “live in a state of apostasy and rebellion” Interestingly, in its shorter form, *zur* means “offensive and loathsome ones who stink like the devil.” Yahowah is speaking of *Ba’al* worshipers, known then as Canaanites, Philistines, Assyrians and Babylonians. They are known today as Muslims. That may be why Yahowah used *balah* for “swallowed.” Not only does it sound like the name of the Islamic god, it means: “to do away with, to destroy, and to devour.”

And it happened just this way...**“Yisra’el is swallowed up** (*balah* – made invisible, consumed, devoured and destroyed). **As a result** (*’atah* – there will come a time when, on account of that which has occurred, and in response to it) **they shall be among the Gentiles** (*Gowyim* – non Yahuwdym/Jewish nations), **a vessel** (*kely* – an object or thing) **in which no one desires** (*chephets* – finds desirable, delights in, enjoys the company of, takes pleasure in).” (Howsha’ / He Saves / Hosea 8:8)

This sounds like the Middle Eastern view of “Jews” for the past 2,600 years, Europe’s for the past 1,900 years, the Islamic world’s for the past 1,400, and more and more like America’s since 9-11-2001.

Once again we are confronted with a verb bearing Allah’s name associated with the land of his birth and the people who terrorize Yisra’elies on his behalf. **“For they have gone up** (*alah* – headed north following the flight of the birds) **to Assyria.**” Howsha’ began the 8<sup>th</sup> chapter speaking of vultures, birds of prey who devour rubbish, so now he’s telling us that the Yahuwdym will follow them home.

A complete definition of *alah* reveals that the word means: “one who stands before God in judgment, holocaust and burnt offering, to break the day, to cause to burn, to carry away, to cut off, to exalt oneself, to levy and tax, and to make pay.” Allah, who has already been judged by Yahowah, is identified with Halal’s Morning Star moniker in that he “breaks the day.” But what I find horrifying is that *alah* means “holocaust.” Why is it that we have failed to make this connection? It even means “to cut off and carry away, to cause to burn in a sacrificial offering, to make pay” which is exactly what the Arians dressed in black and wearing skull and bones insignias did to six million Jews.

In the book of *Bare’syth*, Yahowah called Ishmael’s descendants, today’s Muslims, *pere*—“wild asses of men.” Due to their deviant political and religious practices, these Yisra’elites had become like them. It is why God is intolerant of such things.

**“Like a wild asses all alone (*badad* – isolated, withdrawn and separated), Ephraim [the Northern Kingdom] has indentured itself as a prostitute (*tanah* – hired themselves out) for illicit favors. Even though they hire allies among the Gentile nations, a time will come in the sequence of events (*‘atah*) when I will gather them up (*qabats* – assemble and collect them, rekindling the relationship with them; collect these objects of great value, lifting them up and harvesting them from the field and vine).”**

Although half of the world’s Jews have been collected and assembled, the relationship will not be reestablished, and they will not be lifted up, until the final and seventh advent of the Ma’aseyah which will occur on the Day of Reconciliations at the conclusion of the seventh year of the Tribulation. Fortunately, Yahowah is more reliable, trustworthy, loving and longsuffering than we are.

Two-thousand-seven-hundred years before the promised reunion, these Yahuwdaym had to bribe their “friends” just like America does today. The root of *tanah* means: “to pay the price demanded by a prostitute for his or her services.” This word for “hire” has no favorable connotations. It is “a bribe or tribute payment.” Muhammad would call it the Jizyah—and he would extract it from Jews and Christians—or kill them. Qur’an 9:29 says: “Fight those who believe not in Allah, and do not forbid that which has been forbidden by Allah and His Messenger (Muhammad) and those who do not submit to religion of truth (Islam) among the people of the Scripture (Jews and Christians) until they pay the Jizyah with willing submission and feel themselves subdued.” (The words inside the parenthesis were included by the translators for clarification.)

And unfortunately, long before the promised and glorious reunion occurs, Satan will wreak havoc amongst God’s chosen, profaning them and reducing their

number. Here, the Adversary is shown defiling the Yahuwdym under his God-given name:

**“Once again (*gam*) because (*ky*) they have sold themselves out (*tanah* – they have prostituted themselves and have unfaithfully provided favors for money) among (*ba*) the Gentiles (*gowym* – foreigners from different races and places), so now then (*‘atah*) I will gather them together (*qabas* – I will assemble them) and (*wa*) treat them with contempt, as worthless (*halal ma’at* – view them as meaningless, defiled, polluted, and dishonorable) as a result of (*min* – because of) the burden, desires, and pronouncements (*masa’* – the oppressive yearnings, prophetic utterances, and covetous longings, the bias and the prejudice) of kings and captains (*sar wa melek* – political rulers and military leaders, government officials and captains of industry).” (Howsha’ / He Saves / Hosea 8:9-10) While Satan is busy, Scripture reveals that our politicians are eager to give him a helping hand.**

And just as predicted, Yahowah’s name was profaned by the Lord *Ba’al*/Halal worshipping Assyrians and Babylonians. They called the followers of Yahowah “Yahoos” during the captivity. Yahoo is to Yahuwdym as Nigger is to Negro.

Satan’s fingerprints, his name, nature and means, have been encoded throughout this prophetic revelation. Yahowah wants us to know that those who represent and do the following things are working for the Devil: “foes in open hostility, animosity, enmity, and rancor, who chase after, persecute, hound, and strive against” Yisra’el. Those serving Satan will be: “foreigners outside of the cultural group; people from a different place who are estranged from the society.” They will be “alienated and separated from a relationship” with Yahowah, “living in a state of apostasy and rebellion,” serving another god. Halal’s followers will be “offensive and loathsome ones who stink like the devil.” Their religion will emanate from the land of “the Assyrians.” And they will *balah*: be those who try “to do away with, destroy, and devour” Yisra’el. Satan’s team wants Yisra’el to be “made invisible.”

We will be able to recognize the Devil’s inspiration, because those who league with Satan will: “stand before God in judgment.” They will be responsible for the “holocaust,” making “burnt offerings” of Jews. Their god will be “Halal,” the Morning Star, who “breaks the day.” His followers will “cause [Jews] to burn.” They will “carry them away, and cut them off,” while “exalting themselves.” They will even “tax” the Jews, “making them pay.” Those who submit to Halal will: “profane” God’s chosen people, “treating them with contempt.” Like Muslims, they will “be seen violating the Covenant.” They will “bear false witness,” and will “pierce and mortally wound” Jews, causing them to “become carnage in battle.” Like “wild asses” they will be “wicked and perverse.”

Halal's followers will perpetrate these savage crimes against the Jews, not because God wants them to, but because the Jews opened themselves up to it. **“Indeed (ky), ‘Ephraym (‘Ephraym – symbolic of the Northern Kingdom which was estranged from Yahowah before Yahuwdah for religious reasons) has greatly increased the size and quantity (rabah) of altars (mizbeach – places of worship) to missing the way (la chata’ – for the purpose of leading people astray), existing as (hayah la) altars (mizbeach) to sin (la chata’ – error, to missing the way and to leading people astray).”** (Howsha’ / He Saves / Hosea 8:11) Satan will get his way with the Jews because they placed themselves on his altar.

So with these bold statements, Yahowah has impugned both religion and politics, places of worship and national agendas. Kings, captains, and clerics are all to blame for the plight of their people. They have not only led countless souls astray, and away from God, but have done so to satiate their own personal cravings. Their religious and political schemes reflect little more than the bias and prejudice of men. They have conceived institutions devoted to sin.

Please don't miss the fact that to be *halal* is to be held in contempt. To be *halal* is to be impure, polluted, defiled, and dishonorable. Is it any wonder then that Halal is Satan's name, or that Muslims eat that which their religion designates as Halal?

Incidentally, there is a bit of irony here. Those who sell themselves out, who seek to unjustly enrich themselves, are seen as worthless by God. And even this is related to Halal. You see, Jewish rabbis facilitated the creation of the Qur'an by selling Muhammad stories from their Talmud. And while no Jew coveted being seen as a prophet more than Sha'uwl / Paul, no one's pronouncements were ever as worthless or burdensome. And yet great altars have been erected by the religious in honor of both charlatans.

**“I have written so much, to the point that I've written countless times (katab katab la rab ribow' – literally and consistently written and written, as many as tens of thousands of words I have inscribed). And yet they regard (chashab – they consider, have reckoned, and have determined that) My Towrah (Towrah – My Teaching and Instruction, My Guidance and Direction) as if it were (ka) something unauthorized and illegitimate (zar – strange, foreign, and alien, no longer relevant or appropriate).”** (Howsha’ / Salvation / Hosea 8:12)

When a Hebrew word is repeated, as *katab* is here in the text, it requires us to consider the full extent of the term. *Katab* is “to write, to engrave and inscribe.” To *katab* is “to communicate in writing using the letters of an alphabet to comprise words, sentences, paragraphs, chapters, and books.” To *katab* is “to record a message so that it can be memorialized and shared.”

Since Yahowah is speaking in first person in this passage, *katab* means that

God “wrote, engraved, and inscribed” His instructions. *Katab* means: “to communicate by symbols or alphabet on stone, parchment or papyrus using instruments like pens and ink.” Therefore a *katab* is “a written record of a message and of events which includes the signature of the author.” In short, *katab* is Scripture inspired by Yahowah. So when people don’t value it and separate themselves from it, they are putting themselves in open defiance against God.

Yahowah has done so much of this for us He not only repeated *katab*, He wrote it both times in the qal imperfect, which is to say that this literally and consistently occurred and that it has ongoing and unfolding consequences. But more than this, God said that His written words were in the “*ribow*’ – tens of thousands.” Even that His written communication was “*rab* – great in quantity and value.”

*Ribow*’ is actually derived from *rabab*, whose root is *rab*. As *rabab*, it means “to become many or to become great.” And a *ribow*’, it is translated as both “thousands upon thousands,” and “tens of thousands,” in addition to “myriad” and “countless.”

With all that Yahowah has written 99.999% of the world’s population have been beguiled into believing that the *Towrah* is “*zar* – unauthorized and illegitimate, strange and alien, no longer relevant or appropriate.” Such is the case with Judaism, Christianity, and Islam. It is the result of the Talmud, New Testament, and Qur’an.

And yet, if Yahowah’s Guidance is “unauthorized,” whose is sanctioned? If Yahowah’s Instruction is “illegitimate,” whose is valid? If the *Towrah* is “strange, foreign, and alien,” what is appropriate and acceptable? If the *Towrah* is “no longer relevant,” then what is applicable? Is there an authority more credible than God?

Yahowah saves; religion doesn’t. That is the message of the next verse. The atoning sacrifices were designed to temporarily absolve man of sin so that we could fellowship with a perfect God. They were for us, not Him. And they were prophetic. Those who understood them and remembered them would be able to recognize the Ma’aseyah when He made redemption universal and permanent. **“As for the sacrificial offerings, they sacrifice the flesh and consume it themselves. Yahowah takes no delight in them. Therefore, He will remember their iniquity** (‘*aown* – sin and wickedness, habitual wrongdoing and guilt), **and hold them accountable for their sins.”** Without a Savior, we are all accountable for our sins, and the consequence of sin is death and eternal separation.

Salvation is liberation. Damnation is separation and thus bondage. That is why the exodus is referenced here: **“They will return to Egypt.”** The reason was simple: **“For Yisra’el has forgotten** (*shakach* – become lame, crippled and

ceased to care about) **her Maker.**” Rather than revere and trust God, they came to revere and trust things. **“Instead they built palaces** (*heykal* – temples for worshiping (false gods), sanctuaries (to Satan), and great public halls). **And Yahuwday has multiplied fortified cities.”**

But it was and will be for naught. **“But I will send a fire on its cities that it may consume its palatial dwellings.”** (Howsha’ / He Saves / Hosea 8:13-14) In this case fire is both literal and symbolic. It is symbolic of judgment, and God is clearly unimpressed with our behavior and our things. Moreover, raging fires did consume every palatial shrine, hall and dwelling in the land. It happened because the Yisra’elites put their trust in things. Are we not following them into the fire?

### אֲשׁוּרָיִם

Yisra’el, like today’s America, was looking for love, joy, and prosperity in all the wrong places. Yisra’el, like today’s America, was observing counterfeit Satanic symbols, rituals, and holidays, preferring them to the ones Yahowah had detailed in Scripture. God was telling them, and us through them, that we are *not* to celebrate pagan festivals, or accept Satanic substitutes, like other people do.

**“Do not rejoice** (*samach* – delight in and be elated by, celebrate, drink and be merry), **O Yisra’el, with exultation and jubilation like other nations** (*am* – people and associations; followers who are in close association or agreement with, and allegiance to, a human leader)! **For you have been unfaithful and immoral prostitutes, willing to accept bribes, and forsaking** (*min* – moving away from the source) **your God. You have desired and preferred** (*ahab* – shown affection for an object based upon its association or relationship with something; focused on things and preferred people over some One more important) **sex and money** (*ethan* – the wages of harlots and the circular loop earrings worn by pagan prostitutes) **in every community gathering place and on threshing floor where grain is processed and winnowed** (*goren*).”

This reminds me of an email I received from a Catholic who was miffed because I had revealed that the Roman Catholic Church was responsible for substituting the Satanic ritual of Sunday worship for the Sabbath day of rest, as well as for observing the Satanic holidays of Easter and Christmas instead of Yahowah’s Passover, Unleavened Bread, FirstFruits and Shelters. The Catholic gentleman used the excuse Yahowah rejected here. He said that since the Protestants also observe these things, they can’t be pagan or Satanic. Yahowah doesn’t want us doing what other people do. He wants us to do what He prescribed for us in His *Towrah* – Teaching. If it’s not there, and Sunday worship,

Easter, and Christmas aren't, we shouldn't be observing them, especially in the context of our relationship with God. And if it is there, as the Sabbath, Passover and Shelters are, we should observe these appointments in accordance with God's instructions.

Yahowah completes the thought by explaining what He thinks of the Satanic counterfeits, exposing why He is intolerant of them, and revealing the ultimate consequence of observing and trusting them. **“The threshing floor and wine press will not shepherd and protect (*ra'ah* –care for, tend to, and nourish) them, and the new wine will deceive and fail (*kachash* – disappoint and be insufficient for) them.”** (Howsha' / He Saves / Hosea 9:1-2)

The threshing floor is the place where the grain is separated from the chaff. It is symbolic of Yahowah's people being separated from Halal's. Furthermore, grain and wine are Scriptural metaphors for the harvest of Yahowah's children who have been redeemed by the atoning blood of the Ma'aseyah—the Lamb of God. So Halal, ever the counterfeiter, and never the creator, incorporated corrupted rituals using bread and wine into his holidays. These Yahuwdaym were observing them just as we do today.

*Ra'ah* is an interesting selection in this context. It reveals the nature of the relationship Yahowah intends to form with us. He wants to “shepherd and protect” us—things that I find comforting. And He has volunteered to “care for and nourish” us. This is a vivid picture of God working for and serving man. It may be one of the most unreligious and inspiring thoughts in Scripture.

But there is much more to the selection of *ra'ah* in this context. Yahowah has put us on notice that we relinquish these wonderful benefits of His personal care when we trust and observe Satanic substitutes. By using *ra'ah*, Yahowah is informing us that Halal will never be: “a friend or companion” like God has promised to be when we choose to form a relationship with Him. In other words, Halal cannot be trusted.

*Ra'ah* is also “the best man.” He's “an attendant of the groom at a wedding” so this definition ties nicely into the role Howsha' is playing as God's messenger announcing Yahowah's position at the wedding ceremony in which we are formally united in a loving and eternal relationship with Yahowah.

*Ra'ah* has some rather sinister connotations, too, all of which are applicable in reference to Satanic counterfeits. It means: “evil and wicked, wrong and harmful, morally degrading and perverse.” It is the “opposite” of what God wants and thus it will bring “anxiety, distress, misery, calamity, ruin, disaster, and misfortune.” To avoid such things we need to focus on *re'eh*, a derivative of *ra'ah*, “our Friend, Companion, and Associate who cares for us;” our “Personal Advisor who provides counsel and suggestions and who desires a powerful and enduring

association” with us.

The other important word in this passage differentiating between Yahowah and Halal is *kachash*. It reveals that counterfeit teachings, symbols, rituals and holidays not only fail, they deceive—giving the people a false sense of security. *Kachash* tells us that the counterfeits, like the counterfeiter, are: “speaking lies with the intent to deceive.” Their promises are “insufficient and will disappoint. They “believe,” which is to say “they contradict, deny, and falsify that which is true.” *Kachash* ties *Ba’al* worship to Islam because it means “to cower in fear” and “to bow in submission” as the result of “being deceived in a relationship.” Islam’s great commandment isn’t to love God but to fear him. The word “Islam” means “submission.” The religion’s signature move is the prostration prayer—bowing five times a day in submission to Allah. And no doctrine was ever more contradictory of Scripture, denying that which is true. As a result, Muslims are *kachash*: “deceived, deluded, and disowned, beguiled by the lie.”

The *Ba’al* worshiping Yisra’elites were on the cusp of consequence. They were about to become the guests of the *kachash*. **“They will not remain in Yahowah’s land. Ephraym will return to Egypt [bondage], and in Assyria they will eat unclean food. They will not pour out offerings of wine to Yahowah (יְיָ אֱלֹהֵינוּ). Their sacrifices will not please Him. Their bread will be wicked and false bread (‘aown – deceitful and evil thoughts and words which are damning to the relationship with God and man because they represent a false and wicked deity).**

**All (kol – anyone and everyone, the totality of those) who eat of it (‘akal) will be defiled (tame – unclean and thus unfit, desecrated), for their bread will be for themselves alone (nepesh – only sustaining their animal nature until death). It will not enter (bow’) the house (beyth – family home) of Yahowah (יְיָ אֱלֹהֵינוּ).”** (Howsha’ / He Saves / Hosea 9:3-4)

Yahowah is anti-religious because its “false bread deceives. All who eat of it will be damned”—eternally separated from God. While it may feed the flesh, it desecrates the soul. Satan’s lies will have no place in Yahowah’s home.

Let’s take a moment and look more closely at *akal* and *bow’*. In addition to “consuming lies” *‘akal* means: “to be eaten away and destroyed,” something that is indicative of the corrosive nature of deceptions. In connection to religious taxes and collections, *‘akal* means to “pay out money in a way that is wasteful.” And what is ultimately “wasted, eaten away and destroyed,” is our *bow’*: “ability to arrive at the goal which is to be included in the association” with God. *‘Akal* excludes us from *bow’*: “pursuing and following” God, and from being part of His “harvest.”

Yahowah had established seven *Miqra’ey*, seven scheduled appointments

between God and man that He wanted us to observe. They are festivals and feasts, communal parties, indicative of the relationship He seeks with man. Moreover, they are reconciling and instructive, giving us the means and understanding necessary to come into His presence and enjoy the relationship. When these *Miqra'ey* are not kept, we lose touch with God. So Yahowah asked the *Yahuwdym*:

**“What will you do on the day of the designated and appointed meeting time for the festival, feast and assembly (*mow'ed*)? And what will do on the day of the Feast and Festival (*chag*) of Yahowah (יהוה)?”** (Howsha' / He Saves / Hosea 9:5)

Then He announced the consequence of not attending the seven annual appointed meetings, and of substituting counterfeits in their place: **“For behold (*ky hineh* – pay attention to this detail), they walk (*halak*) from (*min*) destruction (*shod* – oppression and violence, devastation and ruin).**

**The Crucible of Egypt (*mitsraym* – the crucibles of human political and religious oppression and divine judgment) will gather them up (*qabats* – will collect them). Memphis (*Moph* – those who extort and are overtly hostile; a religious haven in Egypt) will bury their (*qabar*) treasured things (*mahmad*) such as their money and property (*la kesep* – which are desired like their silver).**

**Weeds (*qimowsh* – nettles, briars, and brambles) will take over, becoming their inheritance (*yarash* – will dispossess the native people, stealing their property by way of military force, driving them out, impoverishing them and making them destitute), thorns (*chowach*) in their tents (*ba 'ohel* – in their homes).”** (Howsha' / He Saves / Hosea 9:6)

Egypt remains a metaphor for bondage, for living in submission to all forms of human oppression: religious, political, military, and economic. Since *mitsraym* means “crucibles,” God is addressing the crucibles of human oppression and divine judgment. Memphis is Egypt’s City of the Dead. Figuratively, it was where the Yisra’elites were headed.

The *qimowsh* are Satan’s children. As Assyrians, Babylonians, Greeks, Romans, Ottomans, and modern-day Muslims, they would take possession of the Promised Land, driving the *Yahuwdym* out and impoverishing it. *Qimowsh* means: “weeds, thorns, nettles, briars, and brambles—non-productive plants.” It is symbolic of those who are wicked and do not know Yahowah.

These people will *yarash*: “dispossess” the *Yahuwdym* “from their land using military force.” They would “steal and control their property by way of false pretense.” This is precisely what the *qimowsh*, those pretending to be Palestinians,

have done. Moreover, fulfilling the prophecy, the *qimowsh* have “impoverished the land and made what they control a land of the destitute.”

*Mahmad* speaks of what people “treasure.” That could be “*kesepe* – silver, money, property, belongings, or any unit of exchange.” This is exactly what Muhammad’s Muslims did to the Jews. They stole their land, their farms, their synagogues, businesses and homes. They decapitated the men, raped the women and sold the children into slavery. Those who survived had their money confiscated by way of the Jizyah tax.

Next we learn that *chowach* will be in their ‘*ohel*. A *chowach* is a thorn bush, a bramble of briars, and thus jihadists—Satanically deceived demons. We know this because *chowach* also conveys “an implement of control so as to compel total submission [Islam] to the conqueror [Islamic terrorists]. An ‘*ohel* is a tent dwelling. So this is the opposite of what Yahowah intended. The seventh Miqra’ is Tabernacles, a festival in which the Yisra’elites were instructed to pitch tent-dwellings so that they could campout with God. But as a result of their devious political and counterfeit religious practices, they would be living with *chowach*—Muslim thorns.

As an interesting aside, the “instrument of control” suggested by *chowach* is a “fish hook or gaff placed in the nose or jaw.” The Assyrians did this very thing to the Yahuwdim when they hauled them off into captivity, demonstrating that Yahowah’s prophecies are both precisely accurate, even in their subtle nuances, and also reveal near and far fulfillments.

**The days (*yowmym*) of assigning responsibility (*paqudah* – reckoning, judgment leading to punishment for offenses and violations) have come (*bow*), the days (*yowmym*) of reckoning and retribution (*shiluwm* – repayment, of *quid pro quo*). Let Yisra’el (*Yisra’el* – individuals who engage and endure with God) know and understand (*yada*)!” (Howsha’ / He Saves / Hosea 9:7)**

Yet not all prophets are inspired by Yahowah. Some are possessed by Halal’s demons. This fellow is a dead ringer for Muhammad, the Devil’s most effective advocate:

**“The prophet (*ha naby*’ – the spokesman) is a corrupt fool (*’ewyl* – one who despises wisdom and morality; a hypocrite who mocks others when he, himself, is stupid; one without understanding who is quarrelsome and licentious; a stillborn simpleton demonstrating stupid behavior; like the whole body of citizens of a corrupt and stubborn nation), irrational and demented (*shaga*’ – a madman who is out of his mind and acts like a maniac, irrational, howling with rage). The individual (*’iysh*) is possessed with the spirit (*ha ruwach*) of great corruption (*’al rab* ‘*aown* – of tremendous perversion and twisting) and tremendous hostility (*wa rabah mastemah* – and great animosity, enmity, hatred, opposition,**

and antagonism).” (Howsha’ / He Saves / Hosea 9:7)

This verse confirms what I alleged in *Prophet of Doom*. I suggested that Muhammad succeeded in making the Qur’an appear religious only because rebellious Yahuwdym sold him apocryphal stories from the Babylonian Talmud. They, like Americans today, manufactured their own enemy. Moreover, God told them that they would do so.

When men seek to rule, they seek to compete with God. Their every word becomes a dangerous and beguiling trap designed to control people. As a result, they create hell on earth. **“Ephraym** (*Ephraym* – the heap of fruitless and unproductive ashes) **has become sick for having covered over that which pertains to** (*tsapah im* – has become weakened and wounded, a watchman against) **My God** (*elohym* – My Mighty One).

**The prophet** (*naby*’ – the spokesman) **is a snare** (*pach* – a trap which ensnares, something dangerous that confines and controls), **a fowler** (*yaqowsh* – one who lays bait to entrap others) **in all his ways** (*al kol derek* – concerning his every path, direction, manner, and habit).

**There is hostility and animosity** (*mastemah* – enmity, antagonism, hatred and opposition) **in the house of** (*ba beyth* – in the family and household of) **his god** (*elohym*).

**They are profoundly** (*amaq* – they are in an overwhelmingly difficult position where there is a total lack of understanding, in an abyss in which nothing can be seen or known, a dark place of mystery and secrecy, thereby deeply) **corrupted** (*shachath* – complexly destroyed, totally ruined, decaying and uselessness; morally blemished, marred, spoiled, injured, rotten, castrated and decayed) **as in the days** (*ka ha yowmym*) **of Giba’ah** (*Giba’ah* – hilltop of illicit worship).” (Howsha’ / He Saves / Hosea 9:8-9)

Giba’ah was a town of Benjamin, the wolf who preys on Yah’s sheep. Paul / Sha’uwl bragged about being a member of this tribe. And his “harpazo – rapture” is a violent snatching away of God’s people. It is little wonder that Yahowsha’ referred to Paul as “a wolf in sheep’s clothing.”

Giba’ah was the place where politics and religion mixed. Clerics and king banded together to rule the people. From this site a band of prophets helped King Sha’uwl / Saul trap Dowd / David. Giba’ah is also the second Sodom, a city whose morality was as grotesque as the day Yah’s envoys were harassed while visiting Lot.

God is a just judge. Do the crime; pay the price. **“He will remember** (*zakar* – He will recall the information and events pertaining to) **their propensity to corrupt** (*aown* – their wicked and evil tendency to pervert and twist). **He will**

**record and punish** (*paqad*) **their sins and offenses** (*chatsa'ah*).” (Howsha' / He Saves / Hosea 9:9)

This is so very sad. I can almost hear God cry. **“Like** (*ka* – similar to) **grapes** (*'enab*) **in the desert** (*ba ha midbar* – in the lifeless place devoid of the Word) **I found** (*matsa'*) **Yisra'el** (*Yisra'el* – individuals who engage and endure with God).

**Similar to** (*ka* – like) **initial ripening fruit** (*bikuwrah* – the firstborn and first fruits; from *bikuwrym* – FirstFruits and *bakar* – firstborn) **with a fig tree** (*ba ta'enah*), **in the beginning** (*bare'syth* – the Towrah's first word) **I saw** (*ra'ah* – I witnessed and observed, I paid attention to, delighted in, provided for and revealed Myself to) **your fathers** (*'ab*).

**But they** (*hem*) **came to** (*bow'* – pursued, moved toward, and associated with) **Ba'al-Pa'owr** (*Ba'al Pa'owr* – the Lord of the gaping and broad path, the Owner of the wide open way, the Lord of work and recompense who comes to compel and own others) **and the separated themselves, consecrating and devoting themselves** (*wa nazar* – dedicating and sanctifying themselves) **to that which is shameful** (*la ha bosheth* – to that which is disgraceful, lowly and humiliating, displaying a horrible attitude).

**And they became as** (*wa hayah* – they existed as) **detestable** (*shiquwts* – vile, filthy, defiled, horrible, desolate, vacant, idolatrous, pagan, abominable, repulsive, and abhorred) **as that which** (*ka*) **they loved** (*'ahab* – were attracted to, desired, showed affection for, and formed a relationship with).” (Howsha' / He Saves / Hosea 9:10)

This passage is filled with profound imagery. The grapevine is the metaphor for God's chosen people. When it's rooted in His teachings and grounded in His presence, it produces wine, the symbol of blood atonement on Passover, one of the agents of salvation. The fig is the sweet fruit of success. Due to God's attentiveness and nurturing, the relationship was designed to be purposeful and productive. FirstFruits is the third *Miqra'*. It is symbolic of harvesting those who have been born anew unto our Heavenly Father as a result of Passover and Unleavened Bread, where our mortality is resolved and our souls are cleansed, enabling us to form a *beryth* – familial covenant relationship with Yahowah.

But the Northern Kingdom, like most in America today, chose the Lord. Instead of befriending and loving Yahowah they elected to worship and serve *Ba'al*, better known as “the Lord.” And they did this the same way Constantine and his Roman Catholic Church created the religion of Christianity—they consecrated and sanctified the Devil's schemes. So they became as disgraceful, lowly and humiliated as the fallen messenger they served. They became as detestable as the Devil, as vile, filthy, and defiled as Halal himself. Rather than

being immersed in Yahowah's Spirit of truth, light, and comfort, they became horrible, desolate, and vacant. They fell for Satan's idolatrous and pagan scams, so like the Adversary, they became an abomination, repulsive and abhorred. They became like their god.

*Ba'al Pa'owr* is an actual place. In *BaMidbar* / In the Wilderness / Numbers 25 we read: **"The Yisra'elite people began to be immoral and unfaithful with the daughters of Moab. For they invited the people to attend the sacrifices to their gods, and the people ate and bowed down to their gods. So the Yisra'elites joined themselves to Lord *Ba'al* at *Pa'owr*. And this made Yahowah angry at Yisra'el."** So then, Yahowah, revealing that religious tolerance is the ultimate evil, showed compassion for those who were still teachable by ordering Moseh to: **"Take all the leaders of the people and execute them in broad daylight..."** Religion is poison. It is a cancer that rapidly festers and spreads, killing every living thing in its path. Unless it is removed from society, the people and their nation will be destroyed. Religion is Satan's present to man—the gift that keeps on damning. Religion is an abomination.

Later, in *Dabarym* / Words / Deuteronomy 3, Moseh reminds the Yahuwdym of what happened at *Ba'al Pa'owr*. **"Yisra'el, listen to the terms and conditions of the Covenant which I am teaching you in order that you may live and go in and take possession of the land which Yahowah, the God of your fathers, is giving you. You shall not add to the word which I am instructing you, nor take away from it, so that you may observe the terms and conditions of Yahowah your God. Your eyes have seen what Yahowah has done in the case of *Ba'al Pa'owr*, for all the men who followed the Lord *Ba'al*, Yahowah, your God, has destroyed them from among you. But you who held fast to Yahowah, your God, are alive today, every one of you."** Expose, repudiate, and expunge evil religions, and you live. Embrace them or tolerate them and you die.

If you value God and consider yourself a Christian or religious Jew, it is essential that you recognize that our Creator despises religion more than anything. Religion beguiles and deceives, and it separates us from a relationship with Him. Religion kills and damns. God said so.

**"Ephraym (*Ephraym* – the heap of fruitless and unproductive ashes) will be like (*ka*) winged creatures (*ha 'owph* – birds and insects) which dart about and fly away from (*'uwph*) the abundant reward (*kabowd* – the honor and respect, the status and manifestation of power) of their birth (*min yalad*).**

**And from the womb (*wa min beten*), and from the conception of biological life (*wa min heryown* – from the beginning of the gestation period), indeed even if (*ky 'im*) they become great with children (*gadal 'eth beny* – boasting about rearing their sons), then I will bereave them (*wa shakal*).**



stillborn.

I believe that America headed around this bend some time ago. If not, God owes Yisra'el an apology. **“Indeed there (*ky sham*), with every evil deed (*kol ra'ah* – with every miserable, ruinous, perverse, and corrupting circumstance) at Gilgal (*ba ha Gilgal* – at the place of the whirling wind and rolling away) I came to abhor them (*sane'* – I started to hate them, detesting and loathing them, ceasing to love them).**

**It is because of (*'al*) their evil practices, their displeasing nature and wicked actions (*roa' ma'alal* – their immoral actions and adverse responses which harm the relationship, dealing wantonly and ruthlessly while making fools of themselves) that from My house and family (*min beyth* – from My home and household) I will drive them out and banish them (*garash* – expel them, divorcing Myself of them, casting them aside and causing them to be estranged). I will love them anymore (*lo' yacaph 'ahab* – I will not increase, add to, or again love them or befriend them). All their politicians and superintendents, rulers, and government officials (*kol sar* – nobles and societal leaders, military officers and merchants, lords and elders) are obstinate and rebellious (*carar* – unwilling to change, stubborn and defiant).”** (Howsha' / He Saves / Hosea 9:15)

Those who crave religious and political status and power are usually corrupt. Once they are empowered, power corrupts them all the more and they in turn corrupt the people. Everyone becomes corrupt and unlovable.

And yes, it is true. There comes a time when a people and their nation are so rife with poligious misconceptions and sin that even God can't and won't recognize or love them anymore. And this is what happens when that happens...

**“Ephraym (*'Ephraym* – the heap of fruitless and unproductive ashes) is stricken (*nakah* – fatally smitten, beaten, afflicted and wounded; attacked, defeated, captured, destroyed and slain). Their root (*shorsh* – that which anchors them in the land and nourishes them) is dried up (*yabesh* – withered and shriveled). They have and will bear absolutely no fruit (*baly bal pary hayah*). Even though (*gam*) they bear children (*yalad*), I will destroy (*muwth* – terminate the lives of) the valued treasures of their womb and desires (*mahmad beten*).”** (Howsha' / He Saves / Hosea 9:16) Truth or consequence.

**“My God (*'elohym*) will reject them, avoiding an association with them (*ma'as* – despise, spurn, disdain, and be averse to them) because (*ky*) they have not listened to Him (*lo' shama' la* – heard, paid attention to, or understood). And so they will be (*wa hayah* – they will exist as) wanderers (*nadad* – those who flee and are banished, cast aside and chased away) among (*ba* – in) the Gentile nations (*gowym* – people from different races and places).”** (Howsha' / He Saves / Hosea 9:17)

LE: 01-30-13

*Yashar* - Stand Up

Walk with Me...

Now that we have discovered how consistent, revealing, and pertinent Yahowah's prophetic testimony is, let's complete our review of Howsha's poligious prognostications. Two thousand seven hundred years ago, the prophet began a train of thought which begins and ends with references to sowing and reaping.

**“Yisra’el** (*Yisra’el* – individuals who engage and endure with God (a masculine proper noun)) **is a wasteful and destructive** (*baqaq* – should have been healthy, fruitful, and plentiful, but was instead a shriveling, degenerating, withering, ruinous, and unhealthy) **vine** (*gepen* – tendril).

**The fruit** (*pary*) **he puts forth** (*shawah*) **is for him** (*la*), **as** (*ka*) **the increases in** (*rab la*) **his fruit** (*pary*) **are the altars** (*la ha mizbeah*). **As** (*ka*) **the land** (*‘erets*) **improved** (*tsowb*) **so too** (*la*) **their stone pillars** (*matsebah* – religious memorials of stone to false gods) **improved** (*yatsab* – became more numerous and attractive).” (Howsha’ / He Saves / Hosea 10:1)

*Baqaq* is a double entendre; an oxymoron with its own built in contradiction. It was perfect for Yisra’el—and ideal for describing America too. The more productive and luxuriant we have become the more we have shriveled and degenerated. We have become what we desired: a nation for the people. Given the choice between serving God or serving ourselves, we made the wrong call and came to resemble the self-serving and self-reliant vine that was as plentiful as it was pitiful. The only thing they were good at was building religious shrines – not unlike America with its cathedrals and mega churches.

The wealthier we became, and the more powerful our military grew, the more we came to rely on things, the more religious and patriotic we became. It was not the first time, nor the last.

It is as if we think we can buy God's favor. This is one of many reasons why Yahowah demonstrated wisdom in addition to compassion when He made

salvation a gift. Rather than being pleased with our token sacrifices and fancy churches, Yahowah finds them detestable. I doubt His spirit has ever lingered in St. Peters. It would be the last place on earth to look for Him.

*Yatsab* is another internal irony. It highlights the inescapable connection between success and failure. I recall the day I became a billionaire (albeit for the briefest of moments). My first public statement was “You are never closer to your greatest failure than you are at the moment of your greatest triumph.” It proved prophetic. I was crucified publicly on the cover of *Business Week* magazine just over a year later. While nothing they wrote was accurate, it was the perfect crucible for this mission.

Simply stated, success breeds self-reliance. Since Yahowah created us for the purpose of relationship, and wants us to rely on His love, there is nothing He dislikes more.

Every word of what follows speaks to our time. **“Their heart (*leb*) is divided and duplicitous (*chalaq* – shared and apportioned, deceitful and misleading, seducing and dispersing). So now at this point in time (*‘atah*), they must bear their guilt (*‘asham* – become liable for wrongdoing, suffer the consequence of violating the standard, be declared guilty and suffer the requisite punishment).”** (Howsha’ / He Saves / Hosea 10:2) The message is consistent: if we choose *azab*/damnation we get *azab*/separation.

And speaking of consistent, Yahowah isn’t politically correct, multicultural, or tolerant: **“He (*huw*)’, Himself, will break down and demolish (*‘araph* – He will destroy by smashing) their altars (*mizbeah* – religious shrines), totally devastating (*shadad* – ravaging and destroying) their religious monuments (*matsebah* – stone pillars and memorials, religious sites, and obelisks).”** (Howsha’ / He Saves / Hosea 10:2)

A pyramid or obelisk has always been a tribute to sun gods. It is why we should be concerned that one sits in the center of the Vatican’s circle leading to St. Peters and another points skyward at the center of the National Mall directly across from the White House and leading to Capitol Hill. We even have one on our money, with the watchful eye of Horus gazing down upon us. And God is not amused.

There are many gods, but only one is real, only one actually cares, only one can serve as our interests: **“Surely (*ky*), now (*‘atah*) they will say (*‘amar*), ‘We have no leader (*‘ayn melek*) for us (*la*), because (*ky*) we do not respect or revere (*yare*)’ Yahowah (יְהוָה). As for our king (*melek*), what (*mah*) can he do for us (*‘asah la*)?’**

**They speak mere words (*dabar dabarym*) with vain and worthless, destructive and devastating (*showa'* – empty and false, lifeless and ruinous, futile and idolatrous) oaths which curse (*'alah* – dishonest and improper recitals of divine harm that bind under oath and create great sorrow) they cut (*karat* – establish through separation) a covenant (*beryth* – a relationship agreement, binding treaty, and pledge).” (Howsha' / He Saves / Hosea 10:3-4)**

*Showa'* is one of Scripture's most devastating terms. In most Hebrew lexicons it reads *shav'*, but that's purposely misleading because there is no “v” in the Hebrew alphabet. This linguistic manipulation becomes especially obvious when one considers that the word is Shin-Wah-Aleph (שוה), with the vowel Wah producing the “o” sound and the vowel Aleph conveying the same sound as an “a” in English. So this word was originally pronounced *showa'*. The word means: “to ravage, destroy, and devastate, creating a desolate, lifeless, wasteland.” It addresses that which is “worthless and destructive, false and ruinous.” It even speaks of “concealing by covering over,” which I suppose is why it was selected as the name of the rabbinical ploy called the “Sheva System” deployed to deliberately conceal and corrupt the pronunciation of certain letters, namely the Yowd, Hey, and Wah. Not so coincidentally, these just happen to be the only letters which comprise Yahowah's name (YHWH).

And by implementing the Sheva System, the Masoretic text of the Torah has now been corrupted by these deceivers. So we should not be surprised that they are the very same people who promoted the myth that no one knows how to pronounce the name of God. These rabbis would have you believe that Yehshu and Yehshua are accurate representations of the Hebrew name of the person known to the world as “Jesus,” but who is actually Yahowsha'. Few things have been as “*showa'* – devastating.”

Speaking of destructive, had rabbis not concealed the pronunciation of Yahowah's name, Allah and Islam would not exist. It would have been impossible to fool the world into believing that Allah was the name of the god who authored the Torah, Prophets, and Qur'an. And yet because they committed this heinous crime, the most deceitful, destructive, deadly, and damning of all doctrines has been unleashed, devastating everything it has touched. So we should not be surprised that we find the name of the Islamic god in this statement, *'alah*, or that the name is a “curse, a dishonest and harmful oath.”

As I first approached this passage, I was expecting to make the following point: with God there is but one “*beryth* – covenant,” but with man there are many. And yet while most every English translation of this verse errantly renders *beryth* “covenants,” in the text itself, *beryth*, is singular and absolute – as it is everywhere. So while man is prone to making many counterproductive pledges and agreements, Yahowah is so insistent that there is only one Covenant, He is

opposed to presenting *beryth* in the plural form even when it applies to human schemes.

Beyond this, we are reminded that *Ba'alism* and Islam are indistinguishable. Howsha' was speaking about the satanic sun-god cult which worshiped Lord / *Ba'al*, but this description fits Islam perfectly. It's as if it came directly out of Allah's 9<sup>th</sup> surah in which the Treaty of Hdaybiyah—a sworn oath—was repudiated and rendered worthless. It even contains the Islamic god's name, and it confirms that while all Islamic covenants are worthless, one of them must be repeated as a binding oath—"There is no God but Allah and Muhammad is his prophet."

For those who revere politicians, Yahowah wants you to know that their words are vain, thus egotistical, and worthless. They are part of the problem, not the solution. They serve their own interests, no one else's. Moreover, as with Islam, religion and politics are often inseparable. Today in America we have two poligious agendas. On one side is the "religious right," supporting Republicans with their "moral majority" and "moral values." On the other side we have "secular humanists," liberal, elitist Democrats who love the rule of man. They have elevated themselves to the status of God by creating their own morality—something they call "political correctness."

Such men and their agendas have created the mess we are in today...**"And legal disputes and official proclamations (*mishpat* – civil and criminal cases, lawsuits and courthouses, societal regulations and specifications, spoken and written commands which must be obeyed with penalties for non-compliance) sprout (*parach* – flourish, thrive, and break out) like poisonous (*ro'sh* – venom produced by a serpent, bitter and gall; irritating, annoying, infuriating, vexing, and maddening) weeds in the furrows of the field."** (Howsha' / He Saves / Hosea 10:3-4)

Many Hebrew words have dark and light connotations. And *mishpat* is among them. When we "*mishpat* – exercise good judgment" and come to know Yahowah and embrace His Covenant, God uses His "*mishpat* – means to justly resolve disputes" to exonerate us, so that we become perfect and can enter His company. But for those who ignore or reject the terms and conditions of the Covenant, the *mishpat* represent the full force and power of Yahowah's "judgment." So in this case, mankind's political and religious *mishpat* reflect man's attempt to usurp Yahowah's guidance, replacing it with their own judicial systems which must be obeyed.

In this light, it's hard to imagine a time or place in which there were more "irritating, infuriating, vexing, and annoying criminal cases, lawsuits, and societal regulations" than there are in today's America. The IRS tax code itself is ten

times longer than Yahowah's Witness. Collectively, there are millions of pages of state and national laws and regulations and yet as a people we become less moral, enlightened, and productive with each passing day. Should we have simply observed the Seven Instructions, or Yahowsha's summation of them into love God and our neighbor—we would be living in paradise.

What's really interesting is that Yahowah calls man's attempts to govern himself "poison," and suggests that lawsuits and regulations are the product of the "serpent," better known as Satan. God is even suggesting that this kind of contentious verses harmonious, and over regulated verses free, society is a direct result of separating ourselves from Him. Moreover, "weeds" are Scripturally synonymous with unsaved *azab* people. They flourish in societies like America, choking out productive plants and infuriating God.

The next verse reveals the source of the Northern Kingdom's trouble. They had chosen to associate with Halal in the form of *Ba'al*, the bull representation of the sun god. So Yahowah tells them that they will get the opportunity to spend quality time with their idol—something they did while in Babylonian captivity. The Jews literally followed Satan and his idol home. Yahowah's use of *guwr* and 'aown are especially telling.

**“The people who live in the neighborhoods of Samaria [the capital of the Northern Kingdom] will have a temporary stay with (*guwr* – shall gather together and dwell as aliens with, live as guests in a strange place with, stand in awe of, abide together with and be afraid of and for, seek the hospitality of, stir up trouble and quarrel over) the bull of Beth-Aown (*beyth* means house and 'aown is [descriptive of Satan, meaning] vanity, futility, wickedness, affliction, mischief, unrighteousness, evil, falsehood, idolatry, naught, injustice and sorrow). **Indeed, its people will mourn and grieve for it. And its idolatrous priests (*komer* from *kamar* meaning blackness and gloom) will cry out (*gyl* – rejoice, exalt, be glad, delight in and be joyful) over it.****

**Indeed (*ky* – surely and truly) its monetary value and means to power (*kabowd* –attribution of high status to or by a person, beneficial reward derived from the giving of gifts) has been revealed (*galah* – made known, uncovered, and exposed). **The thing itself will be carried to Assyria as tribute to King Yareb.**” (Howsha' / He Saves / Hosea 10:5-6) Priests adore false gods. They are their source of power and provide their means to control and wealth. Islamic Imams are today's most glaring examples.**

*Gyl* has a rather ominous secondary meaning—circle. Not only were circles of stones used in Satanic sun-god worship (Stonehenge being a glaring example), the English word “church,” as we have discussed, is derived from “Circe,” the daughter of the Teutonic sun god Helios and the root of our words circle and

circus. In that *gyl* is being tied directly to idolatrous sun-god religions, and thus Satan worship, this is particularly ominous. And when one recognizes that most of the rituals and festivals celebrated in today's Church are Satanic and not Scriptural (Sunday, Christmas, Easter, Lent and the Mass), and that Yahowah's name has been replaced with Satan's title Lord, this is a very black and gloomy picture.

What's also fascinating is the divergent reaction to the *Ba'al* bull being sent to the Assyrians as tribute—the nation whose ancestors invented him/it in the first place. The people were mortified and grieving. Their god was being sent away. They had been conditioned to believe in and worship a false deity—an idol crafted in Satan's image. In that this is Yisra'el and these are Yisra'elites, the land and people of revelation, it proves that it doesn't take much to fool most people—especially when they are as willingly ignorant as we are today.

The idolatrous priests, who were also Yahuw'dym, had the opposite reaction. They praised their false deity and rejoiced in his/its presence. *Al*, the word translated “over” in the verse, tells us that they were not only exalting *Ba'al*, and celebrating around him/it, they were “beside it, working on behalf of it, together in accord with it, and concerned about the account of” *Ba'al* because the Lord was their ticket to power and their license to steal. And that means, according to Scripture, the Jewish religious leaders in the Northern Kingdom, men known as rabbis today, were serving Satan for political and financial gain.

Here is the result of that service...**“Ephraim [the Northern Kingdom, representing 10 or the 12 tribes] will be taken away in (*laqach* – be carried away in, receive, be seized with) shame and disgrace. Yisra'el will be ashamed of (*bowsh* – be confounded, confused, and disappointed by) its own counsel (*'etsah* – counselors and advisors; plans and schemes, course of action). Samaria [the Northern Kingdom portion of Yisra'el west of the Yarden River and between Yahuwdah and Galilee] will be cut off (*damah* – cease and perish, be undone and destroyed, be silenced, be removed from the theophany/God's presence) along with her king, like irritating foam (*qesep* – dubious floating debris; a snapped and broken twig or splinter; wrath or indignation; antagonism or discord) on the surface of the water.”** (Howsha' / He Saves / Hosea 10:6-7)

It's safe to say that when we estrange ourselves from Yahowah and form a relationship with Satan, our value in God's eyes diminishes significantly. We are seen as “pond scum.”

**“Also in the high places of Aown [a Northern Kingdom town known for its Satanic, sun god, Lord / *Ba'al* bull religion] (*'aown* – iniquity, wickedness, vanity, affliction, mischief, unrighteous, evil, falsehood, idolatry, sorrow, injustice, and trouble) the sin of Yisra'el will be wiped out (*shamad* – perish, be**

destroyed, exterminated, annihilated). **Thorn and thistle** (*daredar* – a prickly plant that has no value and produces no fruit) **will grow on their altars. Then they will say to the mountains, ‘Conceal us!’ and to the hills, ‘Fall on us!’**” (Howsha’ / He Saves / Hosea 10:8)

So terrible shall be the calamities associated with man’s preference for Halal’s religions, during the Tribulation men will prefer death to life. This passage is repeated in Luke 23:30 and Revelation 6:16. During the midpoint of the Tribulation, starting on the Feast of Unleavened Bread, Yahowah personally sees to it that all Satanic symbols, sites, and disciples are destroyed. It is the beginning of the last judgment.

After calling wayward Jews pond scum, thorns and thistles, Yahowah reminds them of a divisive and unproductive war they fought among themselves: **“From the days of Gibeah [an inhospitable Benjamite town infamous for religious scheming, civil war, rape, and murder] you have sinned, O Yisra’el. There they stand! Will not the battle against the sons of iniquity overtake them in Gibeah?”** (Howsha’ / He Saves / Hosea 10:9)

Gibeah was Yisra’el’s Civil War as well as their Vietnam, their Iraq. This battle among Jewish tribes accomplished nothing, other than determine who was the lesser of the two evils. It reminds me of America’s last presidential election. The “sons of iniquity” are Halal’s children. *Aual*, the word translated “iniquity,” actually means: “the evil one.”

**“When I am ready, I will chastise** (*yasar* – correct and instruct, reform and reprimand, discipline and admonish) **them. And the peoples will be gathered against them when they are captured, tied up, and taken as prisoners into custody for their double guilt.**” (Howsha’ / He Saves / Hosea 10:10)

This occurred many times, so the Yisra’elites were not good learners. And *Onah* means more than just guilt. It tells us that the crime for which Yahuwdym would be continually “reformed and reprimanded” is “living unfaithfully in a marriage” with Lord/*Ba’al*. It literally speaks of “intercourse” suggesting that the Chosen People and their chosen spouse were gratifying and abusing one another.

I recognize that this sounds extreme, but in the very next verse, Yahowah compares the ten tribes of the Northern Kingdom directly to their demonic god’s most common symbol, saying that they had been trained by the Devil to act like the Devil. **“And Ephraim is a trained** (*lamad* – skillfully taught and diligently instructed) **heifer** (*eglah* – female of *‘egel*, the bull calf synonymous with the golden calf sun-god incarnations of Satan) **that loves to thresh** (*dush* – to tread on, to trample down, to break and tear, to shred flesh and destroy).”

By using the female *'eglah* for heifer, rather than the male *'egel* for bull, in a book focused on marriage partners and divorce, Yahowah is telling these folks that they were married to Satan. *Lamad*, the word translated “trained,” reveals that they were “taught to trample” the truth. It was part of their religious “instruction.” And this indoctrination was not accidental. *Lamad* means that the priestly deceptions were “diligently, skillfully, and expertly” communicated to the people and that they were “accepted” by them. They were literally “trained to be submissive” to Satan.

*Dush* is particularly significant in the harvest of souls, and Yahowah’s frequent use of grain to represent those anointed with His Spirit and living in the *beryth* – covenant family with Him. The metaphor permeates the Yahowah’s *Miqra’ey* and Yahowsha’s parables. To *dush* is to “trample grain stalks and their heads with hooves in order to separate the fruit or grain from the stalk and chaff.” This was spiritual suicide and religious cannibalism. These Jews, working on behalf of Satan, were killing one another and consuming their own souls. And while that is sad beyond words, rabbinical Judaism, and its stepchild Islam, are still doing it today.

I am not alone in seeing this behavior as self-mutilating and criminal. I am not the only one who wishes to awaken those who have been trained to serve Lord/*Ba’al*. These condemning words were written by God, not me.

Most of Howsha’ is written in first person so this is Yahowah’s plea: “**I** (*any* – meaning I or I am) **will pass over** (*'abar* – pass through, pass by, or pass on; cross, cross over, or make a sacrifice) **near** (*'al* – among, close or in proximity to, before, in front of or on) **her, riding** (*rakab* – grasping, harnessing, mounting, and sitting astride) **her good neck.**” (Howsha’ / He Saves / Hosea 10:11)

Yahowah is hinting at His ultimate miracle and sacrifice as well as telling the bad boys of Samaria that He will eventually come back to them and for them. In reference to the covenant relationship, *'abar* means “to pass over or through the sacrifice and thus affirm remission of sin by way of Passover.” It is the basis of the *Miqra’* of Passover.

To understand this passage more completely, we need to turn to Mattanyah 11:28-30 in which *zugos* means to *join* by way of a coupling or yoke. Yahowah is telling us that being yoked to Him is preferable to being harnessed by Halal. After Yahowsha’ explained that He possessed all of God’s authority, and that the only way to know Yahowah was through Him, He told the Jews of Samaria: “Come unto Me all who are weary and over burdened and I will give you rest. Take My yoke (*zugos*) upon you, and learn from Me, for I Am gentle (*praos* - affable, friendly, sociable, easygoing, and jovial), humble of heart; and you shall find rest (*anapausis* – tranquility and recovery) for your soul. My yoke is easy to bear and

profitable (*chrestos* –fit and good, moral and useful, virtuous, equitable, fair, forbearing, and benevolent) and My burden is light.”

It’s interesting in light of the religious indoctrination the Yisra’elites of Howsha’s day received that Yahowsha’ would use *manthano* for learn. It means: “to understand, denoting instruction by way of facts, to perceive clearly so as to have answers and to know more fully.” *Manthano* means to “learn with a moral purpose and sense of responsibility.” It is the opposite of *lamad*, the word translated “trained,” revealing that the Jews were “taught to be submissive.” God clearly wants us to know the facts, understand them, and think rationally. Good things happen when we do; bad things happen when we don’t.

And speaking of the facts, think about how Yahowsha’/Yahowah described Himself. It was so beryth of Him. Our God is “jovial, easygoing, friendly and sociable.”

Yahowah, speaking through His prophet Howsha’ said: “**Ephraim will ride** (*rakab*). **Yahuwdah** (Yahuwdah – Related to Yah and Relating to Yah; a possible union of *yada’*, meaning know, and Yahuw, thus *Yada’ Yahowah*—know Yahowah) **will be an engraving tool** (*charash* – an implement used for scraping, cutting, dividing, plowing; to bring peace, to inscribe, to write).”

I am not sure what “Ephraim will ride” means other than Yahowah had divorced them and thus they were out of His future plans and were about to be driven out of town—a rendering identical to my Hebrew-English interlinear—“I will drive Ephraim.” But I know precisely what Yahowah intended to do with the *Yahuwdah*. Through them the Ma’aseyah, the Prince of Peace, would come and He, as He promised, would divide us into those who are with Him and those who are against Him, engraving the names of those choosing to be adorned in His Spirit in the book of eternal life. Moreover, there would be prophets after Howsha’. *Yahuwdym* still had Scripture to inscribe on Yahowah’s behalf.

Incidentally, according to the Dictionary of Biblical Languages With Semantic Domains, *Yahuwdah* is derived from *yahab*, a word that defines the role *Yahuwdah* would play in our salvation. It means: “to be given as a payment.” It’s related to *stauros* and *ken*, the words most directly associated with the Ma’aseyah’s sacrifice in that *yahab* means to “lay a foundation someone can trust to be taken care of.”

While Yahowah had lots of unfinished business to take care of, for the most part Yisra’el was now on her own because she had chosen that fate. “**Ya’aqob** (*Ya’aqob* – father of all twelve tribes, thus all *Yahuwdym* / Jews) **will harrow** (*sadat* – break the clods, till the soil) **for himself.**”

But alone was not forgotten. As a loving father, Yahowah sent His wayward and unfaithful children off with some sage advice: **“Sow righteousness (*tsadaqah* – justice, truth, and salvation); reap in accordance with loving-kindness (*cheved* – mercy, goodness, faithfulness to the covenant relationship, and love). Choose to be an heir and live in the presence of the light (*nyr*), for it is time to seek Yahowah (יְהוָה) until He comes to teach and direct (*yarah* – to be a teacher/rabbi, to inform and instruct) you in righteousness.”** (Howsha’ / He Saves / Hosea 10:12)

*Nyr* is a multifaceted word enabling us to render this portion of the passage in either or both of the following ways: **“Dig a new furrow in unplowed ground so as to bring the land into cultivation.”** Or: **“Choose to be a lamp in the presence of the Light, reigning as an heir.”** The first fits the symbolic context of the passage and is telling the Yisra’elites to plow a new course, one that leads away from Halal and to Yahowah so that they will once again bear fruit and prosper. The second is majestic. By rendering *nyr* in its most common forms—lamp, light, presence and heir—we witness the full extent of Yahowah’s calling. We are instructed to be a lamp unto the world. Our light is His Word and Spirit. When we are joined we inherit eternal life and abide forever in His presence.

‘*Ad*, translated “until,” suggests “a significant period of time will elapse before the goal is achieved.” It means “an extent of time within another extent of time.” In hindsight it is predicting that it would be 700 years before Yahowah’s sacrificial advent when He was both teacher and rabbi and informed everyone of His nature while directing us to the lone path leading to Him. The next period of time is that of the *ekklesia*, an era that would extend 2000 years before the Ma’aseyah would return in power and glory.

Even *bow’*, the word translated “comes,” is synonymous with the Ma’aseyah’s mission and advents. It means “come and go, arrive and return.” It means “to be included, to pursue, and to formally complete something.” A *bow’* is a “harvest, the gathering of crops together.”

Interestingly, *yarah* also means “autumn” the time Yahowsha’ was born and the time He will return. The Ma’aseyah touched Bethlehem with His presence, becoming Emanuel, God associating with us, during the Feast of Tabernacles (God living with us) in October, and He will return on the Day of Reconciliations, which falls on October 2<sup>nd</sup> 2033—a *Yowbel* year. The Millennium Sabbath begins five days later on an autumn Sabbath, of course.

Unfortunately, the Yisra’elites did not heed Yahowah’s advice when He revealed it through Moseh any more than they did when He spoke through Howsha’. **“You have plowed wickedness, you have reaped injustice. You have eaten (*akal* – consumed and devoured) the fruit of lies (*kachash* – deception and**

failure, delusion and error), **because you have trusted in your way** (*derek* – road, path, direction, habits, and course), **in your numerous warriors.**” (Howsha’ / He Saves / Hosea 10:13) It is a simple choice really. We can rely on Yahowah or ourselves, God or man.

Wickedness, from *resha’*, also means “evil, injustice, and the violation of the moral standard.” Reaped, from *qasar*, communicates: “became inadequate, vain, vexed, and grieved.” Injustice, from *awal*, indicates “wicked, unjust, unrighteous, evil, and perverse.”

While fruit, from *pary*, is an accurate rendering, the word also means “descendants or offspring and successive generations.” In that *akal* is literally “to be destroyed by fire,” we see that the consequence of spreading lies, especially when they are cloaked in religion, has devastating consequences. It is why Yahowah despises these schemes more than anything else. The promotion of religion isn’t a victimless crime. It is cannibalism, in which priests, pastors, rabbis, monks and imams condition the populous to consume the souls of their own children.

The most important word in the passage may be *batach*, translated “trusted.” It means: “to rely upon and to put confidence in a person, object, or spirit.” It lies at the heart of the single most significant choice each of us must make: Who do we trust? Are you willing to trust the words of men over the Word of Yahowah? Can your pastor, priest, imam or rabbi save you or is Yahowah alone capable of offering salvation?

Yes, it all comes down to the object of our trust—is he/He worthy or not. Our faith, our belief, our religion, our politics, has nothing to do with it. It’s all about who or what we trust, and whether that person or God, religion or relationship, is worthy. For example, I can believe that a faulty bridge constructed by men whose religious or political affiliations I embrace, will carry me across a deep chasm to the promised land. I can pay for it to be built and maintained, even sacrifice my life in its defense. But if it is unworthy, I’m going to die when I walk across it.

The word translated “plowed” in this passage is *charash* again. So the verse could be rendered: **“You have written** (*charash* – engraved and inscribed) **wickedness.**” In the context of history and what follows in the verse itself, this is an accurate and telling rendition. Religious Jews called Masters or Rabbis wrote their own Scripture. They **“ate the fruit of lies and deception because [they] trusted in [their own] way.”**

Let me explain. Sometime during the first century of the Christian era, Jewish religious leaders, recognizing that the populous was gradually losing their ability to understand Hebrew, paraphrased the Tanakh into Aramaic—the common vernacular of Yisra’elis at the time. So far, so good, but they didn’t stop there. In

the third century, they engraved their Aramaic renditions into books called Targums. These were designed to reconcile Scripture with the new rabbinical religion, inserting Pharisaic-rabbinic Judaism into the text. If what God said conflicted with their way, they simply omitted it or changed the passage to reflect their sentiments—often stating the opposite of what Yahowah had revealed.

But that wasn't sufficient. The Covenant's means to salvation included sacrifices which were designed to occur in the prescribed (actually prophetic) way in the Temple for the remission of sin. But there was no Temple any longer, so these rabbinical masters created an imaginary one in the *Mishnah*. But even that was insufficient for these deceitful and self-aggrandizing clerics.

Just outside of old Babylon, in the seventh century of our era, rabbis engraved their ultimate masterpiece—the Babylonian Talmud—the primary scripture of rabbinical Judaism. They claimed that Moseh revealed two Torahs—one written and the other oral—and that rabbinical masters had faithfully passed the oral version along over the chasm of 2000 years and 100 generations without ever writing a word of it down. And as with Roman Catholicism, the religious officials were the only ones allowed to adjudicate or interpret their new scripture, empowering and enriching them. Yahowah became unknown and unrecognizable and religion replaced relationship. And this is precisely what God was telling us in this passage from Howsha'.

The last line of the verse, **“you have trusted in your...numerous warriors,”** was applicable to the Northern Kingdom and is applicable to America. Rather than relying on Yahowah, both of us have chosen to trust warriors and weapons. And while swords, spears, guns and bombs are effective killers, the real problem is that they are controlled by self-serving, self-aggrandizing, delusional and deceitful men. Then they were called kings, now they're called presidents.

When we trust deceitful men and their doctrines and rely on their power and politics to protect us, this is what always occurs: **“Therefore, a tumult will arise among your people, and all your protected cities will be destroyed (*shadad* – laid waste, devastated, robbed and plundered, violently and utterly ruined).”** This is what happened to them and will happen to us.

A “tumult” is a very bad thing. *Sha'own* means: “horrible uproar and crash, destruction and desolation, corruption and ruin, a state of confusion and social chaos.” It is from the base of *sha'at*, meaning “despite and contempt.” A *bowr sha'own* is a “mud-hole, a slime-pit, a trap from which nothing emerges or escapes.” And all of this is a direct result of self-reliance.

**“As Shalmaneser (from *shalman*, meaning fire worshiper), king of Assyria, spoiled (*shod* – raised havoc with, sacked and plundered, wasted and oppressed) Beth-Arbel [literally, “House of God's Ambush] on the day of battle, when**

**mothers were dashed in pieces with their children...**" (Howsha' / He Saves / Hosea 10:14)

Yesterday's Assyrians were as barbaric as today's Muslims. They both served the same god. **"...thus it will be done to you at Bethel because of your great wickedness. At morning** (*shachar* – sunrise, the dawn of the morning star or sun) **the rulers of Yisra'el will be completely cut off** (*damah* - caused to cease, undone, destroyed, and silenced)." (Howsha' / He Saves / Hosea 10:15) Bethel was the religious capital of the Northern Kingdom—their Jerusalem, Rome, or Mecca. Religion wasn't going to protect them any more than politics or weapons.

The Hebrew root of "because of your" begins with *min*. It means: "as a result of your expressions of separation and abandonment." This is followed by *paneh*, meaning "in the presence of, reaching toward an object [Lord/*Ba'al*/Halal/Satan] and turning away from [Yahowah]. Great wickedness is from *re'eh*, which means "friend or companion, personal advisor, associate or associations." It is a relationship word which when properly vocalized, has a secondary and sinister meaning. The "e"s were most likely "a"s, something the rabbis didn't want to admit when they first added their diacritical markings to the Scriptures in the 11<sup>th</sup> century creating the Masoretic Text, because *ra'ah* points to the adversary, better known as Satan. *Ra'ah* means "evil and the evildoer, misery, distress, injury, adversity, affliction, calamity, disaster, discomfort, distress, misfortune, sorrow, woe, wretchedness and wickedness." These religious Jews were going to enter a time of continual chaos not only because they chose to be self-reliant, but because they elected to associate with the Adversary. It was the worst decision any people ever made.

This is confirmed in a not so subtle way by what follows. Yasha'yah, when he named the Adversary, Halal, told us that Satan would be known as *Shachar*, the Morning Star. So as a result of the Jew's personal and collective, religious and political, association with "*Shachar*," the Adversary, sun god, and Devil, Lord/*Ba'al*/Halal/Satan, Yisra'el was "completely cut off, undone and silenced." The relationship was over—at least for the next 2,700 years.



If you are the parent of a wayward child, you will feel Yahowah's love and anguish as they are vividly conveyed in the historic and prophetic words presented in the opening verses of Howsha' 11. **"When Yisra'el** (*Yisra'el*) **was a youth and helpful** (*na'ar* – young man, teenager, child, lad, babe, age between infancy through weaning to late adolescence; servant, attendant and steward, one

who serves and helps the owner) **I loved and befriended** (*'ahab* – enjoyed moral love in a family context, had an affectionate and close family oriented relationship with, saw as lovely and desirable, liked and befriended) **him and called** (*qara'*) **My son** (*ben*) **out of** (*min*) **Egypt** (*mitsraym* – the crucible of religious, political, economic, and military oppression).” (Howsha’ / He Saves / Hosea 11:1) These seven words tell an amazing and profoundly important story. Let’s examine each of them closely.

First, *Yisra’el*. It is a name, not a word, so it is correctly transliterated, not translated. But that in itself is very odd in that the English transliteration begins with an “I,” not the customary “J” that is errantly used with most every other Hebrew name which begins with “Y.” For example: Jehovah is an erroneous rendering of Yahowah, Jesus and Joshua wrongly represent Yahowsha’, as do James with Ya’aqob, Jeremiah for Yirmayahuw, Jew for Yahuwdy, and Jerusalem for Yaruwshalaim. Since the English translators recognized that all names should be transliterated and that the Hebrew “Y” sound was unrelated to the Anglo-Saxon “J,” why didn’t they get any of the other names right?

In Hebrew, *Yisra’el* is a compound of *'ysh sarah 'el*, meaning “individuals who engage, strive, and endure with God.” So literally, *Yisra’el* defines the reason we were created—to participate in a relationship with Yahowah. It’s little wonder the name *Yisra’el* is repeated 2,479 times in the Torah, Prophets, and Psalms. It is profoundly instructive in and of itself.

The second word, *na’ar*, is almost as revealing. While it refers to *Yisra’el’s* youth, and the infancy of the nation when the people were being weaned on Yahowah’s love, word and manna, it conveys one third of the chosen people’s purpose, to be “servants, attendants and stewards, people who serve and help the Owner.” This is what Yahuwdym were called to do. It was their mission to be Yahowah’s witnesses and the example of *beryth*. This is what they failed to do when they reached adolescence. This is also what the *ekklesia*/calling out was expected to accomplish following the divorce. But this is what we failed to achieve when we evolved from relationship to religion and began to proclaim man’s dogmas instead of Yahowah’s instructions.

The third Hebrew word, *'ahab*, is perfect for the Howsha’ context of marriage and divorce, of relationship and unfaithfulness. *Ahab* means that Yahowah “enjoyed moral love in a family context, had an affectionate and close family oriented relationship with, saw as lovely and desirable, liked and befriended” the *na’ar Yisra’el*.

The fourth significant Hebrew term is *qara'*. This passage is but one of 735 times Yahowah uses it, so it’s safe to say it’s an important word. *Qara'* can be translated “to call and to call out, to announce and to proclaim, to invite and to

summon, to welcome and to meet, even to read and to recite.” *Strong’s* defines *qara’* similarly to the Greek *ekklesia*, “to call out, to call unto, to summon, to invite, to appoint, and to endow, to name and to call by name, to be chosen. The *Dictionary of Biblical Languages* says that in addition to this, *qara’* means “to call a person to come into one’s presence and to give them a task.” It means: “to designate by name and title so as to be representative and to represent, to be known as.” *Qara’* is synonymous with the concept of *beryth* because it also means to be “an invited guest, one who receives an offer of hospitality.” And *qara’* is descriptive of observing Scripture in that it is a “public reading of something spoken that has been written down.” But most important of all, *qara’* forms the basis of *Miqra’* – the name Yahowah selected to describe His seven annual Invitations to be Called Out and to Meet God.

So in the context of the verse: **“When Yisra’el (*Yisra’el* – individuals who engage and endure with God) was a youth and helpful (*na’ar*) I loved and befriended (*‘ahab*) him and called (*qara’* – invited, summoned, and welcomed) My son (*ben*) out of (*min*) Egypt (*mitsraym* – the crucible of religious, political, economic, and military oppression),”** many of *qara’*’s meanings come into play because Yahowah is talking about *Yahuwdym* in addition to *Yahowsha’*. The *Yahuwdym* were called out of temporal bondage in Egypt so they could serve as Yahowah’s example, His chosen people and proclaim His Scriptural message. *Yahowsha’* was called out of Egypt to spiritually free all people from eternal bondage and be the ultimate example, proclaiming the same message for all to read and know. Both were chosen, summoned and called out, as are we. Both were appointed and anointed, as are we. *Yahuwdym* and *Yahowsha’* alike bore His name and used His name as should we.

All too often, Jews get uptight over the concept of the Ma’aseyah being God’s Son—His representative. They claim that it is an aberration of the Disciples. But yet, such depictions permeate Yahowah’s Towrah, Prophets, and Psalms. And here, the use of the term is explained, set into a context of words and events that help us understand its meaning.

On the surface, *ben* means son. But these Jews weren’t literally God’s son’s; they weren’t second generation deities any more than *Yahowsha’* was a second generation God. So to determine what *ben/son* means in this context, let’s examine the surrounding words for clues. First, the whole of *Howsha’*, and particularly this verse, is about a marriage and a family relationship that has gone bad and needs to be fixed. The vows of faithfulness between husband and wife are symbolic of Yahowah’s covenant with the *Yahuwdym* collectively. The father-son relationship He desires with them and each of us personally is the ideal way to depict the nature of that *beryth* relationship. The *Yahuwdym* were called to exemplify and represent this kind of love, trust, reverence, and camaraderie. They

failed so Yahowsha' set the ultimate example. There is no better metaphor than the marriage vows between husband and wife to demonstrate faithfulness or the role Yahowah's Scriptural vows play in our relationship. There is no better metaphor than that of father and son to demonstrate how that relationship is to be experienced—to be lived and enjoyed.

Second, *Yisra'el* was presented early on in the verse as being a young male child—figuratively a son. But come to find out, the name *Yisra'el* defines both *Yahuwdym* (related to *Yah*) and *Yahowsha'* (who is related to *Yah*): “*Yisra'el* – individuals who engage and endure with God.”

*Na'ar*, the term for youth, is as *Yahuwdym* as it is *Yahowsha'*: “servants, attendants and stewards, people who serve and help the Owner.” *Ahab* defines *Yahowah's* “moral love in a family context.” It is the nature of and the reason for *Yahowsha'*. No word conveys the reason *Yahowah* chose the metaphor of father-son better.

*Qara'* is somewhat akin to the *ekklesia* and the savior, the “called and called out.” And it is the Word of God as it is “read, proclaimed, and preached by the Son who bore His name, and invited us to come into His presence.” Moreover, *ben/son* is synonymous with *qara'* in that both serve “to designate by name and title so as to be representative and to represent, to be known as.” A son comes from his father and represents his father; he bears his father's name and often goes about his father's business. That is what *ben* means when it is applied to *Yahuwdym* and *Yahowsha'*.

The best explanation of the *Ma'aseyah* being the *ben* or son of *Yahowah* is presented in the 9<sup>th</sup> chapter of *Yasha'yahuw / Isaiah*. In this passage the prophet tells us that the *Ma'aseyah* will come as a child and as a prince and that the *Ma'aseyah* is the Son, is the Father, is the Spirit, and is God. While it would be appropriate to cover here, it is even more pertinent in the *Yahowsha'* chapter which follows. I promise to amplify and cover it there.

So to finish the opening passage of *Howsha' 11*, we see that *Yahowah* said I “**called** (*qara'* – invited and welcomed) **My son** (*ben*) **out of** (*min*) **Egypt** (*mitsraym* – the crucible of religious, political, economic, and military oppression).”

Calling out and setting apart are central to *Yahowah's* plan and His message. The *Yahuwdym* were to be a “chosen people set apart unto *Yahowah*.” The *ekklesia* is literally a “calling out.” So it should not be a surprise that this verse encapsulating the totality of God's plan uses both *qara'* and *min* to emphasize the importance of being called out unto Him by Him. *Min* “expresses separation.” It tells us that this calling out is “away from or out of” something and “after and because of” something.

The first “something” was the Exodus leading to the revelation of the *Towrah*—calling the *Yahuwdym* out of bondage and into fellowship. After receiving these instructions, this Owner’s Manual, they knew what they had to do, think and believe to remain set apart in the covenant relationship. The second something was Yahowsha’—the fulfillment of the Covenant promises. Because of His sacrifice we are called out of the bondage of sin and death and set apart unto Him.

In the previous chapter, Yahowah told us that Jewish religious leaders had been trained by Satan to trample their own souls on the threshing floor. It is interesting, then that *min* is used by Dany’el / Daniel (2:34-5) in his prophecy pertaining to the Ma’aseyah’s role in our salvation, regarding the upcoming harvest, the tribulation and Yah’s return, to tell us that those who are *min* / separated are taken away from the threshing floor by the Spirit of Yahowah.

Finally, we come to *mitsraym*—the Hebrew word for “Egypt.” Keep in mind that Egypt is a Greek term first used many centuries after Howsha’ wrote these words. The Greek root implied “House of the Spirit of Ptah or Memphis.” While few take the time to explain why Yahowah elected to call the residents of the Nile who both served and fought Him and His people *mitsraym*, I’d at least like to share the meaning of the words which surround it in the Hebrew dictionaries and from which some believe it may have been derived. Strong’s says that *mitsraym* is based upon *matsowr*, a word translated “siege and besieged, strong and limited, an entrenchment and a fortress.” From Yahowah’s and *Yisra’el*’s perspective, Egypt was and will continue to be all of these things.

To understand what Yahowah was calling the *Yahuwdym* out of and away from, let’s look at some of the surrounding words. *Mitsora* means “diseased and leprous.” A *minsnepet* is “a turban,” descriptive of the headgear worn by Muslims. *Misyrah* is “someone who is comparatively smaller and weaker”—Halal verses Yahowah, for example. Consistent with that notion, *misar* is “something of little or no value.” A *mispeh* is a “lookout in the wilderness”—the place of separation. *Mesar* is “distress, anguish and pain, anxiety in the throes of serious illness and death. *Mesar* describes the hopelessness and oppression of *Yisra’el* in Babylonian exile.” *Mitsraym* is “the name of the son of Ham, who was the son of Noah, the ancestor of the Egyptian people.” *Masrep* is “a crucible in which impurities of precious metals are separated out.” *Maq* is “rottenness, something that is putrid and unpleasant as the result of decay.” A *maqqebet* is a hammer used to drive nails and to break up and shape various materials—destroying some things while making others more useful.” And finally, a *maqebet* is “a manmade pit,” descriptive of mankind creating hell on earth.

And while these ideas all serve to shade our understanding of *Mitsraym*, Yahowah tells us that *mitsraym* are “crucibles” where the called out are separated

from the dross of religious and political oppression. And these are the very things Yahowah calls us away from today.

The second verse of Howsha' 11 uses "they" three times so we have to look back into the last statements found in the 10<sup>th</sup> chapter to know that the first use of "they" refers to the Jewish religious leaders—the idolatrous priests. The second "they" represents the people of *Yisra'el*.

**“They [the Yisra’elite religious leaders] cried out to them [Yisra’el], so therefore they [the Yahuwdym] come and go, walking (*halak*) in their presence (*paneḥ/panah* – turning to them, being turned by them, taking directions from them, and following their own desires / being defiant, ruthless and humiliated), sacrificing to (*zabach* – giving offerings to, killing, slaying and slaughtering for) the Ba’alim / Lords [supreme male divinity of the Phoenicians/Canaanites] and burning incense (*qatar* – fumigating so as to drive out the occupant) to idols (*pacyl* – hewn, graven or carved images, icons of worship, things that represent a god).”** (Howsha' / He Saves / Hosea 11:2)

In spite of what Yahowah had done and promised to do for *Yisra'el*, all so eloquently articulated in the pervious verse, Yahuwdym took their directions from their unfaithful and self-serving rabbis instead. They sacrificed their wealth, freedom, lives and souls to Satan. They literally stunk up the Promised Land, driving God away.

I have always known that the religions of Lord/*Ba'al*/Halal/Satan/Allah (Babylonian, Egyptian, Greek and Roman Mythology, Constantine's Christianity, Rabbinical Judaism, and Muhammad's Islam) and the religions of man (socialism, fascism, communism, and secular humanism) are remarkably similar in that they all are designed to put man in control. But by examining every use of *Ba'al* in Scripture, I found some interesting evidence. Of the 82 occurrences of the first version of *Ba'al* used in the Tanakh, the *Authorized Version* translates the word as “man” 25 times, “owner” 14 times, “husband master, man given, adversary, babbler, and confederate ” the remainder. The word means “lord,” a “foreign or false god” a “citizen ruler,” and a “master of dreams.” So in *Ba'al*, we have man as the owner and master of a confederacy which relies upon man-made and adversarial babble.

The second version of *Ba'al* appears 16 times and is translated “marry, husband, dominion, and wife.” It's chilling in a religious context because it means “to marry, to possess, to rule over, and to own.” From time immemorial, religions have existed to form a bond between clerics and kings, enabling them to possess power, to rule over others, and to own whatever they covet.

The third and fourth form of *Ba'al* is what is found in this verse, meaning “the supreme male divinity of the Phoenicians/Canaanites. *Ba'al* = Lord.” The singular

form, *Ba'al*, appears 62 times and the plural, *Ba'alim*, is used 18 times. If you are serving the Lord, as the religions of Rabbinic Judaism, Constantinian Christianity, and Islam are wont to do, you are serving *Ba'al*.

Of the two words which precede Lord/*Ba'al* in the Hebrew dictionaries, *bay* means “grave and ruin,” and *bayr* means “beast.” *Ba'el*, which follows, means “chancellor, owner, and lord.” *Ba'al Beryth* and *Ba'al Gad* signify “lord of the covenant” in reference to the religious relationship the Philistines had established with Lord/*Ba'al*, and “Lord of Fortune,” a city noted for Lord/*Ba'al* worship. A *gadabar*, by the way, is a treasurer, letting us know that there is money to be made in religion.

In this next verse, Yahowah is lamenting over how His chosen people could have made such a horrible choice—preferring Lord/*Ba'al* to Yahowah, man to God. Yahowah had acted like, and wanted to continue to be, their loving Father. **“Yet it is I who taught Ephraim [Yisra'el/Northern Kingdom] to walk. I took them (*laqach* – fetched them, married them, and carried them away) in My arms.”** (Howsha' / He Saves / Hosea 11:3)

While Yahowah is Spirit, and only has physical form in His manifestation as the Ma'aseyah, He enjoys referring to Himself in human terms—in this case teaching a child to walk by His feet and holding him in His arms, carrying him away from trouble. It is a wonderful picture of God's enduring, personal, engaged and self-sacrificing love.

*Regel*, the Hebrew word translated “taught to walk” implies that the instruction took place alongside the Father and near His feet. *Regel* can also mean “to follow or journey with” so it is a relational term.

**“But they did not know or understand (*yada'*) that I healed (*rapha* – was their physician and cured them, reappeared and repaired them, completely healed and restored) them.”** (Howsha' / He Saves / Hosea 11:3) Many future prophetic events, like Yahowah's sacrifice on the upright pole that saved mankind, were so certain in God's eyes that He predicted them in the past tense as if they had already happened. And from God's perspective, that is true. He had already been to their future and to ours.

There are yet other connotations to *rapha'* that are important. First, Yahowah is comparing Himself to a physician, interesting in that the most accurate term for Torah is prescription. If we want to be healthy we need to ingest His medicine—Scripture. Second, *rapha'* means to “reappear to repair, completely heal and restore.” His advent as the Ma'aseyah would not be Yahowsha's first visit to planet earth. He walked with Adam and Abraham. He appeared to *Ya'aqob*, naming him *Yisra'el* once he proved worthy. He spent forty days with Moseh revealing His Towrah. He met with Shamow'el in Shiloh. Then he came as our

doctor to permanently and completely heal us. And He will return once again in the same place.

Lastly, this prediction of a future healing revealed in the past tense is equivalent to the *Miqra'ey*. The sacrificial blood of unblemished lambs offered for the remission of sin during the Passover Feast of Yahowah predicted what the self-sacrifice of the Ultimate unblemished Lamb would accomplish.

**“I led them** (*mashak* – drew them out, lifted them up, led them away, and prolonged them) **with cords** (*chebel* – sorrowful pangs, painfully difficult work, anguish and burden, suffering, travail, union and destruction) **of a man** (*adam* – person, mankind, human being, and Adam), **with bonds of** (*abowt* – interwoven foliage, encircling, enveloping and adorning with) **love** (*ahabah* – strong affection based upon relationship).”

*Mashak* (drawing out, lifting up, leading away, and prolonging) combines the concepts introduced by *laqach* (took out, fetched, married, and carried away) and *rapha'* (physician who reappears, completely heals and restores). Therefore in context, the first verse of this chapter was a summary of the relationship God desired with Yisra'el. The second explained what actually occurred—that Yahuw'dym had chosen Lord / *Ba'al* instead. The third verse reveals how ignorant the Yisra'elites were of, and how ungrateful they were for, what God had done and promised to do on their behalf. So now, in the fourth sentence He is restating His prophetic plan in hopes that forgetfulness and unfaithfulness will wane.

But to understand it, one has to look at the words carefully, one has to care about what Yahowah is saying enough to scratch beneath the surface. Both *chebel* and *'abowt* can be and are translated “cords and ropes.” Therefore, we can safely assume that two words were chosen instead of one because God intended to make a distinction between them. Moreover, in this passage, Yahowah used *'adam* for man instead of the vastly more common *'yish*. Both words mean “man” but the first, used only 552 times infers a relationship to Adam, the first man, our fallen state, and to one of only two humans created perfect by God in His likeness. *'yish* appears 1,639 times in the Covenant Witness and is a completely generic term for “man, men, husband, male, human, person, or mankind.”

By reading Mizmowr / Psalm 22 or Yasha'yah / Isaiah 53, passages which had been revealed 300 and 50 years earlier respectively, and which we will dissect in great detail in the upcoming Yahowsha' chapter, the *Yahuw'dym* to whom Yahowah was speaking these words would have recognized that the “*chebel* (sorrowful pangs, painfully difficult work, anguish and burden, suffering, travail, union and destruction of *'adam* (a perfectly conceived man),” was the Ma'aseyah's atoning sacrifice on their behalf—the one foretold in the *Miqra'* of *Pesach*. Yahowsha' is the union of God and man, in which the man did a

painfully difficult work, was anguished for our burdens, allowing us to destroy His body as the Passover Lamb so He could destroy the consequence of our sin. 'Abowt describes His Set-Apart Spirit that encircles and envelops us, adorning us in light and love. And the reason is 'ahabah – love and relationship."

As beautiful as this picture of salvation, of parental and sacrificial love, is, Yahowah was not through illustrating what He, Himself, intended to do. The next word in this self portrait is *hayah*—the root of Yahowah's name—meaning "I Am" and "I Exist." As a verb, *hayah* is translated "to be or to become, to make happen, to be done." *Hayah* has connotations which specifically apply to Yahowsha': "to come, to appear, and to arise, to become like, to be with, to accompany and to stand," all concepts associated with the Ma'aseyah. Its secondary meaning echoes Yahowsha's last words: "it is finished."

**"I came (*hayah*) to them as one who is exalted, lifting up (*ruwm* – praised and acclaimed, raising up and offering to give, taking away and removing) the yoke ('owl – a wooden frame with straps, used on beasts of burden, often in reference to oppression) from their jaws. I bent down and fed them."** (Howsha' / He Saves / Hosea 11:4)

Yes, just as the *Miqra'* of *Sukah* suggests, Yahowah left heaven so that He could bend down and enter an earthly tent to commune and feast with us. In Bethlehem, on the 14<sup>th</sup> day of Tishri (October 13, 2 BCE), during the *Miqra'* of Shelters, Yahowah, the only Spirit worthy of praise, stooped down to enter our world, giving Himself as an offering for us, taking away the burden of our sin, so that He could raise us up to live eternally with Him.

The word, *natah*, translated "bent down," is often rendered in tent-related jargon—"spread out, stretch out, incline, and pitch." It means that Yahowah "extended" Himself with "outstretched arms," "bending down" as part of a "plan of action" to "pitch a tent" so as "to dwell in" our presence "turning us back" to Him so that we would "reengage in the relationship."

Yahowah's redemptive plan is perfect. Those who avail themselves of it will never be slaves to sin again. But those who compel others to not accept His most generous gift will find themselves hauled off into captivity to be ruled by Satan and his servants. That is what this means: **"They will not return to the land of Egypt (*mitsraym*), but Assyria will be their king, because they refused (*ma'an* – resisted, rebelled, were defiant to authority, utterly unwilling, and absolutely refusing) to return to (*suwb* – turn to, turn around and restore the relationship with, change and accept recompense from) Me."**

*Assur*, the name transliterated "Assyria" is actually the proper name of the primary sun deity of the Assyrians. She was first worshiped in 2000 B.C. and evolved to take on the characteristics of many other satanic deities, particularly

the Babylonian sun god Bel (Akkadian for Lord and thus synonymous with *Ba'al*), and Marduk, meaning “Son of the Storm”—a perfect epithet for Halal. In the choice of rulers—Ma’aseyah verses Marduk—Yisra’el chose the Devil and were handed over to him/her/it.

Having chosen to live with demons rather than dwell with God, these results were predictable. **“And her [Assur’s] sword will whirl against (*hul* – bringing trembling and pain, anguish and grieving, fear, torture and suffering to) their cities, and she [Assur] will demolish their gates and put and end to their counsels, plans, traditions, and schemes (*mow’etsah* – advice, wisdom, and practices).”** (Howsha’ / He Saves / Hosea 11:5-6)

**“So My people are hanging in suspense, dangling by hooks and ropes (*tala’* – hung up, stubborn in an emotional state of anxiety and dread over a future horror that will occur) turning away, backsliding (*mishubah* – in faithless apostasy and rebellion) from Me. Though they cry out to the Most High (*‘al*), none at all lifts up, exalts, praises, or glorifies (*ruwm*) Him.”** (Howsha’ / He Saves / Hosea 11:7) A god by any other name isn’t God.

What comes next reflects parental anguish over a lost child. These words, spoken in first person, tell us a great deal about the nature of the Most High. He can love, which means He can hurt. He’s just like us in these ways—but fortunately, in all others He is better. **“How can I give you up, O Ephraim? How can I surrender you, O Yisra’el? How can I make you like Admah [the third of five cities along the Dead Sea punished by God for their sinful rebellion along with Sodom and Gomorrah]? How can I treat you like Zeboym [the fourth of the five cities]? My heart is turned upside down (*haphak* – overwhelmed and disturbed, turned over and drained) within Me. All of My compassion and strong feelings of love yearn to be kindled, to grow warm and tender (*kamar*). So I will not act upon My burning anger. I will not destroy Ephraim again. Because I am God and not man (*‘iysh*), the Set Apart One (*Qadosh* / *Qodesh*) in your midst (*qereb* – inner person, within, inside). I will not come in wrath.”** (Howsha’ / He Saves / Hosea 11:8-9)

Man is *‘iysh*, not *‘adam*, because Yahowah had and would manifest Himself as an *adam*—a perfect man conceived by God, Himself. As such, Yahowsha’ did tabernacle in our midst just as this verse predicts. But there is more to *qereb* than that, which brings us to *Qodesh*. The Set-Apart One is Yahowah but when “Set Apart” is used as a name, it designates the Comforter, the Set-Apart Spirit who dwells within us. When we accept Yahowsha’s atoning gift, we are adorned by way of Yahowah’s *Qodesh* – Set-Apart Spirit.

While the *ekklesia*/calling out has received this gift, most *Yahuwdym* have not. But some will. On the Day of Reconciliations, October 3<sup>rd</sup> 2033, forty *Yowbel*

from His sacrifice, the Ma'aseyah Yahowsha' will return, and Yisra'el will accept Him and His gift. After roaring like a lion, and ending the Battle of Armageddon—all battles for that matter—Yahowsha' will begin His millennial reign five days later on a Sabbath, the Feast of Tabernacles. This is what Yahowah prophesized earlier...

**“After two days [2000 years] He will revive us (*chayah* – restore us to life and keep us alive, save us, revive, spare, sustain, and preserve our lives, heal us so we can live forever). On the third day [the start of the final millennium] He will raise us up (*quwm* – arise, accomplish, confirm and fulfill) and we shall live (*chayah* – be restored to life, our lives saved, sustained, and preserved, healed so as to live forever) in His presence.”** Howsha' / He Saves / (Hosea 6:2)

Zakaryah / Zechariah says it like this: **“Yahowah will save the tabernacles of Yahuwdah.... In that day Yahowah will defend the inhabitants of Yaruwshalaim...and I will set about to destroy all the nations that come against Yaruwshalaim. I will pour out My Spirit on the house of *Dowd* and on the people of Yaruwshalaim the Spirit of mercy and of supplication so that they will look on Me whom they have pierced and they will mourn for Him, as one mourns for an only son...weeping over a first-born...in the plain of Megiddo [the source of the term ‘Armageddon, meaning rendezvous].”** (Zakaryah / Remember Yah / Zechariah 12:7-11)

Yes, you read that correctly. Yahowah told us that it was He whom we pierced. He confirms that He manifests part of Himself as the Ma'aseyah Yahowsha' in the 14<sup>th</sup> chapter. After describing the horror of the attack on Yaruwshalaim / Jerusalem, we read:

**Pay attention, a day is coming to approach Yahowah. And that which is good and valuable shall be apportioned in your midst. And I will gather all of the people from different races and places to Yaruwshalaim for the battle. And the city will be captured. And they will pillage and plunder the family. The women will be rapped. And half of the city shall flee in exile. The remainder of the people will not be cut off from the city.**

**Yahowah shall come forth and He will attack, showing great hostility toward these people from different races and places, similar to the day they fought against Him in the days of war.**

**Then on that day His feet will stand on the Mount of Olives, which faces Yaruwshalaim on the east. And He will divide the Mount of Olives in half, east to west. A very great valley will touch the middle of the mountain from the north and the south.**

**And you will have a means to escape through My valley to the place you will be set apart and withdrawn, fleeing because of the presence of the great earthquake like in the day of King ‘Uziah (Yah is My Strength), the king of Yahuwdah – you and all of those who are set apart with you.**

**Then it shall come to be during that day that there will not be a diminishing of His esteemed and beloved light. It shall be the one and only, exclusive and unique, day He becomes known, personally revealed and respected, understood and acknowledged, distinguished and discerned, according to Yahowah. There shall be no day and no night. And then light shall exist at the point in time of sundown.**

**It shall come to pass on that day that living waters shall flow out of Yaruwshalaim, the source of restoration and renewal—half of them toward the eastern sea and half toward the final Sea. It shall exist with the summer fruit as with the autumn harvest. And then Yahowah will exist as king over the whole world. On that day He shall be Yahowah—His one and only personal and proper name.**

**Encircled and changed, the whole region will be like a desert wasteland from Geba’ to Rimmon. But Yaruwshalaim south shall retain her elevated status, positioned and placed as an established dwelling from the Gate of Benjamin to the location of the First Gate to the Corner Gate, and from Hanan’el’s Tower to the wine and olive presses of the Kings. In her they will live. Never again will she be destroyed. Yaruwshalaim shall endure securely with confidence.**

**And this shall be the plague which Yahowah will inflict upon all the nations and armies which organize to fight against Yaruwshalaim: Now, at this time their flesh will dissolve while they are standing on their feet. Their eyes will melt in their sockets and their tongues will liquefy in their mouths.**

**It shall come to pass in that day that Yahowah’s greatness will cause consternation and confusion among them. Mankind will be caught and bound by the hand. They will roar ‘Allah,’ hand to hand thinking immorally.**

**Moreover, Yahuwdah will eat food in Yaruwshalaim. And they will gather up and collect the wealth of all the surrounding Gentiles, gold, silver, and treacherous and faithless garments along with their enduring and abundant power, influence, and force.**

**Indeed this plague will befall the swiftly flying war machines, serving as recompense upon the divided and scattered asses, and every kind of related beast existing in their military encampments, similarly inflicting them.**

**The whole existing remnant from all the Gentile nations who came to attack Yaruwshalaim in accord with the multitude of ‘Allah with repeated and repetitious prostrations in accord with their king, will celebrate Yahowah’s festival feast of Sukah.’** (Zakaryah / Zechariah 14:1-16)

While the remnant of Yahuwdym return anxiously to Yahowah, the five days between Reconciliations and Shelters will be frightening. Yahowah will oppose those who were opposed to Him – those who have come to plunder Yaruwshalaim and Yisra’el, and they will perish. All sin will be removed from the Earth.

**“Then afterward (‘*achar*) Yahowah (יהוה) will go forth (*halak* – He will walk) as (*ka*) one who plucks out (‘*aryah* – destroyer; from *Yah* and ‘*arah* – to pluck and gather; often translated lion) roaring (*sha’ag* – boldly calling out, shouting loudly, mightily, and emotionally). Indeed (*ky*), He (*huw*’), Himself, will cry out in anguish (*sha’ag* – mightily call out, boldly roaring), and His children (*benym*) shall be astonished (*wa charad* – they will be startled and surprised, even anxious). From the west (*min yam* – from the western sea) they will be anxious and astonished (*charad* – they will be surprised and startled) like (*ka*) birds on wings (*tsiphowr* – from *tsaphar* – to arise and depart early) from the crucibles of Egypt (*min mitsraym* – from Egypt, the crucibles of human religious and political oppression and divine judgment) and as (*wa ka* – and also similar to) Yownah (*Yownah* – the dove which is symbolic of the Spirit) from the land (*min ‘erets*) of ‘Ashuwr (‘*Ashuwr* – Assyria). And I will allow them to live (*wa yashab* – I will settle them, enabling them to dwell and remain) among (‘*al*) their homes and families (*beyth*), prophetically declares (*na’um*) Yahowah (יהוה).”** (Howsha’ / He Saves / Hosea 11:10-11)

These wayward children finally come home and their loving Father welcomes His anxious sons back into His land and their homes with open arms.

LE 02-10-13

*Show' – Lifeless Deception*

The Pursuit of Lifelessness...

As we turn the page, the voice and time have changed, but not the subject, inspiration, or message. Howsha' is now speaking to Yisra'el as Yahowah's prophet. Having just declared what will transpire at the very end of the sixth millennia of man, our time, Howsha' has returned to his own—seven hundred years before the prophesized and glorious dawn of the fourth millennia—the time of salvation.

To set the scene, Howsha' begins by describing the problem. The prophet says: **“Ephraym** (*Ephraym* – Their Fruit is Ashes) **surrounds me with lies** (*muwcab kachash* – encircles me with deception and delusion), **and the house** (*beyth* – family and home) **of Yisra'el** (*Yisra'el* – individuals who strive and contend with God) **with deceit, guile, and treachery** (*ba mirmah*).

**Yahuwdah** (*Yahuwdah*) **is yet again** (*'owd* – repetitively) **unruly** (*ruwd* – wandering restlessly and disassociating) **against God** (*'im 'el* – toward and with the Almighty), **even against** (*wa 'im*) **the Set-Apart One** (*qodesh*) **who is trustworthy and reliable** (*'aman* – established and confirming, steadfast and dependable, verifiable and enduring).” (Howsha' / He Saves / Hosea 11:12)

Nothing bothers Yahowah more than deception and guile. They are the means to separation, the catalyst of damnation. While bad behavior is unhealthy, unlike deceit, deeds aren't deadly because they're curable—forgivable. False teaching is not. It coerces people into wandering restlessly with lords manufactured by men.

The Ma'aseyah Yahowsha' is Yahowah providing the solution. A Nazarene craftsman, He was and is the embodiment of *qodesh* and *'aman*. He alone, “set apart” from all others, was and is *'aman*. As part of Yahowah, He crafted the universe, established His life assurance plan of salvation, verified its reliability through prophetic Scriptures, and then faithfully and steadfastly did everything He promised He would do, confirming that He was indeed the *Qodesh* / Set-Apart One who would be rejected by Yahuwdah and yet endure so that His *Ekklesia* / Calling Out could and would know and trust Him.

**“Ephraim feeds on (*ra’ah* – associates with and is a companion of, making friends with) the spirit (*ruwach* – breath or wind). He pursues the east wind (*qadya*) continually (*kol yowm* – all the time and every day). He multiplies lies (*kazab* – false versions of reality, false gods worshiped by deluded people, deceptions) and violence (*shod* - destruction, desolation, devastation, havoc and ruin). Moreover, he makes a covenant (*beryth*) with Assyria (*Assur*), and oil (*semen* – fat) is carried away to Egypt (*mitsraym* – the crucible of human oppression).”** (Howsha’ / He Saves / Hosea 12:1)

Yahowah isn’t the only Spirit in the universe. Satan is spirit too—so are the demons, or fallen spiritual messengers. In context, it is therefore the Adversary’s spirit with whom Ephraim was acquainted. Deception was the result. It is Satan’s trademark. Through religion he has confused and beguiled, counterfeiting “false versions of reality and false gods worshiped by deluded people.” And if *ruwach* is to be interpreted as “breath” in this case, the situation is no better, because that would mean that “destruction, desolation, devastation, havoc and ruin” were the byproduct of politics, the “breath” of men.

The first vocalization of the Masoretic Text in Hebrew wasn’t attempted until the 11<sup>th</sup> century so it would have been difficult for English translators who were dependant upon it to distinguish between *ruwach*, the word for “spirit, breath, or wind,” and *ra’ach*, which means: “to associate with evil—that which is unfit morally, wicked and wrong.” The second definition, or better yet, a combined usage, is the most meaningful in this context because it would explain why a different word for “wind” was used later in the passage—*qadya*: “an east wind off of the desert that scorches.” Collectively they tell us: “when we associate with the spirit of error, wickedness, and evil we will get scorched.” This is the difference between dying and eternal torment—the subject upon which this chapter will end. And in a way, this potential double meaning is like the “*beryth* with *Assur*,” in that it would be equally accurate rendered: “treaty with Assyria” or “alliance with the sun-god Assur.” Either way, the Yisra’elites got burned.

Ephraim wasn’t the only one flirting with fire. **“Yahowah (יהוה) also has a quarrel with Yahuwdah, and will hold Ya’aqob accountable according for his ways (*derek*). He will repay him according to his deeds.”** (Howsha’ / He Saves / Hosea 12:2)

The Temple would soon be destroyed and without benefit of the prescribed atoning sacrifices performed there, the people would be judged based upon their works. Yahowah does not use a scale. Without a cure, one sin is sufficient for eternal separation. While that problem was solved by the Ma’aseyah, Ya’aqob, true to his name, dug in his heels and rejected his savior.

Howsha' had much more to say about Ya'aqob, so we need to review the Scriptural account to understand the significance of the prophetic message. In Genesis we learn that Ya'aqob and Esau were twins born to Abraham's son Yitschaq and his wife Rebekah. But they fought, even in the womb: **"The children struggled together within her...so she went to Yahowah to inquire why. Yahowah said, 'Two nations are in your womb, and two peoples shall be separated (*parad* – divided, dispersed, and scattered) from your body. One shall be stronger (*'amas* – more determined, bolder, and courageous) than the other, and the older [Esau] shall serve the younger [Ya'aqob].'** Now the first [Esau] came out (*yose't* – came forth into exile and captivity; used in context with the rising or coming forth of the sun) **red all over like a hairy (*se'ar* – furry like an animal or beast; a term used by Yasha'yah to diagnose leprosy) garment made of fur, and they named him Esau. Afterward his brother came forth with his hand holding onto Esau's heel, so his name was called Ya'aqob. When the boys grew up, Esau became a cunning hunter (*sayd* – one who tracks down, captures, and kills referring to the act and to the victim) and a man of the open land (*saday*). But Ya'aqob was a man free of fault (*tam*), dwelling in (*yasab*) tents (*'ohel*)." (*Bare'syth* / In the Beginning / Genesis 25:22-27)**

The two nations in Rebekah's womb were Yisra'el, the people of Yahowah, and the nation of Halal—one conceived in Babylon but called different names at different times like Assur, *Ba'al*, and Islam, Assyrian, Canaanite, and Muslim. By way of confirmation, for Shiite Muslims, Assura Day remains their holiest holiday. While Allah is dressed in moon-god symbols, Muslims are really submitting to Satan, the sun god.

By the measure of human power, Esau was stronger than Ya'aqob except briefly during the reign of Dowd / David and again now, in our time, beginning with the 1948 War of Independence and culminating with the Islamic Magog War of the Tribulation. The real difference in their strength resides in the spirit allied with them. And that is the essence of this story. Yisra'el is a people separated unto Yahowah by way of His *Ruwach Qodesh* / Set-Apart Spirit, while those who serve Allah are associated with the spirit of deception.

This is further symbolized by Esau's name, the description of his birth, and the nature of his garment. Esau is based on *asah* which has several interesting and prophetically relevant connotations: "to bruise, to fight, and to displease." Its paleo-Hebrew is so similar to *'asog*, meaning "an oppressive tyrant and guilty person who troubles and crushes," that the noun follows Esau's name in most dictionaries. Throughout Scripture, Esau is *Ba'al*'s ally so it should not surprise us that his descendants are Muslims, or that they live to "fight and bruise" Yahuwdaym, the behavior most noted for "displeasing" Yahowah. And in Islam, the Ma'aseyah is named Isa/Esau, not Yahowsha'.

Here is an example of Muhammad's teaching from Bukhari, Volume 3, Book 34, Number 425: "Allah's Apostle said, 'By Him in Whose Hands my soul is [Allah/Satan], son of Mary (Isa/Esau) will shortly descend amongst you people (Muslims) as a just ruler and will break the Cross and kill the pig [Jews] and abolish the Jizyah (a tax taken from the non-Muslims, who are in the protection, of the Muslim government). Then there will be abundance of money and no-body will accept charitable gifts.'" Lovely.

That is followed by: Bukhari, Volume 3, Book 34, Number 426: "Once Umar was informed that a certain man sold alcohol. Umar said, 'May Allah curse him! Doesn't he know that Allah's Apostle said, "May Allah curse the Jews."'" And lest we forget: Bukhari, Volume 4, Book 52, Number 177: "Allah's Apostle said, 'The Hour will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."'"

God chose *yose't* to describe Esau's birth because it was prophetically descriptive of all who serve the Adversary. Esau "came forth into exile and captivity in context with the rising or coming forth of the sun" better known as Satan. That is why Islam means submission in Arabic and why *alah* is so descriptive of Halal in Hebrew.

The wardrobe of the *beryth*/relationship and the *azab*/damnation is very different. Yahowah's *Ruwach Qodesh* / Set-Apart Spirit, His "Garment of Light," anoints those of us who are saved in such a way God can no longer see our iniquity. His Light extinguishes darkness making us appear perfect in His eyes. It is why Ya'aqob "was a man free of fault." In Yahowah's eyes he was *tam* – "upright, truthful and complete." *Tam* is "a rare poetic term often translated perfect but not carrying the sense of being totally free from fault because it was used of quite flawed people." Ya'aqob's flaws were obliterated by the purity and brilliance of Yahowah's Garment of Light, His *Qadosh*/Set Apart Spirit, enabling him to "*yasab*/dwell temporarily and permanently" in this world and in the next, inside Yahowah's "*ohel* – "tent or Tabernacle."

King Dowd / David is another example of a flawed person who was covered in this spiritual garment of light. It explains why, in spite of some rather unsavory human failings, he was considered righteous. Yahowah's Spirit, His Garment of Light, provides the cure for the consequence of bad behavior and singularly facilitates *beryth*/relationship.

Desperate for one of these, Halal/Allah inspired Muhammad to say: "Gabriel brings to the sun [Satan's symbol] a garment of luminosity from the light of Allah's Throne according to the measure of the hours of the day. The garment is longer in the summer and shorter in the winter, and of intermediate length in

autumn and spring. The sun puts on that garment as one of you here puts on his clothes.” (Tabari I:232) Despite the obvious stupidity, Allah/Halal covets a garment of light more than the universe itself because it is the lone gift capable of reconciling him with God. But he can’t get one because it can’t be worn by a deceiver. The Devil’s cloak is like that of his servant Esau: bestial, diseased and drenched in blood.

Not surprisingly, Muhammad saw Jesus/Isa/Esau as red and hairy: Bukhari, Volume 4, Book 54, Number 462: “The Prophet said, ‘On the night of my Ascent to the Heaven...I saw Esau/Jesus, a man of medium height and moderate complexion inclined to the red color and of lank hair.’” And: Volume 4, Book 55, Number 607: “Allah’s Apostle said, ‘On the night of my Ascension to Heaven, I saw Esau/Jesus who was of average height with red face as if he had just come out of a bathroom.’” Not to be outdone by Number 608: “Esau/Jesus was a curly-haired man.” And of course, the ever-popular Number 644: “Jesus is Allah’s Slave.”

This Satanic theme presented Scripturally continues with Esau’s occupation. He is a *sayd* – “one who tracks down, captures and kills.” But interestingly, a *sayd* is also the “victim of the hunt.” In other words, team Esau/Islam will be tracked down, captured and killed in perfect harmony with Satan’s nature, duplicity and cunning. The model was Nimrod—the Babylonian/Assyrian king who was also called “a mighty and cunning hunter against God.” Nimrod and his wife invented the basis of virtually every sun and moon-god religion in human history—Christianity and Islam included.

Yahowah called Esau a nomad by using *saday*, but there is more to the word than “open country or field.” *Saday* is used in Dabarym / Words / Deuteronomy 21 to designate the place a slain person is found that must be cleansed of sin prior to being settled. This is accomplished by “breaking the neck of a heifer,” symbolic of Satan. In Qara’ / Called Out / Leviticus 17:5, the *saday* is a place opposite of the Tent or Tabernacle Meeting in which anyone who continued to make sacrifices there was to be cut off and separated from Yisra’el. In the 7<sup>th</sup> verse, Yahowah tells Moseh that such unsanctioned sacrifices were for satanic demons and that they were made by unfaithful and immoral people.

Now that the battle lines between good and evil have been drawn and we know who was serving whom, it was time for Ya’aqob to prove himself worthy of such an auspicious calling. For that, we turn to *Bare’syth* 32: “**Ya’aqob was left** (*yatar* – spared and preserved) **by himself** (*bad* – set apart) **and he wrestled** (*‘abaq* – grappled with, was physically engaged grabbing and holding) **the Man** (*‘iysh* – one who exists, is extant and present, a male, husband, servant, champion, and counselor) **with him until the time and place the predator and plunderer** (*‘ad*) **arrived** (*‘alah* – ascended, to take away, to cut off, to cause to burn in a

holocaust), **the Shachar** (*shachar* – the sun appeared).” (*Bare’syth* / In the Beginning / Genesis 32:24)

The “one who exists and is present, the man, husband, servant, champion, and counselor” is Yahowah in human form. That is clearly articulated in the conclusion of the passage and in the summation provided by Howsha’. Ya’aqob began the evening “spared and preserved,” “set apart” because he was physically engaged in holding onto” God. But the test was provided by “‘*alah Shachar*—the arrival of Satan.” Ya’aqob would have to prove himself worthy of being the embodiment of the *beryth*/relationship just as Yahowsha’ proved Himself worthy of being our savior. Both were tempted by Satan and prevailed.

Yasha’yahuw, in 14:12, tells us that “*ben Shachar*,” the “son of the Dawn or Morning Star” is the fallen spiritual messenger known as Satan. So I came to the conclusion that “‘*alah shachar*” describes Satan’s arrival for the following reasons: First, Yasha’yah, the only prophet to name the Adversary, defines him as *Shachar*. Second, “‘*alah shachar*” is redundant if describing “dawn.” It would be like saying “the rise of the sunrise.” Third, “‘*alah shachar*” appears twice before the “*shemesh*—the sun, the brilliant object which provides warmth, light, and life *zarah*—rose, came forth, began to shine, came out and appeared.” If there were three sunrises in a single night, it would be celebrated as such, but it’s not. Fourth, there would be no reason for God to be pleased with overcoming or prevailing against Ya’aqob, which would be the unlikely moral of the story if “*Shachar*” were not Satan. Fifth, it makes no sense for Ya’aqob to be eager to leave God’s presence. He would be the least likely person on earth to desire separation. And sixth, the only other use of “‘*alah shachar*” is in Sodom—Satan’s playpen—where Yah’s spiritual envoys wanted to get out of town before “‘*alah shachar*—Satan arrived” and Lot was swept away in temptation and punishment.

**“When He** [Yahowah/Yahowsha’] **saw** (*ra’ah* – was shown, was delighted to discover) **that he** [*Shachar*] **could not overpower and had not prevailed against** (*lo* – not / *yakol* – overcome, gained control over, achieved victory over, possessed power against, conquered, dared or attained) **him** [Ya’aqob], **He** [Yahowah/Yahowsha’] **touched** (*naga* – came nigh and reached out to) **Ya’aqob’s hand, foot** (*kaph* – palm and sole) **and loin** (*yarek* – genitals, the area of procreation) **so it was dislocated** (*yaqa’* – wrenched) **while he was physically engaged, grabbing and holding** (*‘abaq*) **him.”** (*Bare’syth* / In the Beginning / Genesis 32:25)

Ya’aqob and his descendants would be the hands, feet, and loins of God’s plan. Yisra’el and Yahowah would walk together, work together, write together, and pave the way to relationship and redemption together. By being set apart, and by holding on to God, Ya’aqob had the means to overcome temptation. Given the choice between serving the prince of this world or the king of the next, Ya’aqob

chose wisely. While his selection was more vivid and important than ours, in that the souls of all mankind were at stake, his story is being told for our benefit—so that we might make the same decision.

Ya'aqob wasn't a very courageous fellow, but when it came to trusting Yahowah, to being passionate and engaged, he was exemplary. **“Then he [Ya'aqob] said, ‘Let me go (*shalach* – send me out, dispatch me, set me free, deliver and direct me) because *Shachar* [Satan] has come to rise and burn (*'alah*).’ But he [Ya'aqob] said, ‘I will not go until you truly (*ky im* – unless, indeed, surely) bless me.’ So He [Yahowah/Yahowsha'] said to him, ‘What is your name (*shem*)?’ He answered, ‘Ya'aqob.’ Then he said, ‘Your name shall no longer be Ya'aqob, but Yisra'el (to stand upright, straight and be righteous, to be correct and pleasing, to be agreeable, right, justified, and straightforward with *el* meaning god), for you have striven (*sarah* – exerted yourself, engaged and endured) with God (*'elohym* – the Mighty One, the Judge, the Almighty Spirit) and with men and have prevailed (*yakol* – attained success, been shown capable, have understood and been able to grasp the meaning of life).”** (*Bare'syth* / In the Beginning / Genesis 32:26-28)

The blessing was salvation. It would be the fulfillment of Yahowah's repeated promises to bless all mankind by way of Abraham, Ya'aqob's grandfather. Yahowsha' would be one of Ya'aqob's descendants. The means to salvation and the benefits of it are literally defined in Ya'aqob's new name—Yisra'el: “to stand upright, straight and be righteous, to be correct and pleasing, to be agreeable, right, justified, and straightforward with God.” Too bad so few people know what Yisra'el means, and fewer still are.

Yahowah answered the question Ya'aqob asked by defining Yahowsha'—Yahowah Saves. He blessed Ya'aqob by saving him. **“Then Ya'aqob asked Him, ‘Please tell me your name.’ But He [Yahowah/Yahowsha'] said, ‘How is it that you require my name?’ And He blessed him there. So Ya'aqob named the place the Facing God (*Panu'el* – from *panah* and *el* turning to look at, regard, and respect God) for ‘I have seen (*ra'ah* – viewed, perceived, been shown, looked upon, and found delight in the visible appearance of) God, face to face, and my soul (*nepesh* – consciousness) is saved (*natsal* – delivered, spared, rescued, mercifully delivered from danger, defended and preserved).”** (*Bare'syth* / In the Beginning / Genesis 32:29-31)

Virtually all English translations say that Ya'aqob's “life” was spared, but that isn't true and it misses the point. Ya'aqob would ultimately die like everyone else, so his life wasn't “mercifully delivered from danger, defended, preserved or saved.” Moreover, there is a perfectly good Hebrew word for “life”—*chay*. It is used two hundred times in Scripture, beginning with the creation account. Even Chawah, Adam's wife, was named “Life Giver.” So what had been defended,

saved, and preserved was Ya'aqob's soul, his *nepesh*, not his flesh or mortal body.

This passage confirms something rabbis are wont to deny—God can and has manifest Himself in human form. This visit, Yahowah's third, transformed Ya'aqob into Yisra'el—the one who was defiant into one who now stood with Him. Yahowah first manifest Himself in human form when He initiated His personal *beryth* / covenant relationship with Adam—the man He had created in His own image—when He walked in the garden. The second advent occurred at the beginning of the *beryth* - Covenant with Abraham when Yahowah walked, talked, and ate with the patriarch. The fourth commenced when Yahowah formalized the *Beryth* / Covenant with Moseh, revealing the *Towrah*. His fifth visit was with Shamow'el / Samuel at Shiloh. This means that His sixth arrival was as the Ma'aseyah, and it began as promised in a tent in Bethlehem during the Feast of Shelters. His return will be the seventh.

This is why Ya'aqob is heard saying, “I have seen God and my soul is saved,” immediately after Yahowah told him that he had come to: “understand the meaning of life.” Yahowah is the source of eternal life; to be with Him is to live. *Yada Yahowah nepesh natsal*. The means to salvation revolves around knowing the Savior.

**“Now the sun (*shemesh* – the brilliant object which provides warmth, light, and life) rose (*zarah* – came forth, began to shine, came out and appeared) upon him just as he crossed over (*'abar* – passed over) *Penu'el* [the face or presence of God].” (*Bare'syth* / In the Beginning / Genesis 32:32)**

It wasn't per chance that “*'alah shachar*” appeared twice during the test or that “*shemesh zarah*” was used to demonstrate the warmth of Ya'aqob's relationship with Yahowah, or the brilliance of the enlightenment that had led to his salvation. Nor is it a coincidence that *'abar* means “pass over”—the name of the rehearsal pointing to salvation and the instrument that delivered it. Ya'aqob chose Yahowsha' over Halal and was blessed with the ultimate gift—eternal life in the presence of God.

Yahowah told Ya'aqob: **“In you and in your descendants shall all the families of the earth be blessed. And behold, I Am with you and will remain focused on you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you.”** (*Bare'syth* / Genesis 28:14-15) To which Ya'aqob responded: **“Surely Yahowah is in this place...how awesome is this place. This is the House of God, the gate to heaven.... Then Ya'aqob made a vow saying ‘If God will be with me and will remain focused upon me on this journey that I take and will give me food to**

**eat and garments to wear, and I return to my father's home safely, then Yahowah will be my God."**

Howsha' agrees that it was in this way that Ya'aqob demonstrated himself worthy of fathering the chosen people and Yahowah proved that He was engaged in human affairs and reliable. Together they provided a parable of salvation. Ya'aqob had come to understand the meaning of life and to rely upon the life giver. But not all would be so enlightened. Ya'aqob's descendants, while providing the womb for Yahowsha's sixth advent, dug in their heels and crucified the Ma'aseyah whom they had helped conceive.

**"In the womb (*beten* – the source of a woman's posterity) he took ('*aqab*) his brother by the heel ('*aqab* – restraining, supplanting and circumventing him), and in his maturity ('*own* – manhood, generative power and strength) he persevered with (*sarah* – exerted himself and strove with) God."** (Howsha' / He Saves / Hosea 12:3)

'*Aqab*, the root of Ya'aqob's name, is not only used twice in this verse, it has three different meanings. The first is the familiar "grasp the heel" or "grab hold of and restrain." It is derived from '*aqeb*, meaning "heel," and was first used prophetically in reference to the battle between Yahowsha' and Satan outlined in *Bare'syth* / Genesis. The second rendering is analogous to Satan's scheme: "to hinder an action so as to cause it not to happen." The third reflects the means to his crime: "to deceive, to cause another to hold a mistaken belief using trickery." The pivotal event in human history is Yahowsha's fulfillment of *Pesach*, *Matsah*, and *Bikuwrym*. If '*alah shachar* could beguile the world into believing they didn't happen, as Islam does, or deceive us into misunderstanding what actually happened, why it happened, who it happened to and for, the Devil has won.

With this introduction, let's examine the first Scriptural reference to '*aqeb*. It's also found in Genesis. **"Yahowah said to the serpent: 'Because you have done this, you are an abomination, detestable, abhorrent, evil, and cursed more than all the dumb beasts, and more than every living thing of the ground. On your belly you shall go, and you shall devour rubbish all the days of your life. And I will place enmity and hatred between you and the woman, and between your sowing and her posterity. He [Yahowsha'] shall overwhelm your position of influence, political power, and shaky rank, and you [Satan] shall bruise His heel (*aqeb*).'"** (*Bare'syth* / Genesis 3:14-15)

Satan has unleashed countless schemes and trickery to entice, corrupt, and harm Ya'aqob/Yisra'el, desperately trying to deceive the world into believing Yahowsha's atoning sacrifice did not happen. But the Devil is holding a losing hand. During His walk as the Ma'aseyah, Yahowsha' provided the cure for Satan's sting, at least for those who *yada'* Yahowah. In His seventh coming, the

Prince of Peace will forever overwhelm the Adversary's influence, power, and rank. The Devil shall sting no more.

The next Ya'aqob story pertaining to *'aqeb* can be found in Genesis 27 where Ya'aqob is shown using trickery to deceive his father Isaac into giving him the blessing and birthright of the firstborn child—in effect robbing his brother of the privilege of being the patriarch of God's chosen people. Esau thus said, **“Is he not rightly named Ya'aqob, for he has supplanted me, taking away my birthright and blessing.”** Then, when Esau turned forty he married two Hittite women in direct opposition to Yahowah's instructions **“and they made life miserable for Yitschaq.”** He would come to say of his unfaithful son: **“You shall live in unfertile and dry lands. You shall live by your sword.”** And he did...**“For Esau bore a grudge against Ya'aqob...and said to himself... ‘I will kill my brother.’”**

We are told that Esau married Ishmael's daughter, becoming the forefather of those who serve Allah by killing Jews. His descendants, today's Muslims, would fulfill Yahowah's prophecy of them: **“And he will be a wild ass of a man. His hand will be against everyone and everyone's hand will be against him. And he will live to the east in hostility with all his brothers.”** (*Bare'syth* / Genesis 16:12)

In the 35<sup>th</sup> chapter of *Bare'syth* / Genesis we have another Allah/Halal outing related to the travails of Ya'aqob and Esau. But before we explore it, keep in mind that there are six English variations of the same three Hebrew letters: *Alef*, or “A,” *Lamed*, or “L,” and *Hay*, or “H.” The various pronunciations are a product of the vowel points that were added 2,000 years after the Torah was written. The first *alah* is “a spell or charm causing someone to grieve, weep or wail—to mourn over something that is devastating.” The second variation is also rendered *alah*, a verb which means: “to curse or to bring a curse upon oneself, to be guilty and wrong.” It means: “to imprecate, to invoke or call down evil. *Alah* “proves that someone is guilty as opposed to innocent.” The third *alah* is directly translated: “execrate—to detest and to be utterly detestable, to abhor and to be an abomination, an evil curse which denounces, to be very bad.” *Alah* implies “a sworn covenant or oath which is a curse from God for violating the Covenant.” This vocalization of ALH denotes “God's judgment on sin as a result of unfaithfulness.” It is here that we learn that *Alah* means: “accursed—an adulterous person or erring tribe.”

The same three Hebrew letters are also rendered *elah*—“oak tree often associated with cultic activity.” Absalom's hair was caught in an *elah*, and it led to his death. *Elah* is where *Dowd* slew Goliath. It is a valley over which warring armies hurled insults. *Elah* was the last king in Yisra'el—a puppet of Assyria and thus Assur, the sun god. “*Elah* is associated with Edom—Esau's clan,

descendants or nation.” Biblically, Esau is connected to Muhammad and Allah by way of Ishmael and *Ba'al*. And finally, *allah*: “a tree under which false religion is practiced.”

These variations of *alah* differ from the *'alah* used with *shachar* in the passages announcing Satan’s arrival during Ya’aqob’s trial. That rendering of *'alah* begins with the Hebrew *Ayin*, for which there is no equivalent English sound. Phonetically the *Ayin* is silent—not unlike the “h” at the end of Allah. In this case, the Hebrew letter *Ayin*, which is rendered by an apostrophe ( ' ) in our transliteration of the sound into English, is followed by a “l” and a “h.” This *'alah* means: “to take away, to arrive or ascend.” *'Alah* also means “to burn, a burnt offering, or a holocaust.”

But it was under the form of *alah* associated with the “detestable abomination” that we learn where Ya’aqob buried some dubious contraband. Earlier in the Torah we’re told that Rachel, Ya’aqob’s second wife, stole religious idols from her father’s collection. **“So Ya’aqob said to his household and to all who were with him, ‘Put away the foreign gods which are among you, and purify yourselves. Change your garments. Let’s arise and go up to the House of God.... So they gave Ya’aqob all the foreign gods which they had, and the rings which were in their ears. And Ya’aqob hid them under (*tahath*) the *allah* which was near Shechem. As they journeyed, there was a great terror upon the cities which were around them.”** (*Bare’syth* / Genesis 35:2-5)

There are some rather delicious implications here. First, “foreign” is *nekar*, a word which implies that the pagan idols were imported from an alien land. And because we have been told who they belonged to, and how they got there, we can reasonably surmise that these false gods were from Ur—a city where Sin, a masculine moon god reigned supreme. Allah is modeled after Sin.

Second, the earrings were *nezem*—circles or halos associated with Lord/*Ba'al* and fertility-cult sun-god worship. Third, “hid” is *taman*, a word which describes Satan’s *modus operandi*: “to hide, conceal, cover up, keep something from being known, bury, and lie in wait.”

Fourth, the “under” preceding *allah* has Islamic connotations as well. *Tahath* means: “to exchange one thing for another”—i.e., to replace Yahowah with Allah. To *tahath* is “to place under foot.” It is Islam, a form of “subjection that is the result of conquest.” It is to be a Muslim, “to be burdened and oppressed.” Related words mean: “cunning, lowly, lowest, vexing and burning.”

Arabic is a distant cousin of Hebrew, albeit over 2,000 years younger. So when I came upon *tahath* and its meaning, I couldn’t help but recall a Hadith describing the formative moment of Islam. By way of background, the source of every Islamic Hadith related to Muhammad’s first Qur’anic revelation is Aisha.

Muhammad was 50 he married this 6 year-old girl. She defined the term that has led us to this comparison. She said: “Muhammad practiced *Tahanuth* as was the custom of the Quraysh in the heathen days.” (Ishaq:106) Then she reported: “Solitude became dear to Muhammad and he used to seclude himself in the cave of Hira where he would engage in the *Tahanuth* worship for a number of nights before returning to Khadija [Muhammad’s first wife and employer] and getting provisions for a like period, till truth came upon him while he was in a cave. The first form of revelation was a true vision in sleep. He did not see any vision but it came like the break of dawn.” (Tabari, Book VI, Page 67) The break of dawn is *‘alah shachar*, so the source of Muhammad’s vision is the sun god—Satan. It should be no surprise that Muhammad found Allah at night, while in a dark cave and while engaged in *tahanuth*—exchanging one spirit for another, this one a lowly and cunning spirit fixated on subjection, conquest, cunning, vexing and burning—the heart and soul of Islam as it is laid out in the Qur’an and practiced by Muhammad.

The Hadith continues to incriminate Allah’s little helper: “The angel [guess which one] said, ‘Muhammad, you are the Messenger.’ The Prophet said, ‘I had been standing, but fell to my knees; and crawled away, my shoulders trembling. I went to Khadija and said, “Wrap me up!” When the terror had left me, he came to me and said, “Muhammad, you are the Messenger of Allah.”” Muhammad said, ‘I had been thinking of hurling myself down from a mountain crag, but he appeared to me as I was thinking about this and said, “I am Gabriel [Halal, actually] and you are the Messenger.” Then he said, “Recite!” I said, “What shall I recite?” He took me and pressed me three times. I told Khadija, “I fear for my life.””

But Muhammad knew what had happened to him. He had been possessed by one of Satan’s demons, and as such, he was to establish the Devil’s most condemning religion. For the account we turn to Ibn Ishaq, who compiled the earliest and most accurate biography of Muhammad: “I thought, ‘Woe is me, I’m a possessed poet [the Qur’an, Allah’s Counterfeit, is recited in a poetic style].” The worst thing that can befall a person is to be demon possessed. To his credit, Muhammad recognized what had happened. To his shame, he damned three billion souls along with his own.

Here is Muhammad’s immediate reaction in his own words: “I will go to the top of the mountain and throw myself down that I may kill myself and be at rest.” He wanted to commit suicide—something that Satan could not allow. The Devil had big plans for his prophet. “So I climbed to the mountain to kill myself when I heard a voice saying, ‘Muhammad, you are Allah’s Apostle.’ I raised my head to see who was speaking and lo, I saw Gabriel in the form of a man with feet astride the horizon.” (Ishaq, *Sirat Rasul Allah*, Page 106) How, pray tell, would this terrified and possessed poet distinguish between Gabriel and Halal? He couldn’t,

and by his own account, his first revelation was a bad dream. “The Prophet said, ‘A good dream is from Allah, and a bad dream is from Satan.’” (Bukhari:V9B87N113)

Continuing to highlight the Islamic implications of the Torah passage, the fifth incriminating bit of evidence is that the Hebrew form of *allah* used provides a rather exacting description of Muhammad’s Allah: “one who invokes or calls down evil.” An association with this *Alah* “proves that someone is guilty as opposed to innocent.” *Alah*, like Allah is to: “detest and to be utterly detestable, to abhor and to be an abomination. *Allah* is an evil curse.”

Sixth, Shechem, as a Jordanian town, was part of the nation ascribed to Esau, the Lord/*Ba’al* Satan worshiper Yahowah came to abhor. In the time of Muhammad, Jordan was called Syria. With that in mind, a ninth century Muslim scholar, Ibn al-Kalbi, reports Muhammad saying: “The first to change the religion of Ishmael, and set up images for worship, was Luhayy. He then became very sick and was told, ‘There is a hot spring in Syria. If you would go there you would be cured.’ So Luhayy went to the hot spring in Syria and was cured. During his stay he noticed that the locals worshipped idols. ‘What are these things?’ he asked. To which they replied, ‘We pray to them for rain and for victory over enemies.’ Thereupon Luhayy asked the Syrians to give him some of their idol stones. They agreed and he took them back to Mecca where he erected them around the Ka’aba.” (The Book of Idols, pages 6-7) What Ya’aqob discarded as Satanic, Ishmael’s clan, today’s Muslims, see as God. And not just any God, one carved in the image of *allah*.

Allah’s little helpers earned a unique and undesirable status with Yahowah. **“I have loved Ya’aqob but I have hated Esau. I have made his nation [the nation of *Ba’al/Islam*] a desolation, and appointed his inheritance among the jackals [demons] in the wilderness [place of separation or *She’owl*].... They may build but I will tear down. And men will call them the wicked territory and the people toward whom Yahowah is indignant forever.”** (*Mala’kah* / Messenger / Malachi 1:2-4) It’s a pretty simple formula: those who bless Yisra’el will be blessed; those who curse Yisra’el will be cursed. This criterion continues right through Yahowsha’s separation of the sheep from goats at His return.

So now, returning to Howsha’, here is how the prophet concludes his commentary on Ya’aqob: **“Yes, he [Ya’aqob] exerted himself and persisted with (*sarah*) the representative (*mal’ak* – dispatch, delegate, messenger, and ambassador) and endured, (*yakol* – attained success, proved capable, understood and grasped the meaning of life). He wept for joy and sought mercy (*chanan* – favor, a gift to someone in need). He sought and found (*masa’*) Him at Bethel [the House of God]. And there He spoke with us (*dabar ‘im* – conveying a**

Divine message to us), **even to Yahowah** (יהוה), **God of service and servants** (*saba'* – hosts, spiritual forces, descriptive of the militaristic power of command and control that is imposed these envoys so that they are reliable and effective servants and messengers). **Yahowah** (יהוה) **is His name** (*shem*)—**remember it** (*zakar*).” (Howsha' / He Saves / Hosea 12:4-5)

Here we find confirmation that the *'iysh* (man, one who exists, is extant and present, the male, husband, servant, champion, and counselor) Ya'aqob met with was Yahowah. God became a man to relate to men. Further, Yahowah's human manifestation, His *mal'ak* is His set-apart representative, personal dispatch, authorized deputy, delegate, messenger, and ambassador—the Prince of Peace, is *Immanu'el*: God associating with us. This will be reconfirmed when we study the last book of Scripture, *Mal'ak*—Malachi (Messenger).

And since the purpose of the Ya'aqobian visit was salvation, Yahowah might rightly be called by the name He selected to represent His mission as the Ma'aseyah—Yahowsha': Yahowah Saves. Howsha' / Hosea (He Saves) just announced the “a merciful gift to those in need.” Ya'aqob did what we must do if we covet a covenant relationship with God—seek Him. Whoever seeks Him will not only find Him but will also find His merciful gift as well.

*'Im* indicates that something was done together, collectively. With different verbs it can mean to walk with, to speak with, or to have companionship with God. In this case, Howsha' is saying that Yahowah spoke to us through His meeting with Ya'aqob—that this account was not for his edification or salvation but for ours.

Lastly, God has a name. Yahowah is His name and He wants us to remember it. And sadly, that's hard to do when virtually every English Bible mistranslates the verse: “Even the LORD God of hosts; the LORD is his memorial.” *Ba'al* is not His memorial and Lord is not His name. Yahowah's wrath is upon those who have corrupted His Word. Yahowah's mercy is upon those who *yada'* Yahowah.

While we will cover Malachi from beginning to end before we are done, I would be remiss if I did not share what the final prophet had to say about Yahowah's frustration with having His name replaced by a Satanic title. Immediately after telling us that Esau's descendants, today's Muslims, will always annoy and offend Him, Yahowah turns to His people and says: **“A son honors his father, and a servant his master. Then if I Am a Father, where is My honor? And if I Am a Lord, where is My respect? says Yahowah [errantly translated ‘the LORD’], to you O priests who despise My name.”** (Mala'kah / Messenger / Malachi 1:5-6)

Simply stated: “Yahowah is His name.” Lord is *Ba'al*'s name. Yahowah is God. *Ba'al* is Satan. Yahowah is our Father. *Ba'al* is our Adversary. They are not

the same which is why they have different names. God becomes indignant, annoyed and offended when we substitute one for the other as the religions of Judaism, Christianity, and Islam have done. Until we come to understand what religion is, who it serves, and how it works, mankind shall continue our fall into the abyss. Religion should not be reformed; it must be exposed and condemned.

**“Therefore, return to your God. Observe kindness (*cheched* - goodness, faithfulness, mercy) and justice. Show trust in your God for your salvation and deliverance (*qawah*) continually, constantly, and regularly—always and perpetually (*tamid*).”** (Howsha’ / He Saves / Hosea 12:6) These last two verses are a summation of Yahowah’s Message.

We all have a choice to make. We can choose to trust men and things or God. It is that choice that is being outlined for us now in reference to a condition even more prevalent in today’s America than it was in Howsha’s Yisra’el. But there is more; Howsha’ reveals something that should be obvious—clerics, politicians, writers and teachers mislead for money. The fraud they commit is criminal. **“A merchant, in whose hands are false (*mirmah* – dishonest, deceptive, and misleading) scales, loves to treat people unjustly, oppressing and defrauding (*‘ashaq*) them. And Ephraim answered boasting, ‘Surely I have become very rich (*‘ashar* –wealthy, living in a state of great abundance and possessing much money and many things). I have found (*masa’* – secured, acquired, devised a means to, come into possession of sufficient) wealth (*‘own* – power, strength, sexual vigor, and energy to control the environment and people) for myself. My work and property (*yagya* – toil, labor, and productivity; my acquired possessions) find no iniquity (*lo ‘aown* – sin, perversity, depravity, or guilt), which would be (*‘aher*) grievously offensive and punishable (*chet*).”** (Howsha’ / He Saves / Hosea 12:7-8)

*‘Ashar* is used to suggest that wealth is flaunted so as to be a societal status symbol. And also that it’s a mirage because many are just “pretending to be rich.” They could be stealing from their children as we Americans are today, ringing up a monstrous national debt so that we can pretend to be productive, prosperous and powerful.

But it is *‘aher* which is particularly provocative. It is a “primitive relative gender and number neutral pronoun.” Since *‘aher* is being used in reference to work and possessions, the sentence means that Ephraim feels comfortable with and favors his activities and things because they, unlike Yahowah, are not judgmental. A bed doesn’t care if it’s fornicated upon. A gun doesn’t judge the shooter no matter how many innocent people are murdered by it. A microphone doesn’t reprimand the liar using it. It’s also interesting that one of the three derivatives of *‘aher* signifies “a class of people who are enchanters, conjurers (magicians who use slight of hand to trick), sorcerers, and exorcists.”

*Chet'* suggests that the slight of hand may actually be in the mind of the enchanter. While the word means “doing something wrong in violation of a standard,” the focus is on whether the “offense is an act of commission or omission and whether it is sufficiently libelous to result in punishment.” However, since a *chata'* is “a wicked person who incurs moral guilt,” I’m pretty sure where God stands in relation to human relativism.

Now that Yahowah has presented man’s bogus solutions and lame justifications, He reintroduces a more rational choice: get to know Him, trust Him, rely upon Him, and live with Him. **“I Am Yahowah (יְהוָה), your God, who took you from the land of Egypt. I will yet again (‘owd – indicating a time within which something will happen again and then continue) enable you to live (yashab – dwell within; to be established in and inhabit; to be settled within; to abide, rejoined in marriage; to remain within an abode) in tents (‘ohel – Tabernacle), the day (yowm – time and season) of the appointed festival (mow’ed – congregational assembly meeting, feast, appointment, sign or signal of the designated time or season).”** (Howsha’ / He Saves / Hosea 12:9)

Mark your calendars. This will occur right on schedule, during the Feast of Tabernacles, a Sabbath, October 7, 2033. All who have and will come to know and trust Yahowah will receive an invitation to attend the party. All who have chosen to rely upon men and things will not.

Since the final Festival of Tabernacles is eternal, Yahowah wants everyone to carefully examine the invitation, instructions, and map He has printed and provided to the appointed place and time. **“I have also spoken to the prophets, and I have given an abundance of revelations, prophetic visions with divine communications (chozown). And through the prophets I gave parables (damah – told stories which made points by way of similarity and comparison, delivered similitudes, provided likenesses, offered things which resemble others, presented comparisons to think about, intentions to consider, told stories with a plot containing plans to meditate upon and process the information so as to respond appropriately).”** (Howsha’ / He Saves / Hosea 12:10) Remember Yahowah’s admonition when we review Yahowsha’s parable of the rich man in Hades. They are related.

There are two essential elements to this verse. First, prophecy proves that His Scripture was Divinely inspired and thus can be trusted. While miracles prove God’s existence, prophecy alone authenticates that the revealing Spirit is eternal and can maneuver in time. It is why only Yahowah’s Scriptures contain accurate predictions, why there are so many of them, and why they are so specific.

Second, the stories Yahowah inspired the prophets to write contain parables—prophetic visions of things we need to understand. For example, if you want to

know God, contemplate the implications of the Ya'aqob and Esau stories. He told us that Ya'aqob was born grabbing his brother's heel but was later transformed for a reason. If you want to attend God's ultimate party and campout with Him for all eternity, stop celebrating Christmas and meet Him at Tabernacles.

If you'd prefer the company of demons, continue being religious. **“If Gilead is wicked** (*'aown* – evil, deceitful, fraudulent, morally corrupt, sinful, and unfaithful; damaging to the relationship) **surely they are desolate** (*show'* – separated and forsaken) **in Gilgal where they sacrifice bulls. Yes, their altars are like the stone heaps over a dead body** (*gal*) **beside the furrows of the field.”** (Howsha' / He Saves / Hosea 12:11)

Yahowah is making a distinction between *'aown* and *show'* so this must be important. In the “Yada” chapter we covered Howsha's description of Gilead, a city known for its arrogance, wealth, hedonism, and miracle cures. Their behavior is *'aown*: **“Gilead is a city of (*'aown*) wrongdoers, evil, wicked, unfaithful, and immoral men; a place of corruption, calamity, and deceit, tracked with bloody footprints, slyness, and insidiousness causing bloodshed. As raiders and robbers, as a murdering and thieving gang of bandits who harass for plunder, they wait in ambush to terrorize. And as a cult, they act like a society of spellbinders who rely on demonic spirits and immoral religious charms. The priests are enchanters who verbally beguile so as to invoke illicit prayers and spells to encourage similar behavior. They condone murder by way of using men as beasts to shoulder the burden. Surely they have committed a crime, devising an evil plan, and encouraged behavior which is lewd and shameful, incestuous and adulterous.”** (Howsha' / He Saves / Hosea 6:8-9)

Therefore, having used *'aown* twice to describe the behaviors and attitudes that permeated Gilead, Yahowah has defined what He considers – “wicked, evil, deceitful, fraudulent, morally corrupt, sinful, and unfaithful.” He says *'aown* “damages the relationship.” This suggests that bad behavior “damages our relationship” with Yahowah, but it does not destroy it. The best example of this is *Dowd*. He did some pretty rotten stuff, but his perverse actions did not cost *Dowd* his soul because he continually sought God's heart.

Now let's look at *show'*, and its association with Gilgal, so that we might understand what causes someone to be “desolate, separated and forsaken”—the ultimate penalty, eternal death. In the *Azab* chapter we analyzed Howsha's Gilgal reference. He said, **“Though you, Yisra'el, are immoral, unfaithful, and unreliable, let not Yahuwdah be declared guilty. Do not come to Gilgal, neither go up to Bethaven, nor make sworn oaths, threaten penalties or sanctions, bind or command anyone. Yahowah lives.”** (Howsha' / He Saves / Hosea 4:15)

*Yahuwdah* had a rotten attitude and demonstrated some unsavory behavior and yet they had not been declared “guilty”—and thus were not “desolate, separated and forsaken.” The implication is, “Yahowah lives” and if you want to live with Him “don’t go there.”

Yahowah was pleading with *Yahuwdah* not to visit Gilgal and Bethaven because they were both religious centers. “Gilgal” means “circle”—a word which shares the same root as “church” and “circus.” Both as we now know are derived from “Circe,” the daughter of the sun god Helios. Circles, like halos, represent the sun and sun worship. Gilgal had a circle of stones where elitists engaged in cult worship. It was at Gilgal that Yisra’elite clerics confirmed kingship on Saul rather than relying on Yahowah for leadership so it was at Gilgal again that Saul’s authority was taken away as a result of his separation from Yahowah. Therefore to rely on religions and the religious is to be *show’*—desolate, separated and forsaken—also known as damned.

By comparing these two places and the words associated with them we can come to understand the essential truth embedded in the Ya’aqob stories Howsha’ has just shared. Ya’aqob was guilty of bad behavior and yet he became the embodiment of *beryth* and was saved because he chose relationship over religion, Yahowah over *Shachar*.

As further confirmation that *show’* is a serious offence with Yahowah, it is used twice in the Third Statement Yah etched in stone. So to understand this important word let’s turn to the dictionary. According to *Strong’s*, the English word most similar to *show’* is “desolate.” *Merriam-Webster* tells us that “desolate” is “an adjective derived from the Latin *desolatus*—to abandon.” It means “to be separated from a loved one, to be forsaken, deserted, lifeless, and alone.” To be desolate is “to be devoid of life, debilitated, joyless, miserable, sorrowful, wretched, unsatisfied, and dead.” In a Scriptural context, to forsake is to damn. So unlike ‘*aown*, *show’* isn’t damaging; it is damning. *Show’* is an express ticket to She’owl. ‘*Aown* damages; *show’* destroys. ‘*Aown* hinders; *show’* kills.

*Strong’s* also tells us that *show’* shares the same root as *shav’*, which is more correctly transliterated, *show’*, meaning “desolation, destruction, laying waste, ravaging, and ruining.” There is no hint of “vain,” in the sense of egotistical or failed, in the word although it is often mistranslated as such. As further confirmation that this was not the intended meaning, it was Gilead, not Gilgal that was known for its vanity—egotistical pride, affluence, hedonism, and for its failed balm.

The Third Statement revolves around *show’*: “**You shall not tolerate** (*nasa’* - lift up, accept, advance, bear, respect, regard, yield to, or pardon) **the name** (*shem*

- position, individual nature, designation, honor, authority, character, mark, fame, prominence, reputation, or report) **of Yahowah** (יְהוָה), **your God** (*elohym* - Supreme and Mighty One, Deity), **in a desolate** (*show'* - separating, abandoning, forsaking, damning, deserting, lifeless, debilitating, wretched, destructive, evil, beguiling, false, ruinous, idolatrous, harmful, devastating, deceptive, or ravaging) **way. For Yahowah** (יְהוָה) **will not exonerate** (*naqah* - cleanse, acquit, hold blameless, leave unpunished, or forgive) **him who accepts** (*nasa* - lifts up, tolerates, advances, respects, yields to, or pardons) **His authority** (*shem* - position, nature, designation, honor, name, character, mark, prominence, reputation, and report) **being used in a damning** (*show'* - desolating, separating, abandoning, forsaking, lifeless, beguiling, false, or deceptive) **way.”** (*Shemowth / Names / Exodus 20:7*)

Since the Third Statement is central to our understanding of Yahowah's instructions, since it's a matter of life and death, and since it is always mistranslated to infer, "Thou shall not take the name of the LORD, thy God in vain," let's examine a few more passages on the subject. After all, *show'* is unforgivable!

Moseh said: **“You shall not revile** (*qalal* – make light of, slight, or trivialize) **God.”** (*Shemowth / Names / Exodus 22:28*) Strong's says *qalal* means: "to diminish or treat as insignificant, to trifle with, to abate, decline, or cause to fade away, to bring into contempt, to curse or despise, to treat as vile." Baker and Carpenter says: "to slight or to trivialize, to lighten the burden or consequence of judgment." The basic idea is not to slight or trivialize God in your life. For example, it is not wise to replace His name with LORD or abate its use by creating a Rabbinic order to murder those who say Yahowah.

According to God, doing these things is a sin. He said so in *Qara'* Called Out / Leviticus: **“Speak to the children of Yisra'el, saying: ‘Whoever curses** (*qalal*) **his God shall bear his sin.** [qvb://0/anchor/16](http://qvb://0/anchor/16)**And whoever blasphemes** (*naqab*) **the name of Yahowah** (יְהוָה) **shall surely be put to death. All the congregation shall stone him, the stranger as well as him who is born in the land. When he blasphemes** (*naqab*) **the name of Yahowah** (יְהוָה), **he shall be put to death.”** (*Qara' / Called-Out / Leviticus 24:15-16*)

Yahowah is being very specific here. Anyone who speaks lightly of God (Hebrew *'elohym*, the general designation for deity), anyone who would make God an insignificant part of his or her life or diminish Him in their minds, has sinned and will face the consequence of their error. By refusing to take God seriously, they "shall bear (literally lift or carry) their *chet*, crimes or offenses."

Blasphemy (*naqab*), however, is an extremely grave offense, an unforgivable act that leads directly to death. *Naqab*, means: "to violently pierce a person's

hand, to strike them through and cause pain” which is precisely what the Yisra’elites did to their Ma’aseyah. *Naqab* also means “to libel or slander,” and thus when used in reference to Yahowah, *naqab* is equivalent to *show’*—meaning the preaching or advocacy of false teaching, politics, or religion concerning God. Being religious in opposition to Yahowah—libeling Him in writing or slandering Him verbally, is seen as an act of extreme violence that leads to death.

This penalty was to be carried out by “the congregation,” that is, the children of Yisra’el in their theocratic assembly. The instructions were delivered to Yisra’el at the time and place of revelation. So don’t get carried away. While Yahowah will enforce His death penalty on those who substituted Constantine’s religion for Yahowsha’s relationship, those who etched His name out of His Scriptures and replaced it with *Ba’al*’s, and those who replaced His prescriptions with the laws those found in the Talmud and Catachisms, we are not to stone such false teachers. Instead, we can kill the message and crucify the messenger by exposing and repudiating them. We can shine the light of truth on the darkness of their deceptions.

But most importantly, the lesson is clear. The difference between *qalal* and *naqab* is that of spiritual indifference vs. false teaching. The first merely hurts us; the second kills all those around us—something Yahowah cannot tolerate.

There is one more passage worthy of our consideration on this subject. **“I am Yahowah (יהוה). You shall not profane (*chalal* – pierce, wound, cause to die, or defile, taint, besmirch, sully, tarnish, and corrupt) My Set-Apart (*qodesh*) name (*shem*).”** (*Qara’ / Called-Out / Leviticus 22:31-32*)

Yahowah’s name was pierced when Yahowsha’ was nailed to the pole. It is defiled when it is replaced with LORD, and it is besmirched, sullied, tarnished and corrupted by the religious revisions of men. God does not want us to do those things.

Howsha’ concludes the 12<sup>th</sup> chapter on theme: **“But by a prophet, Yahowah (יהוה) lifted up Yisra’el from the Crucible of Egypt (*Mitsraym* – oppression). And by a prophet, it was kept safe, cared for and preserved. Ephraim has provoked to bitter sorrow and grieving, so the Upright One (*’edon*) will forsake (*natash* – reject, abandon, cease having a relationship with, desert, leave) him. His bloodguilt (*dam* – death) is on him. I will return his reproach (*cherpah* – contempt, scorn, insults, taunts, and slurs).”** (*Howsha’ / He Saves / Hosea 12:13-14*)

Ephraim, representing ten of Yisra’el’s twelve tribes, had been rejected by Yahowah for the crime of *show’*. It would lead to the spiritual death of the nation.

There are few words more important than *show'* – which was probably pronounced *showa'* at the time this was written. For those looking to verify such terms for themselves, *showa'* is the product of considerable rabbinic manipulation so it is most often transliterated as *shav'* or *shaw'* in today's lexicons. Yahowah, in His Third Statement on the first of Two Tablets presented *showa'* as the only unforgivable sin. And that's because *show'* destroys the Spiritual relationship with our Heavenly Father. It is murder—spiritual homicide. *Showa'* is the essence of infidelity—of spiritual adultery. *Showa'* is robbery—unjustly stealing the blessings of Yahowah. *Showa'* is false testimony on behalf of the Deceiver.

Let's take a moment to examine the other Scriptural contexts in which *show'* is used so as to appreciate the full significance of the unforgivable sin which, born of coveting, deceives, steals, adulterates, and kills, destroying the familiar relationship with God. The first use of *showa'* is in *Shemowth* / Exodus 20:7—the third and final summary Statement Yahowah etched in stone before listing His Seven Instructions. So we don't have to look very hard for an accurate definition of the word because we find it in *Shemowth* / Exodus 23:1.

As with the Statement, *show'* is preceded by *nasa'*: **“You shall not bear** (*nasa'* – lift up, carry, take, support, sustain, respect, endure, tolerate, forgive, accept, exalt, be swept away by, aid, assist, desire, make an insurrection, revolt, rebellion, or uprising against authority based upon) **a deadly and deceptive** (*show'* – desolate, destructive, deception, ravaging and ruinous, devastating and wasteful, void and empty, worthless, untrue, and idolatrous) **report** (*shema'* – message or news, spoken or published understanding, proclaimed information, that which is listened to).” (*Shemowth* / Names / Exodus 23:1) Remember, first and foremost, *show'* means “desolate,” and desolate means “devoid of life.”

The same three Hebrew letters that form *show'* should be vocalized *showa'* and translated: “badly mistreat, causing one to suffer,” or “ravage, causing ruin and destruction by way of tearing apart and separating.” This is why Yahowah finds *show'* unforgivable. The desolating effect of its destructive deceptions is born by others separating them from God and eternal life. Those engaged in *showa'* are spiritual murderers.

*Showa's* *shin* or “sh,” *waw* or “w,” and *alph*, represented by the ' , becomes *showa'ah* with the addition of the Hebrew *heh*, or “h.” Based upon *showa'*, *showa'ah* means: “to ruin by way of calamity, to cause a state of destruction, to make desolate and lifeless, to destroy by storm, either wind or rain.” Remember, Satan is the “power and the prince of the air.” Stormy weather is under his purview.

*Nasa'* also means: "beguile and deceive." Vocalized differently, the same three Hebrew letters represent "lending money based on interest or usury" so as to artificially support and ultimately control. These are the principle means dark powers behind the Council on Foreign Relations, the Federal Reserve Board, the United Nations, the World Bank, and the International Monetary Fund are perpetrating their insurrection against Yahowah.

In this context *show'* represents mankind's deceptive and deadly religious proclamations and political messages. There is nothing vain, failed, foolish, or frivolous about this instruction. It is not about vanity or conceit. Yahowah is talking about any deceptive message, whether religious, political, journalistic, or academic, which causes lifelessness and destruction. Not only are we told not to advance such deadly delusions, we are instructed to be intolerant of them.

This is further confirmed by the next line: **"Do not join (*shyth*) your hands (*yad* – power and strength, possessions and control, dominion, signs and share) with the wicked (*rasha'* – ungodly, criminal, guilty, condemned, evil, and hostile) to be a malicious (*chamas* – one who wrongfully imagines and violently takes away; false, fierce, and cruel; errant and unjust oppressor who damages and causes destruction; ruinous and plundering) witness ('*ed*)."**

*Shyth* is more indicting than "join" suggests. *Shyth* means: "to consider and to set one's mind to," thus attitude indicts even if actions don't follow. But actions count too, because *shyth* means "to constitute something, to take a stand, and to demand" whether in person or through others "to direct, appoint or even to regard." In a political and religious context it means "to impose and to ordain." And the chief characteristic of the wicked is that they are "ungodly, evil, hostile, and condemned." They are the creators of religion, politics, and philosophy—those who "wrongfully imagine" to "oppress and plunder."

Wanting to make certain that we would understand the nature and consequence of *show'*, Yahowah, instructed: **"You shall not exist with or follow behind (*lo hayah 'ahar*) the masses (*rab* – the many and mighty; the numerous and great; the populous and powerful; the multitudes, captains and chiefs) in friendship with evil (*re'eh/ra'ah* – companionship with the Adversary)." (*Shemowth* / Names / Exodus 23:2)**

*Hayah* describes all forms of association, then, now and forever. *Hayah* means: "to be or to become, to exist, to make happen or bring about, to appear, to institute or to establish, and to accompany." In first person, it is the basis of Yahowah's name. '*asher 'ehyah* is "I Am who I Am, denoting presence, care and relationship." *Hayah* is translated: "administer, allot, appear, become, live, belong, come, cause, commit, continue, correspond, decide, endure, exist, extend,

have, marry, occur, own, qualify, reach, and serve,” so it is a very versatile and comprehensive term.

‘*Ahar* means to “follow behind or after.” It is indicative of “direction” and “pertains to relationship.” A *re’eh* is “an associate and advisor, a companion and friend.” Yahowah doesn’t want us associating with the populous or the powerful. That is the essence of being “*ekklesia*/called out and *qodesh*/set apart.

Since vocalization is recent, and rabbinic, *re’eh* could well have been *ra’ah*. In that case we are called out and set apart from: “the Adversary, evil, misery, distress, injury, affliction, calamity, disaster, evil, harm, misfortune, pain, sorrow, trouble, wickedness, and the Evil One.” And it could mean “don’t befriend or associate with the Adversary.” Choose a companion other than the Evil One or you will be guilty of *show’*.

To complete the thought, Yahowah adds: “**Nor shall you testify** (‘*anah* – answer, respond, speak, be a witness) **in** (‘*al* – over, against, by or for) **a cause** (*ryb* – controversy, strife, dispute, or quarrel) **so as to turn aside** (*natah* – pervert) **or follow behind** (‘*achar*) **the many and mighty** (*rab* – the numerous and great; the populous and powerful) **in order to pervert** (*natah* – turn away).” This too is a definition of *show’* and its consequence. It perverts the many and the mighty.

The next use of *show’* is in *Dabarym* / Deuteronomy 5:11. Since it repeats the Third Statement against false teaching verbatim, well move on to the twentieth verse, which is also a repeat, albeit with an interesting twist. When Yahowah etched the Sixth Instruction into stone, He said: “**You shall not bear** (*lo* ‘*anah*) **false** (*seger*) **witness** (‘*ed*) **against your intimate friend and companion** (*rea*’ – fellow countryman, husband and lover).” (*Shemowth* / Names / Exodus 20:16)

It was obvious to me that the “*false witness/seger* ‘*ed*” was *show’* and that our “intimate friend and companion, our husband and lover, and the fellow countryman” of the Yahuwdaym, was and is Yahowah/Yahowsha’. And mercifully, in *Dabarym* / Deuteronomy 5:11, Yahowah confirmed my conclusion. The passage reads: “**You shall not bear** (*lo* ‘*anah*) **false** (*show’*) **witness** (‘*ed*) **against your intimate friend and companion** (*rea*’ – fellow countryman, husband and lover).” The only word that changes is *show’* for *seger*, making them synonymous.

So what does *seger* mean? First, we are told that it is derived from *saqar*, meaning: “to be wanton and to ogle.” Wanton means “to be deficient and wrong, hard to control, undisciplined and unruly.” A wanton person is “mischievous, mean, cruel, lewd, lustful, merciless, malicious, and inhumane.” Ogle means: “to eye amorously, to invite and challenge.” Ogle conveys someone who is “especially greedy and provocative, needing attention.” *Saqar* also means to “lie, to trick, to cheat, and to deal falsely.” Since *saqar* is the root of *seger*, since *seger*

is synonymous with *show'*, and since *showa'* is unforgivable, this isn't good news for wanton oglers—especially when you understand the religious, political, financial, journalistic, and academic implications of those words in our modern culture.

Not surprisingly, *seger*, means “lie, false, deceitful, fraud, and wrong.” It is “injurious testimony, a false oath, a self-deceived prophet.” A *seger* is “a deception, a disappointment, and a falsehood.” More to the point, it is “what deceives, disappoints, and betrays.” A *seger* is “a false and misleading perception which causes a mistaken belief.” *Seger* defines religion and politics, academia and the media in the age of revisionism, relativism, and political correctness where perceptions become reality. They are unforgivable because they cause *show'*—lifelessness, separation, and damnation. There is nothing vain or frivolous about any of this. *Show'/Seger* are life and death, and not in a temporal context but in a spiritual and eternal one.

*Showa'* is used five times in Yowb / Job. Each occurrence designates that which is “false, deceptive, and desolate.” *Shaw'* is used fourteen times in the Mizmowr / Psalms. The first occurrence is in 12:2, one of many prophecies pertaining to the Ma'aseyah regarding salvation. But in its most common translated form it's hard to see. The translations begin: “Help me, Lord...” The Scripture begins: “**Yasha' Yahowah...**” *Yasha'* means “save and Savior.” So you have two choices. You can begin the sentence with a noun or a verb. Both would be correct.

“**Save** (*yasha'* – deliver and preserve, provide salvation and defend, rescue and liberate) **me, Yahowah** (יְהוָה), **for** (*ky*)...” Or “**Savior Yahowah** (יְהוָה), **indeed** (*ky*) **the faithful** (*chacyd* – loyal and devoted) **cease to exist** (*gamar* – come to an end). **Indeed, the supportive** (*'aman* – those who confirm, uphold, nourish, establish, and make firm) **vanish** (*pacac* – disappear and are no longer seen) **from among the sons of men** (*'adam*).” (*Mizmowr* / Song / Psalm 12:1) Indeed, it was time for a Savior. And as Yahowah's companion and intimate friend, *Dowd* knew just where to look. He even knew the Savior's name.

“**They speak** (*dabar* – declare, converse in, promise, or communicate) **falsehood** (*show'* – desolation, destruction, and lies) **among** (*'eth* – with and against) **men** (*'ish*) **who are intimate friends and companions, fellow citizens** (*rea'*).”

The same three Hebrew letters that form *dabar*, can also be rendered *deber*, meaning, “pestilence, cattle-plague, cattle-disease, and murrain.” Murrain is a cattle-born sickness. The word is based upon the Latin root for the English word “murder.” The golden bull calf was the principle symbol of the sun god, *Ba'al*, and thus *Halal ben Shachar*. With that in mind, *Dowd* could well have been

saying: “Their words are Satan’s plague. They cause men to abandon God. They cause men to subdue, conquer, destroy, and kill.”

Only three things have motivated men to subdue, conquer, destroy, and kill: money, religion, and politics. So it should be no surprise that the next word from Dowd’s / David’s poetic pen is *show’*. The unforgivable sin has been defined once again.

**“With slippery, smooth and flattering (*chelqah* – speech which seduces) language (*saphah* – lips and speech) and with the inner man’s soul, self-will, inclination, mind, personal knowledge, thinking, understanding, emotions, passions and heart (*leb leb*) they speak (*dabar* – declare, converse, promise, and communicate). (*Mizmowr* / Song / Psalm 12:2)**

When Dowd put *leb* and *leb* together he was allowing his audience to choose any two of the following options: “inner man’s soul, self-will, inclination, mind, personal knowledge, thinking, understanding, emotions, passions and heart.” They all seem to fit. And more importantly, they all lie at the root of *show’*.

*Show’* is the bastard child born of the inclinations and passions, the personal knowledge and understanding of men. It is self-aggrandizing fraud designed to replace the instructions of God with the teachings of men. *Shaw’* manifests itself most viciously in the gilded forums of ego—in religion, politics, finance, and the media. It is deceitful. It is destructive. It is deadly. It is desolate.

Understanding the seriousness of the matter, understanding the consequence, understanding the source, Dowd pleaded: **“May Yahowah (יהוה) cut off (*karat* – eliminate and destroy) all slippery, smooth and flattering (*chelqah* – speech which seduces) lips (*saphah* – language and speech), the tongues (*lashown* – languages, communications, and babblings) that speak loudly many haughty and proud things (*gadawl*).” (*Mizmowr* / Song / Psalm 12:3-4)**

*Gadawl* is from *gadal*, meaning “to become great, to be magnified, to make oneself powerful.” *Gadawlah* speaks of the “majesty, dignity, and greatness of man.” Its derivatives mean “to revile and reproach,” “marauding band of raiders,” and “bank.” How apropos. Dowd / David is removing all doubt as to who those who “promise and communicate” such things are, and why they do so. They are the pontificators, the men of words, the clerics and politicians, popes and presidents, the writers and schemers, the news anchors and bankers.

**“Who have said, ‘With our tongue (*lashown* – speech, language, and communications) we will prevail (*gabar* – have strength, be strong and powerful, mighty and great, act proudly and confirm a covenant). Our lips (*saphah* – language and speech) are our own. Who is master (*‘adon* – carries the nuance of authority rather than ownership, thus master not lord) over us?’”** The *show’* see

themselves as masters, the ultimate authority and power in the universe. And to inflict their convent, their dogma, their bias, on others, such men always gravitate to religion, politics, banking and the media.

According to the *Dictionary of Biblical Languages*, the first definition of *gabar* is: “to show oneself arrogant, to vaunt oneself, to be overbearing, to display attitudes and actions showing hubris and pride.” The second definition defines the purpose: “to confirm and establish a relationship with a person or a group.” This is secular humanism in all of its corrupt, self-aggrandizing glory. It is socialism, the rule of man over man. It is *show*’.

Now that man had spoken, it was time for Yahowah to speak. He said: **“Because of (*min*) the devastation (*sod* – havoc, violence, destruction, and desolation) of the afflicted (*any* – poor, humble, needy, weak, and lowly), because of the groaning (*anaqah* – sighing and crying) of the needy (*ebyown* – oppressed and abused, those needing deliverance), in time, henceforth (*atah* – in a point in time, from *eth*, meaning I answer, respond, testify now that in time), I will arise and stand (*quwm* – come unto the scene and stand upright, accomplishing, establishing and confirming, fulfilling and ratifying, to cause to arise), says (*amar* – answers and promises) Yahowah (יהוה). I will save (*yasha*’ – deliver and preserve, rescue and defend, liberate and provide salvation) those who breathe (*puwach* – those who pour out the testimony and witness).”** (*Mizmowr* / Song / Psalm 12:5-6) That is the good news Yahowsha’ delivered.

We are the *puwach*, “those who breathe, pouring forth the witness and testimony” of Yahowah. God is the *Ruwach*, the Spirit. Neither our breath nor the words that come out of our mouths can keep us alive but His words can. Salvation is going from *puwach*, human breath, to *Ruwach*, the Breath of Life.

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*She'owl* – Questioning Separation

Where Are You Going...

As we move into the 13<sup>th</sup> chapter of Howsha', the tension between Yahowah and Yisra'el remains extreme. **“When (ka) ‘Ephraym (‘Ephraym – Fruit which Turns to Ashes) spoke (dabar), there was trembling and terror (ratheth – that which causes fright and fear). He exalted himself (nasa' huw' – lifting himself up and honoring himself) in Yisra'el (ba Yisra'el – in those individuals who strive and contend with God), but with (wa ba) the Lord Ba'al (ha ba'al – the lord, the one who seeks to possess, own, and control) he was wrong and offensive, trespassing where he did not belong ('asham – he was declared guilty, offensive and faulty; suffered the penalty of becoming desolate, separated, abandoned, forsaken, damned, and destroyed) and died (muwth – experienced physical death, the separation of the soul from the body prematurely).”** (Howsha' / He Saves / Hosea 13:1) This is blunt and black. It is what happens when people rebel against Yahowah in association with Satan.

The Lord Ba'al is Scripture's most common designation of Halal ben Shachar, a.k.a., Satan. Today, he is best known as Allah, but his interests are advanced in every religion—especially the religion of man, secular humanism. That is what “exalted himself” means.

But there is more to this passage. *Ratheth*—terror—is the result of man elevating himself to positions of supreme power and/or associating with Satan. As proof, consider the two sources of terror on earth today—Communist and Islamic regimes. Collectively they are responsible for 100,000,000 deaths since the dawn of the 20<sup>th</sup> century. Ninety-nine percent of the wars and terrorist activities unleashed on the world during the past 100 years are directly attributable to Socialism and Islam. If you see terror, one of Satan's religions is there, inspiring it, leading it, or lurking behind the scenes. The Qur'an confirms what every socialist knows: “He who fears will mind.” Fear is the mechanism of control in Communism and Islam. Fear is Satan's signature; terror is his calling card. It is why the world's most notorious Muslim said: “The interests of Muslims and the

interests of the Socialists coincide in the war against the crusaders.” (Osama Bin Laden, February 14, 2003)

The ultimate consequence of self-reliance is equivalent to leaguings with Lord/*Ba'al*/Halal/Satan/Allah—but the latter will get you there sooner. The only remedy for sin is to rely on Yahowsha’s atoning sacrifice. Without Him, all human souls are *’asham*—“declared guilty, offensive and faulty.” And they will “suffer the penalty of becoming desolate [being without Yahowah], separation [from Yahowah], and abandonment [by Yahowah].” They will be forsaken, damned, and destroyed—going to the place of eternal separation from Yahowah known as death. And those who move from self-reliance to a relationship with Satan, as these Yisra’elites had done, are *muwth*—put to death prematurely. They have committed spiritual suicide. It is one thing to be indifferent to Yahowah, but it’s quite another to be overtly antagonistic toward Him.

**“Now, as a result (*wa ’atah*), they sin, missing the way (*chata’*) at an increasing rate (*yacaph*). They make for themselves molten images of pagan gods (*wa ’asah la masekah*) from their silver and wealth (*min keceph*) according to (*ka*) their own understanding (*tabuwnah* – their discretion, insight, and knowledge; acting as teachers), idols and religious images (*’atsab* – objects believed to represent a deity, an object of worship and reverence), all of the (*kol la*) the work (*ma’aseh*) of artisans (*charash* – craftsmen who are deaf and dumb). They say (*hem ’amar*), ‘Offer a sacrifice (*zabah*), people (*’adam*) and kiss, showing affection for (*nashaq* – engage in a relationship with) the bulls (*’egel* – idols in the image of bulls).” (Howsha’ / He Saves / Hosea 13:2)**

*Masekah* has several meanings, only one of which was conveyed in the translation. First, a *masekah* is a libation or drink offering to a false deity—insinuating that the victim becomes intoxicated with his/its spirit. Second, a *masekah* is a covering or veil—the trademark of both Satan and Islam. And third, a *masekah* is a political association or alliance—the trademark of Socialism, comrade.

Likewise *’atsab* has two meanings. The untranslated one is “to be a worker or laborer who toils in the employment of another”—in this case, Satan. Moreover, *’atsab* means more than just an “idol” formed in the image of a false god. Any object of reverence is an *’atsab*. A cross is an *’atsab*, and so is a flag or monument.

Eleven of the twelve tribes, *tabuwnah*—“with discretion, insight, and knowledge acted as a teacher who personified” their associate—Lord / *Ba'al*. They treasured him and in so doing they became the Devil’s craftsmen, his carpenters.

Let's not forget, *nashaq* reflects the central aspect of Islam. It means "Submission," and thus indirectly "to obey a directive, to be armed, and to exist in a state of military readiness armed with weapons." *Nashaq* is a comprehensive and accurate definition of Muslim, and is in complete accord with Qur'anic teaching.

The "bulls" are Satan's symbol. The Hebrew word *'egel*, "bull calf," is based upon *'agol*—"to revolve, circular, and round." These concepts ooze deception. Circles and circular reasoning represent Satan's favorite symbols, the sun and moon, and his favorite strategy. Those whose lives revolve around that which is round, are *nashaq*. They are "an army affectionately in touch with, repeatedly providing lip service for, in an intense relationship with, ruled by and in submission to" *Halal ben Shachar*—Satan.

**"Therefore, they will be like the morning (*boqer* – the break of day, the coming of the sunrise) cloud (*'anan*), and like dew (*tal* – the night's mist) which soon (*shakam* – rises up and) disappears (*halak* – comes and goes, walks away, lives and dies, is led away), like chaff which is blown away in a tempestuous whirlwind (*ca'ar* – a troubling tempest, a raging storm) from the threshing floor, and like smoke from a chimney."** (Howsha' / He Saves / Hosea 13:3)

As we have come to suspect, *boqer* isn't a simple or innocent word. In addition to being associated with Satan/*Shachar*, by way of the Morning Star, *boqer* means: "making a sacrifice for omens to a deity in order to gain information normally kept secret." It is based on *baqar*, a word which is translated both "seek" and "bull." And that would make the *boqer* "cloud," from *'anan*, Satanic deception. For *'anan* also means: "soothsayer, sorceress, enchanter, the practice of conjuring, spiritism, magic, augury, divining and witchcraft." Keep in mind, *Ba'alism* and its sun-worship derivatives were the dominant religions of the day. Yahowah was calling them Satanic.

*Shakem* is not only descriptive of *Shachar*, and based upon its root, it is the name of the Jordanian town where Ya'aqob buried the sun- and moon-god idols. To be *shakal* is "to be bereaved at the loss of a child, to suffer and to be unproductive."

Satan reappears in the visual picture Howsha' paints of Yahuwdym relinquishing their special status and becoming useless: **"You will be like...chaff which is blown away in a tempestuous whirlwind (*ca'ar* – a troubling, raging storm) from the threshing floor."** Yahowah's prophets often use "tempestuous whirlwinds" to describe Halal's dependence on circular reasoning, the willingness of people to be carried away by it, and its stormy and thus destructive nature. Moreover, these raging storms all came from the desert—the lifeless place of separation.

The final phrase “**and like smoke from a chimney,**” is also revealing. ‘*Ashan*, the word translated “smoke,” means “metaphor or simile.” ‘*Arubah*, translated “chimney,” is most often rendered “window.” It tells us that this story detailing the plight of Yahuwdym is a metaphor, an example, a window into cause and effect.

The solution is to be grounded, to *yada’* Yahowah. “**And (wa) I Am (‘anky) Yahowah (אֵלֹהִים), your God (‘elohym), who brought you out of and separated you from (yasa’ min – who led you away from) the realm (‘erets) of the crucible of oppression (mitsraym – serving as a metaphor for human political and religious malfeasance and divine judgment and as the moniker for Egypt).**

**So (wa) you are to know and acknowledge (yada’ – you are to respect and consider) no other (lo’) God (‘elohym) besides Me (zuwlah – exclusively and without exception). There is no (wa ‘ayn) Savior (yasa’) except Me (bilthy – or in addition to Me).”** (Howsha’ / He Saves / Hosea 13:4)

Despite what every English translation reads, God did not say “I am the LORD.” He is not *Ba’al*. And that’s important because Yahowah alone is our Savior. In this context ‘*ayin* means that “humankind is fatherless and incurable without” Yahowah. All other remedies are “nothing, naught, and lacking.” Its root, ‘*ayom*, means that without Yahowah’s *yasha’* there are only “idols” and “terrible dread, fear, horror, and the cessation of existence.” With Yahowah there is life; without Yahowah there is death. That makes Yahowah the solitary Savior. The only path to Him is by Him and through Him.

*Yasha’* means “savior, saved, and salvation.” It is the person, the means, and the result. To *yasha’* is to “deliver, preserve, defend, rescue, make safe, provide victory, and liberate.” It defines Yahowah’s mission, God’s solitary act of salvation, which is why He called Himself “Yahowsha’.” Yahowsha’ is Yahowah Saving us. There is but One God and One Savior, and He is One.

While men insist that there are many paths to God, and that we are to be tolerant and accepting of the various and conflicting routes, truths, and deities, Yahowah says ‘*ayn* and *bilty*—words which confirm that He alone, at the exclusion of all others, can save. If Yahowah is God, men are wrong. If there is no God, men are wrong. And that means men are most always wrong because there are no other credible scriptures which have any rational probability of being inspired. Either Yahowah is God and the path to eternal life is to know and trust Him, or there is no God and death is the end of us. And that my friends is the nugget of truth that permeates these Scriptures. If you *yada’* Yahowah, life is eternal. If you don’t *yada’* Yahowah death is certain. *Beryth*/relationship is the benefit of *yada’* Yahowah. *Azab*/separation is the consequence of not *yada’* Yahowah. *Beryth* is life. *Azab* is death.

**“Yahowsha’ said, ‘I Am the way, the truth and the life. No one comes to the Father but by Me.’”** (Yahowchanan 14:6) **“I and the Father are One.”** (Yahowchanan 10:30) **“Yahowsha’ said to them, ‘Before Abraham was born, I Am.’”** (Yahowchanan 8:58)

Consistent with Yahowah’s revelation through His prophet Howsha’, Yahowchanan confirms that we must know and trust Yahowah to be saved: **“For God so loved the world that He gave His unique and only Son, that whoever relies upon Him should not perish, but have eternal life. For God did not send the Son into the world to judge the world but so the world should be saved through Him. He who trusts Him is not judged.”** (Yahowchanan / Yah is Merciful / John 3:16-18)

The choice for most is between eternal life and death—not between life and eternal suffering. Those who rely on Yahowah’s redemptive provision are not judged. By being born from above in His Set-Apart Spirit, they are covered in His Garment of Light, becoming innocent and guiltless—perfect in God’s eyes by way of His work on *Pesach* and *Matsah*. Those who are born from above on *Bikuwrym* become God’s children; their soul and His Spirit are forever joined. (This is the subject of the Song of Songs.) As such, we live forever in His home. This is eternal life.

Those who do not know or rely upon Yahowah/Yahowsha’ have no Savior and no Spirit. Their fate is to be destroyed. At the Great White Throne Judgment their souls will be gathered from *She’owl/Hades*, judged, and then terminated. Their souls will simply cease to exist. It is as if they were never born—which in the spiritual realm is absolutely true. The only eternal torment is for Satan, his demons, and those souls possessed by their spirit or acting as their allies leading other astray. They go to the Abyss—a lightless eternity of separation.

Yahowah will return to this subject in a moment, and so shall we. But for now, let’s return to Howsha’ as it was revealed: **“I knew (*yada*) you in the wilderness (*midbar* – desert or wilderness of words), in the land of drought (*tal’ubowt* – bareness and discomfort).**

**In association with (*ka*) My pasture and shepherding (*mar’ith* – My care, nourishment, and provision), they became satisfied, and being satisfied (*wa saba’ saba’*), their heart (*leb* – inner nature, inclination, and attitude) became proud (*ruwm* – set on high, raised, uplifted, haughty, and exalted). Therefore (*ken*), they forgot Me (*shakach* – ignored, and cease to care about Me).”** (Howsha’ / He Saves / Hosea 13:5-6)

*Shakach* also defines the result of forgetting or ignoring Yahowah. It means “to become lame and crippled, to wither and to be forgotten.” Yahowah wants us

to rely upon Him, not ourselves. This is yet another glimpse of His path to paradise, of His story of salvation.

Self-reliance is spiritual suicide. Self-exultation is the murder weapon. **“You have destroyed yourself, O Yisra’el, in that you are against Me, against the One who helps.”** (Howsha’ / He Saves / Hosea 13:9)

Destroyed is *shachath*, so it means that these Yisra’elites “corrupted, wasted, spoiled, battered, marred, injured, and ruined” themselves. The one who helps is *‘ezer*, meaning “one who assists another with what is needed.” *‘Ezer* is defined as the “power and strength needed to achieve salvation.” The One who provides salvation is by definition, the Savior.

*‘Ezer* cannot be found in civilization, armies, law, politics, or religion. For six thousand years men have tried and failed, littering the landscape of history with battered bodies and spoiled souls. **“Where now is your king that he may save and preserve (*yasha’*) you in all your guarded cities, and your judges of whom you requested, saying, ‘Give me a ruler and captains?’”** (Howsha’ / He Saves / Hosea 13:10)

**“The iniquity (*‘aown* – faults, sin, perversity, depravity, unfaithfulness, and the consequence of the guilt) of Ephraim is his adversary, vexing (*tsarar* – distressing and binding, afflicting and besieging) him. His sin (*chatta’ah* – punishment) is stored up (*tsaphan*). The pains of childbirth come upon him. He is not a wise son.** (Howsha’ / He Saves / Hosea 13:12-13)

Once again, Ephraim was his own worst enemy. He brought his anguish—2,700 years of oppression and suffering—on himself. And just as a woman knows that childbirth is near when the pains of labor begin, so it was with Israel. The time of torment was nigh.

But Yahowah would not have said that the punishment for iniquity was stored up, if the approaching Assyrian and Babylonian onslaughts were all there was to this warning. Ephraim was born only of the water (the first birth), and not of the Spirit (the second birth), so God was telling them that they will suffer the anguish of a mother during the delivery of His divine punishment. Without the Spirit, one sin is deadly. It is recorded for the final judgment. Mankind’s *‘awon*, bad behavior and unfaithfulness, will become his adversary, vexing him in this life and ultimately leading to the extermination of his soul.

*Tsaphan* suggests that the Northern Kingdom’s sin was both “secret” and “esteemed.” It was “a hidden treasure” that was “lurking in ambush” for them. That is the nature of both politics and religion. One has its closed-door meetings hidden from public view and the other its mystical mysteries in which only the initiated get to partake. The chosen few treasure them, reveling in their

illegitimate access to power and authority. Yet such things are nothing more than a concealed trap, a man-made ambush ready to waylay the unsuspecting.



Yahowah said: “**Shall I ransom** (*padah* – I will redeem, rescue, and deliver) **them from the power of** (*yad* – hand of, place of, portion of, and share of) **She’owl** (*she’owl* – questioning separation in association with the grave, the pit, and the abode of the dead, the place of questioning, abandonment, and exile)?”

We are many hundreds of pages into our review of prophetic Scripture and yet this is the first mention of *She’owl*—the closest term to “hell” found in the Torah, Prophets, and Psalms. To say that Yahowah isn’t as fixated on the place as preachers and priests would have us believe, is an understatement.

*She’owl* is the place of *show’*—“abandonment, separation, and therefore desolation: “to be devoid of life, debilitated, joyless, miserable, sorrowful, and unsatisfied.” It is the one place “where God is not.” It is “the realm of the dead.” There is no mention of torture or fire. The sorrow and misery are the byproduct of being separated from the source of life—the Savior Yahowah/Yahowsha’.

Strong’s tell us that *she’owl* is from *sha’al*, meaning “to ask or enquire, to question, to desire or demand, to be granted a request.” This suggests that the people who are abandoned, chose to be.

*She’owl* shares the first three of four letters with the Hebrew word for “destructive wind storm”—a term often used in reference to Satan and his followers. The same is true for the Hebrew word, *sha’own*, meaning: “waste, desolation, destruction, corruption, and ruin.” When combined with *bowr*, *sha’own* means: slime pit, muck hole, muddy depression and a hole in the ground that traps objects entering it.” A *sha’own* is a “confused state, social chaos, rebellion, and tumult.” It is the place of “politics and pomp.” And that’s interesting because pomp and tumult define politics and religion. Webster offers these “pomp and tumult” synonyms: “solemnity, spectacle, ceremony, showiness, splendor, and pageantry, furor, uproar, commotion, clamor, hubbub, and turmoil.”

With regard to the question of separation and lifeless conveyed by *She’owl*, Yahowah was kind enough to emphasize its most debilitating attribute in this poetic couplet. “**Shall I redeem** (*ga’al* – ransom or purchase) **them from death** (*maweth* – separation from life via the separation of the soul from the body, the consequence of judgment in a capital offense, the result of disease which causes one to die)?” (Howsha’ / He Saves / Hosea 13:14)

Salvation is being redeemed from death. Since the result of redemption is eternal life, we are again reminded that the choice for most is between eternal life and death—not between perpetual anguish and life. To die without knowing and relying upon Yahowah is to be guilty of a capital offense, to be infected with a terminal disease. Separated and sentenced souls will have thousands of years to stew, however, because the final judgment isn't until the end of the Millennium. Their anguish will be in knowing the fate that awaits them and what they could have chosen instead.

**“O Death, where is your pestilence (*deber* – pandemic or plague, thorn)? O She’owl, where is your sting (*qeteb* – cutting off, destruction, or fatality)? Compassion (*nocham* – pity and mercy) will be hidden from My sight.”** (Howsha’ / He Saves / Hosea 13:14) *Deber* is from *dabar*, meaning “spoken or written word, promises, and pronouncements.” So a *deber* could be rendered “plagued words, pandemic writings, pestilence filled promises, or thorny pronouncements.” Such things “cut us off” from God, the only source of healing and eternal life. Being hidden from Yahowah’s mercy is to be hidden from His presence, which is to be dead.

Since Howsha’ has brought *She’owl* and Salvation to our attention, this would be a good time to examine what Yahowah had to say about *She’owl* and *Gehenna*, and what Yahowsha’ was translated as saying about Hades and the Abyss – especially as they are seen as distinct from eternal life in God’s Home. Sadly, the popular perceptions about these places in religious, political, and scholastic circles are more myth than reality. There are three distinctly different destinations and three entirely different paths that lead to them. The choice is between being born from above in Yahowah’s *Qodesh* / Set-Apart Spirit of Light and enjoying eternal life with Him, not being born of spirit and dying, and being born of Satan’s dark spirit from below and experiencing eternal anguish. The stakes couldn’t be any higher.

Let’s begin our review with Heaven. It is the abode of God. Solomon, speaking with Yahowah from atop Mount Mowryah, beside the Ark of the Covenant, raises his hands to heaven and declared:

**“Hear the plea for mercy (*techinah* – petition for favor) from Your servant and your people (*‘am* – family, kin, relatives, nation, followers, and congregation) *Yisra’el* (*Yisra’el* – from *‘iysh sarah* and *el*: individual who engages and endures with God) while we contemplate and communicate (*palal* – think about future contingencies and await a future event, stand up and come to an agreement regarding judgment and arbitrate) upon (*‘el*) this standing place and abode (*maqom*)...”** (I Melek / Kings 8:30)

Then after telling us that this would be a good time and place to consider our eternal destiny, Solomon says: “...**Hear** (*shama*) **in Heaven** (*shamaym* – the realm where God abides), **Your dwelling** (*yashab* – living and abiding place, established abode and habitation, place of relationships and marriages) **and standing place** (*maqowm*). **Hear** (*shama* – listen and proclaim the news) **and forgive** (*salah* – remove guilt and issue a pardon).” (I Melek / Kings 8:30)

Heaven has been defined as the abode of God where Yahowah stands up for us, removes our guilt, and issues us a pardon so that we can form a relationship akin to marriage. It is interesting too, that the “standing place (*maqowm*)” was Mount Mowryah where God, Himself, stood up for all mankind, creating the means to forgiveness, relationship, and marriage. It is telling that the words for *salah*/forgiveness, *shama*/listening-proclaiming the news, and *shamaym*/heaven are similar in their root and message. The good news is that there is a place of pardon where guilt is removed.

Here is another glimpse at heaven through the lens of Scripture. It begins:

**“Yahowah** (יְהוָה) **is my refuge, protection and hope** (*chacah* – [the One] to confide in and trust). **My soul** (*nepesh*) **expresses satisfaction** (*‘eyk*), **saying, answering, and promising** (*‘amar*), **‘Fly** (*nud* – flee with remorse and sympathy) **like a bird to Your mountain** [Mowryah].... **Yahowah** (יְהוָה) **exists in His Qodesh / Set-Apart Home. Yahowah’s** (יְהוָה) **Throne** (*kicce* – authority and power) **exists in Heaven** (*shamaym*).” (*Mizmowr* / Song / Psalm 11:1-4)

You’ll notice a couple of interesting things: “protection and hope” are directly tied to “confiding in and trusting” the who and what of Mount *Mowryah*—the Savior and Salvation. Ma’aseyah Yahowsha’ became Yahowah’s Temple by way of the Qodesh / Set-Apart Spirit. That is why Yahowsha’ said, “Destroy this temple and in three days I will raise it up.” And lastly, heaven is where God resides, not the souls of men or women—at least not at the time this was inspired. The big surprise for many is that in Scripture, heaven is *never* spoken of as a place where people go after they die. Instead, it is Yahowah’s “*beyth* – home.”

Prior to the event that took place on Mount *Mowryah*, there is some indication that all souls went to *She’owl*—of which there were at least two, and perhaps three, divisions. Further, in the Greek texts, “heaven” is never explicitly spoken of as a place to which the called-out go after death. That too, may come as a shock. Notwithstanding passages that speak of great rewards in “heaven” (e.g. Mattanyah / Matthew 5:12), treasures being laid up there (e.g. Mattanyah / Matthew 6:20, Mark 10:21) or the hope of “**an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven,**” (I Shim’own / He Listens / Peter 1:4) the only time that our inheritance is specifically spoken of as being “in heaven” is during the Tribulation.

In that the 20<sup>th</sup> and 21<sup>st</sup> chapters of Revelation provide a variety of insights into heaven, the saved, Hades, the fate of demons, the abyss, unsaved souls, and the final judgment, let's turn to it now. Yahowchanan wraps up the last prophecy with this revelation.

By way of context, these events unfold immediately after the battle of Armageddon. **“And I saw a messenger (*aggelos*) coming down from heaven (*ouranos* – the abode of God), having the key to (*kleis* – the power to open and to shut) the Abyss (*Abussos* – bottomless pit, boundless in time, the abode of demons) and a great chain in his hand. And he laid hold of (*krateo* – had power over) the dragon (*drakon* – serpentine beast), the serpent (*ophis* – snake) of old, who is the Devil (*diabolos* – false accuser, one who misrepresents and slanders) and Satan (*satanas* – the adversary). He bound (*deo* – imprisoned) him for a thousand years [the duration of the Millennium], and cast him into the Abyss, and shutting and sealing it securely over him, so that he should not deceive (*planao* - lead astray and delude) the people (*ethnos* – races and nations) any longer, until the thousand years were completed and fulfilled.”** (Revelation 20:1-3)

To the degree that the translated testimony of Yahowsha' from Hebrew to Greek is accurate, and to the degree that anything after the 18<sup>th</sup> chapter of Revelation is reliable (since there is no pre-Constantine witness to the text), then the verse affirms the Towrah by revealing that the dragon, snake, serpent, and devil are synonyms for Satan, and that the Hebrew *ha satan* means the Adversary. While Greek, the term “*diabolos* – devil” further defines Satan as one who “misrepresents.” The passage tells us that Yahowah's messengers have power over the deceiver and that Satan will spend the entire Millennium in the Abyss. That means that the earth's final Sabbath will be lived without guile and deception.

But Satan will have to be let out momentarily so that those who are born during the Millennium are given the opportunity to choose their destiny. **“After these things he must be released for a short time.”**

Following this reappearance, final judgment will commence. Interestingly, the judges are those the followers of Satan and his demons assassinated and abused. **“And I saw thrones, and they sat upon them. The authorization to judge was given to the souls (*psuche* – breath of life; the vital force which animates the body; the seat of emotions, desires, and thinking) of those who had been beheaded (*pelekizo*) because of the witness (*marturia*) of Yahowsha', because of the Word (*logos*) of God, and because they had not worshiped (*proskuneo* – prostrated themselves by falling upon their knees and touching the ground with their forehead as an expression of submission, kissed the hand of) the beast (*therion* – the wild animal, the brutal, bestial, and ferocious savage) or his image**

(*eikon* – statue or likeness), **and had not received** (*lambano* – taken in hand, carried, or placed upon one’s self) **the mark** (*charagma* – stamp, imprinted designation, brand, or idolatrous image) **upon their forehead and upon their hand. They came to life and reigned as kings with the Ma’aseyah for a thousand years. The rest of the dead** (*nekros* – deceased, one who has breathed his/her last, departed, one whose soul is in Hades; destitute of life, lifeless, inanimate, spiritually dead) **did not come to life until the thousand years were completed.”** (Revelation 20:3-5)

The last line clarifies and differentiates the status of those who are set apart and restored from that of the Spiritless dead. The souls of those who had died without benefit of being born from above remain in *She’owl/Hades* until the Great White Throne Judgment at the end of the Millennium.

The “beast/*therion* was not listed among the four descriptive words, titles, and names for *Halal ben Shachar* so it can be concluded that he isn’t Satan but rather one of the Devil’s most senior demons. In the context of “his image and mark,” this bad fellow is probably the demonic spirit who possesses the Anti-Ma’aseyah at the midpoint in the Tribulation.

The saved souls alluded to here are from one of seven harvests of Yahowah’s family. One of these harvests seems to have occurred on FirstFruits in 33 CE. Souls born from above who died prior to Yahowsha’s fulfillment of *Pesach*, *Matsah*, and *Bikuwrym* may have been brought from Abraham’s portion of *She’owl* to heaven. Mattanyah / Matthew records the event:

**“When Yahowsha’ cried out again in a loud voice, He gave up His Spirit. At that moment the curtain of the Temple was torn in two from top to bottom...and the tombs** (*mnemeion* – burial sepulchers) **were opened** (*anoigo* – were provided with access) **and many** (*polus* – a large number, a great quantity of) **corpses** (*soma*) **of those who had been revered, cleansed, and set apart** (*hagios*), **those who had fallen asleep** (*koimao*) **were aroused** (*egeiro* – were awakened, transformed from death to life). **And coming out of** (*exerchomai* – coming forth on their own accord as an assembly arisen and reborn from) **their tombs** (*mnemeion* – sepulchers) **in association with** (*meta*) **His restoration** (*egersis*), **they entered and appeared in the revered and set-apart** (*hagios*) **city and they manifested themselves as light to** (*emphanizo* – disclosed themselves as light, declaring and providing proof to) **many.”** (Mattanyah / Yah Gives / Matthew 27:52-53)

Members of Yahowah’s family became like Yahowsha’, collectively fulfilling the prophetic foreshadowing of the third *Miqra’*. As was the case with Yahowsha’ on *Bikuwrym*, these Children of the Covenant were seen as a manifestation of light energy.

Dissecting this important fulfillment of the Festival of FirstFruits, we learn that *egeiro*, or “were aroused,” is from *agora*, which shades its meaning considerably. The *hagios* (those who had been revered, cleansed, and set apart) were not only “*egeiro* – awakened and then transformed from death to life, stirred and then enabled to appear,” they were “*agora* – an assembly of people brought forth for the purpose of public debate, for election and thus to facilitate choice.” They were evidence of “a favorable judgment in the marketplace of ideas.” They were “the beneficiaries of a business transaction” known as *ga’al*/redemption.

Yahowsha’ came to stir public discussion on the subject of who Yahowah is, what He is like, what He recommends and desires, and what provision He has provided. He did this so that we could judge the evidence and then make an informed and wise choice, one by which we can elect to know Him and trust Him, becoming part of His assembly—*Yahuwdym*. This is the business of God.

*Emphanizo* is an equally revealing term. It defines Yahowsha’s relationship with Yahowah as well as the purpose of His visit. An *emphanizo* is a “manifestation.” Webster defines “manifestation” as: “the act or process of revealing a form of an individual in a public demonstration for the purpose of presenting their power in a way in which is readily perceived by the senses, especially by sight.” An *emphanizo*/manifestation is “easily understood and recognized by the mind; it makes someone or something evident by demonstrably displaying it or them.” As such, *emphanizo* is designed “to exhibit and disclose [Yahowah’s] nature and power.” To *emphanizo* is “to make Him known by providing proof and then declaring that proof publicly.”

To further appreciate this term, *emphanizo* is a compound of *em*, a variation of *en* meaning “by and with” and *phaino*, which conveys “to shine light, to bring forth into the light, to cause light to shine, and to shed light.” *Phaino* also means: “to become evident, clear and manifest.” *Phaino* is from the base of *phos* which is “light.” This should not be surprising since God is light—even the Father of Light. Light is Yahowah’s most oft-repeated metaphor to describe Himself because it is the most revealing and accurate.

By analyzing the root of *emphanizo*, we discover that the process of change that makes our restored and reconciled nature different than our current mortal existence, is directly related to light. This means we will become more like Yahowah in yet another way. Light is energy and yet it has a particle nature, much like the post *Bikuwrym* Yahowsha’. And light exists in the eternal now where past, present and future are one. This makes light eternal. In the context of the FirstFruits Harvest, it reveals a great deal about the purpose of this day. These were not physical bodies which were seen, but instead manifestations of Yahowah’s light in harmony with the souls of the Called Out.

Analyzing this amazing statement further, we discover that the revered, cleansed, and set-apart souls who comprised the FirstFruits Harvest were “awakened from their sleep.” This may mean that those whose mortal lives ended before Yahowsha’s fulfillment of Passover and Unleavened Bread, the transition from temporal consciousness, to death, and then to rebirth might have included a period of prolonged sleep where their souls were unaware of their surroundings and circumstances, even of time.

I wrote “may” and “might” because Mattanyah isn’t inspired Scripture, and as with everything recorded by the eyewitnesses Mattanyah and Yahowchanan, Christian clerics have been busy editing their testimony to their liking. But that doesn’t mean that we can’t learn from it so long as we are careful. For example, in this passage, the tearing of the curtain in the Temple appears to have a dual application. Yahowsha’s Spirit was separated from His Soul so that one could return to Yahowah while the other went to *She’owl*, and simultaneously, the separation between God’s presence and His people was removed in that the “*Qodesh Qodesh* – Most Set Apart,” errantly known as the “Holy of Holies,” was now exposed.

The next, and most important, harvest will occur on Taruw’ah – Trumpets prior to the seven year Tribulation. Then there will be another gleaning of souls specifically called out in the Revelation 20 passage we are reviewing. Subsequently, there will be an event known as the separation of sheep and goats during the first forty-five days of the Millennium—a passage we’ll review in a moment. The seventh and final harvest occurs after Satan is released and just prior to the formation of the New Yaruwshalaim at the end of the Millennial Shabat.

Speaking of the souls who were gathered onto Yahowah prior to the final millennium of man, the thousand year Sabbath, Yahowchanan reveals: “**That means these** (*houtos*) **are the primary** (*protos* – foremost, chief or principal; first in honor, influence, and rank; superior, most prominent and important; beginning in space-time) **restoration** (*anastasis* – raising up from the dead, restoration to life).” (Revelation 20: 5)

Consistent with all we have read about salvation being based upon Yahowah standing up for us so that we could stand with Him, *anastasis* means “standing up.” *Prototokia* and *protokathedria*, words based upon *protos*, help explain what follows—especially when examined in the light of being born anew from above. *Prototokia* means “birthright, the inheritance rights of the first born.” And *protokathedria* is the “seat of honor which shows high status.”

“**Blessed** (*makarios* – happy or fortunate) **and set apart** (*hagios* – pure, consecrated and dedicated) **is the one who receives and experiences** (*echo*) **as a constituent** (*meros* – as one assigned to and among the certain group of people

included in) **the primary** (*protos* – foremost or principal; first in honor, influence, and rank) **restoration** (*anastasis* – raising up from the dead, restoration to life).” (Revelation 20:6)

According to Yahowah’s Revelation there are two deaths or separations, not one. The first occurs at the time of our temporal death when our soul is separated from our body. The second is only applicable to those who are not saved, raised, and restored.

**“Upon (*epi*) these [the raised and restored] the second (*deuteros* – secondary) separation and death (*thanatos* – the separation of the soul and the body by which the temporal life is ended; to be spiritually dead and separated from God) holds (*echo* – possesses) no authority (*exousia* – jurisdiction, control, or power). They [the raised and restored] will be consecrated and set apart to (*hierous* – becoming priests of) God and the Ma’aseyah, reigning as kings (*basileuo*) with Him for a thousand years.”** (Revelation 20:6)

So at this point we know that there are souls who have been restored to life and souls awaiting a second separation and death. (Well, sort of, anyway. No pre-Constantine manuscripts of Revelation past the 18<sup>th</sup> chapter have been found. So, we have to be cognizant of the fact that much of this may have been added, or at the very least, changed.)

During the Millennium the earth will become like the Garden of Eden. So the people living therein will need to be given the opportunity to choose whether they want to spend eternity with God or be separated from Him—just as Adam and Chawah were given a choice. And providing a viable, albeit undesirable, option will be none other than the serpent.

**“And when the thousand years are completed and fulfilled, the Adversary (*Satanas* – Satan) will be released (*luo*) from his prison (*phulake* – night, haunt and lair), and will come forth to deceive (*planao* – seduce, lead astray) the people who are in the four corners of the earth....”** (Revelation 20:7-8)

Fire is used symbolically throughout Scripture as a metaphor for judgment. It is fitting because fire provides light, it separates, and it consumes. Satan is a spiritual being and thus he cannot be tormented by a physical thing. Moreover, the Abyss is a lightless place and thus it cannot contain something that emits illumination. As evidence that fire is a metaphor for the execution of eternal judgment, consider:

**“Sodom and Gomorrah...are set forth as an example, suffering the vengeance of eternal fire.”** (Yahuwd / Jude 7) The judgmental fires rained down upon Sodom and Gomorrah have long since gone out, but the consequence reigns eternal.

**“And the Devil (*diabolos*) who deceived them (*planao* – seduced and led them astray) was cast into the lake of fire and brimstone, where the beast (*therion* – venomous and brutal savage) and the false prophet (*pseudoprophetes* – one who utters falsehoods on behalf of the deceiver) are also. And they will be tested (*basanizo* – from *basanos*, a black siliceous touchstone signifying blackness, testing, and death) day and night forever and ever.”** (Revelation 20:10)

Brimstone is actually *theion*, a Greek word meaning “divine.” So the Adversary and his pals are being cast into a place of divine judgment. If you recall, Yahowah used brimstone when He judged Sodom and Gomorrah.

There are two places of anguish and testing, the dark side of *Hades/She’owl* called *Gehenna* and the Abyss. *Gehenna* was designed for mortal, unsaved souls. The anguish and testing is limited to the duration of time which exists between the person’s first or temporal separation and death and the Great White Throne Judgment at the end of the Millennium. At that time these souls will experience the second separation and death. The Abyss was created for Satan and his fallen spiritual messengers—all of whom are immortal. Therefore their testing and anguish is eternal.

Three individuals are specifically named on this inmates list: the Devil, the Beast, and the False Prophet. The Devil is Satan—*Halal ben Shachar*. The Beast is Satan’s lead demon who possesses the Anti-Ma’aseyah at the midpoint of the Tribulation. So this mortal man by virtue of becoming possessed by a fallen spirit earns eternal testing and anguish. The False Prophet is a Jew who works on behalf of the Anti-Ma’aseyah during the Tribulation. In that he speaks by way of Satanic inspiration, and in that he deceives in league with Satan through religion and politics, he too will experience everlasting testing and sorrow. This is shared with us as a warning. Any false prophet who preaches deception is judged to be aligned with the Adversary—their spirits and fates are joined.

Next Yahowchanan / John reveals: **“I saw a Great White (*leukos* – light, bright, brilliant, radiant, and gleaming) Throne. And sitting upon it (*kathemai* – occupying and dwelling upon it) was the presence (*prosopon* – countenance [of God]) from which the earth [mankind] and heaven [the fallen spiritual envoys] had fled away (*pheugo* – sought to escape, shun or avoid). And no place or space (*topos*) was found for them.”** (Revelation 20:11) Even those who seek to flee God will have to face Him. This is the final judgment.

**“I saw the dead (*nekros*), the great and the small, standing before the Throne, and scrolls (*biblion*) were opened. And another book was opened, which is life. The dead were evaluated, separated, and condemned (*krino* – picked out and put asunder, summoned, examined and judged guilty) from the**

**things which were written in the scrolls, according to** (*kata* – individually pertaining to their private circumstances) **their deeds** (*ergon* – actions, works, business, that which occupied their time, and that which they undertook to do).” (Revelation 20:12)

You can be separated and condemned, picked out, judged and put asunder by your works, but you cannot be not saved by them. According to Yahowah it is better to have your name recorded in the scroll of life than it is to have your deeds detailed in the *biblion* of the *nekros*.

There is a subtlety here that is extremely important. The “dead were evaluated and separated according to their deeds.” These unsaved souls had already been separated from the living and Yahowah so this separation must be between death and eternal testing. Some will be evaluated to have leagued with Satan, as verse 10 suggests. They will receive the greater condemnation—eternal anguish. Others will be seen as spiritless and more mercifully be allowed to die.

The following verse may be saying that the spiritless dead, those who chose neither Yahowah nor Satan, will remain that way—going from death to death without ever awakening. Although, when we include the later chapters of Revelation into the mix, they seem to suggest that all who are not part of Yahowah’s family will be tried. If we can trust the later chapters of Revelation, souls who did not lead others away from God by advancing false and lifeless doctrines will have their souls destroyed in the “lake of fire,” while those in league with Satan will pass through the fire into the Abyss, where they shall be incarcerated forever.

**“And the sea [often used metaphorically of the Gentile nations] gave up and deposited the dead** (*nekros* – the lifeless, useless, futile, and vain, ineffective, powerless, unable to respond, deceased, departed, destitute of life, spiritually dead souls) **which were in it, and the deceased and separated** (*thanatos* – those who had died and were spiritually dead, thus separated from God) **and Hades** (*hades* – the abode of the dead, the grave, Greek equivalent of *She’owl*) **gave up and deposited the dead** (*nekros*) **which were in them. They were evaluated, separated, and condemned** (*krino* – picked out and put asunder, summoned, examined and judged guilty), **every one according to their deeds** (*ergon*).” (Revelation 20:13) At the very most, spiritless souls will transfer from physical death to the annihilation of their souls quickly, and probably, painlessly.

*Hades* is the Greek word for the place where destitute and lifeless souls await judgment. And while all who are evaluated will be condemned, this is not a mock or frivolous trial. What’s being determined is annihilation by way of death and destruction of the soul, or eternal anguish. The stakes are very high. Yahowsha’ devotes an entire chapter to the criterion used to determine the greater

condemnation in His rebuke of the hypocritical writers, teachers, politicians, and religious clerics in Mattanyah / Matthew 23. We will review His lecture later in the “*Krima*-Damnation” chapter to better appreciate what it means to be “born of demons,” and how that applies to the Great White Throne Judgment.

In the Septuagint, the first Greek translation of the Tanakh, *thanatos* / separation denotes a “sense of destruction by way of being excluded from the presence and mercy of God.” **“And the separated and spiritually dead (*thanatos*) and Hades [the abode of the dead] were cast into the lake of fire. This is the second separation and death (*thanatos*), the lake of fire. And if anyone’s name was not found written in the scroll of life, he was thrown into the lake of fire.”** (Revelation 20:14)

This seems to be saying that the lake of fire is where the final separation takes place. Those souls who are not born of demons will simply be destroyed in it. While those souls who have become immortal for having yoked themselves to Satan, will be cast into the abyss at the other side of the lake of fire.

For most, therefore, the choice is between life and death. Separation from Yahowah is death. Being united with Him is life. If you choose to be born from above in His Spirit, in accordance with Howsha’ 14 and Yahowchanan 3, Yahowah will come to know you and your name just as you will come to know Him and His name. And since you are now related, He writes your name in His scroll of life.

Throughout this description of final judgment, and elsewhere in Scripture, we find confirmations that there are two categories of dead—those without a spirit and those with one from below. For example, in the preceding passage, we see *thanatos* and *hades*. While both sets of souls are cast into the lake of fire, souls who are judged to have formed a union with Satan and his fallen spiritual messengers to advance their financial, political, or religious agenda will not be afforded the luxury of annihilation—the second death. They have become immortal and will suffer for all eternity. All others will be destroyed and cease to exist.

Satan, of course, knew this which is why he was actually telling a half truth when he beguiled Chawah in the Garden: **“Now the serpent was more subtle and shrewd (*aruwm* – sly and sensible, prudent, showing a capacity for understanding, clever and cunning) than any living thing (*chayah* – that which restores and preserves life) of the field which Yahowah (אֱלֹהִים), God had created.”** Now there is a warning few have heeded. Satan is sensible, more prudent than man. The Devil is a pragmatist.

**“And he said to the woman and wife (*ishshah*), ‘Indeed, it is doubtless (*ap ky*) God said, “Do not eat from every (*lo ‘akal min kol*) tree in the enclosed garden (*gan*).”**

**And the woman and wife said to the serpent, ‘Eat from (*‘akal min*) the fruit (*pary* – fruitful boughs, reward and firstfruits) trees of the enclosed garden but eating from the tree which is in the middle of the enclosed garden, God has said, “You shall not eat of it, neither shall you approach or touch (*naga*)’ it, lest you die (*muwth* – receive the death penalty and perish; the absence of life).”**

**And the serpent said to the woman and wife, ‘You shall not die (*muwth*). For God knows (*yada*)’ that the day you eat from it, you eyes (*‘ayin* – sight and presence, conceit and thinking, pleasing desires, spiritual facilities) shall be opened (*paqach* – perceptive and responsive, heard and understood). You shall exist (*hayah*) as gods, knowing (*yada*)’ good (*towb* – pleasures, wealth, merriment, and prosperity) and evil (*ra’* – that which is disagreeable, malignant, unpleasant, displeasing, wicked and injurious).” (Bare’syth / In the Beginning / Genesis 3:1-5) The choices are thus: trust God and live with Him, trust Satan and die, or worse “not die” in association with him.**

*Hayah* is the root of Yahowah’s name, meaning to exist, therefore to be immortal. By accommodating Satan in this way and working with him to beguile her husband, Chawah became immortal, knowing the full meaning of “disagreeable, malignant, unpleasant, displeasing, wicked and injurious.” She became Satan’s stooge.

But you will notice, to confuse and then beguile Chawah, causing her to believe that Satan was telling the truth, our Adversary took Yahowah’s statements out of context and then misquoted God, thereby giving the resulting lie credibility. This is the very essence of religion, especially Judaism, Christianity, and Islam. Yahowah’s testimony was removed from its context in the Towrah, misquoted, and then misapplied to enable the likes of Akiba, Paul, and Muhammad to fool the ignorant and irrational. It is how and why English bible translations mislead believers.

Also relevant, if a person works with Satan and serves his interests at the expense of other souls, they endure his fate. Death is no longer an option. Torment becomes eternal. This is the *qalal*/trivialize versus *show*’/desolate discussion God shared with us earlier. If someone is ignorant of Yahowah, indifferent to Yahowah, or even consciously rejects Yahowah’s gift of salvation, their soul is simply annihilated. It is as if they were never born. They live as an animal and die as an animal. However, if someone willfully and consciously aligns himself with Satan, or if he actively serves Satan’s interests and deceives

others in religious, journalistic, academic, or political forums in opposition to Yahowah's instructions, they will merit and receive eternal anguish.

But there is a far better place. Since we began this review in search of a better definition of "Heaven," what comes next answers that question: **"Then I beheld and became acquainted with (*horao*) a new (*kainos* – recently created, unused and unworn, unprecedented, and previously unknown) heaven (*ouranos*) and a new (*kainos* – recently created, unused and unworn, unprecedented, and previously unknown) earth (*ge* – land, world, and standing place). And the first (*protos* – initial in space-time) heaven and earth passed away (*aperchomai* – departed and ceased to exist). A different state has begun and exists without (*eti ou*) seas (*thalassa*)." (Revelation 21:1)**

While amazing and exciting, this is all pretty clear up to the point of "no seas." I'm just speculating, but consistent with the 22<sup>nd</sup> chapter, that could mean that heaven will be devoid of "alien people"—those who do not belong to Yahowah. Land is used to mean *Yahuwdah* and sea refers to *Gowym*, idolatrous aliens born only of water, thus lacking Yahowah's Spirit.

**"I, Yahowchanan, beheld and experienced a *Hagios/Set-Apart* city, a New (*kainos*) *Yaruwshalaim* (*Hierousalem/Yaruwshalaim* – source of restoration) coming down (*katabaino*) from (*apo* – proceeding forth from) God and out of (*ek*) Heaven (*ouranos*), prepared and made ready as a bride adorned for her husband." (Revelation 21:2)**

As we discovered in Howsha', Yahowah is our Husband as well as our Father and God. Yisra'el and the *ekklesia* / calling out, those set apart and born from above, are Yahowsha's "bride." The New "Place of Restoration" is adorned and made ready for us—all of us. We will be family. If you want to learn more about this place, turn to Revelation 21, starting with the 6<sup>th</sup> verse and continue through to the end of the book.

**"I heard and understood a mighty voice out of (*ek*) heaven saying (*lego* – declaring, affirming, teaching, advising and exhorting) 'Behold, the Tabernacle (*skene* – tent and habitation, the dwelling place) of God is with (*meta* – in the company of, in association and combined with, is experienced in the company of and together with) men (*anthropos* – human individuals), God, Himself, dwelling (*skenoō* – setting up His tabernacle) among (*meta*) people (*laos*) as their God.'" (Revelation 21:3) The prophetic magnificence of the Invitation to Meet of Tabernacles and of God becoming flesh and tabernacling amongst us, reverberates in Yahowah's ultimate declaration.**

The idea of being immersed in Yahowah's Spiritual Light is further illuminated: **"I saw no Temple in it [the New Yaruwshalaim], for Yahowah God the Almighty and the Lamb [Yahowsha'] are its Temple. And the city**

**has no need of the sun or of the moon to shine on it, for the glory of God has illumined it, and its lamp is the Lamb. The people will walk by its light.”**  
(Revelation 21:22-24)

**“He will anoint and wash, covering and wiping away (*exaleipho* – eliminating, canceling, erasing, and blotting out) every tear from their eyes (*ophthalmos* – sight, capacity to see, understanding and perceptions). There will no longer be separation (*thanatos* – death). There will no longer be grief or sadness (*penthos* – mourning, sorrow, or needs), verbal brawling (*krauge* – clamoring or outcries, shouting or crying), toil, poverty or pain (*ponos* – labor, work, concerns, trouble, agony or torment). The former things have passed away. He who sits on the throne said, ‘Behold, I Am making all things new.’”**  
(Revelation 21:4)

While we have to exercise considerable discursion when dissecting the Greek text, it may be useful to know that *exaleipho* is a combination of *ex*, meaning “from, denoting the origin or cause” and *aleipho*, meaning “anointing.” And since all who are in Yah’s Home are adorned in the Spirit, there will be no sorrow, poverty, pain, or disagreements.

After describing the New Yaruwshalaim / Jerusalem, Yahowchanan / John reveals what Yahowsha’ had to say about the eternal choice we must all make. On the positive side: **“He said, ‘Write (*grapho* – commit this to a written record), for these words (*legos* – sayings and ideas, moral precepts, declarations, and maxims; discourse, discussion, and conversation; instruction, teaching, narration, and account) are trustworthy (*pistos* – they may be relied upon and are), true, and genuine (*alethinous* - in every respect corresponding to the real nature, name, and account which is genuine; opposite to what is fictitious, counterfeit, imaginary, simulated or pretended).”** And I am confident that Yahowsha’s testimony to Yahowchanan in Hebrew was trustworthy. But we have every reason to suspect, that without an early witness to this text, it has been altered by translation and time.

For example, Yahowsha’ actually said: **“I am the Aleph (א / א – the first and foremost, the strength and the authority, the power of the Lamb) and the Tau (ט / ט – the doorway, the sign, and the signature).”** But all of that is lost in its translation into Greek...

**“And He said to me, ‘It has come to be (*ginomai* – come to exist, appeared in history). I am the Alpha and the Omega, the beginning (*arche* – origin, creator, leader, and active cause) and the end (*telos* – final point in time, the result and the purpose, the completion and the entirety). I will give to (*didomi* – grant and bestow a gift; supply and furnish necessary things; deliver) the one who thirsts (*dipsao* - longs for what refreshes the soul) from the spring of the water**

**of life as a gift** (*dorea* – freely, without cost).’ **He who overcomes** (*nikao* – prevails) **shall inherit** (*kleronomeo* – become an heir to) **these things, and I will be his God and he will be My son.**” (Revelation 21:5-7) Heaven is being reborn from above as Yahowah’s son or daughter and inheriting His blessings. That’s an apt summary of the Covenant.

The Abyss, however, is for the disenfranchised, disloyal, detestable, deceptive and demonic souls: **“But for the fearful and afraid** (*deilos* – from *deos*, meaning dread) **and unreliable** (*apistos* – disloyal, not to be trusted) **and abominable** (*bdelusso* – abhorrent, foul, detestable, vile) **and murderers** (*phoneus*) **and sexually immoral** (*pornos* – fornicators, whoremongers, prostitutes) **and sorcerers** (*pharmakos* – distributor of black magic potions, drugs, poisons, and charms) **and idolaters** (*eidololatres* – worshiper of false gods and idols, or a covetous person who worships wealth and possessions) **and all liars** (*pseudes* – deceivers) **their portion and due** (*meros* – assigned lot and destiny, division and association) **is in the lake that is lit** (*kaio* – burns, light, and consumes) **with fire and brimstone [divine justice], which is the second separation and death** (*thanatos*).” (Revelation 21:8) Since separated souls who align themselves with Satan and those who do not, are cast into the lake of fire, one alive and the other dead, this list includes the indifferent and demonic.

*Deilos* is the only adjective in this debilitating inventory that isn’t overtly damning. Unfortunately, for our study, *deilos* is only used two other times in the Greek texts, both in reference to being debilitated by fear brought on by a lack of understanding which leads to trust. Other *deos* derivatives related to *deilos* include “fearmongering” which could lie at the heart of the problem. *Deinos* means “vehemently terrible and severely grievous, fierce.” *Deisidaimonesteros* means “superstitious and religious, fearful of God.” Under those circumstances, *deilos* moves from *qalal*/trivialize to *shav*/desolate on the basis of whether the soul is a perpetrator of fearmongering or just a victim of it.

Since two distinctly different Greek words are being used for death, it is important for us to differentiate between them so as to understand how *nekros* differs from *thanatos*—the first separation from the second. *Nekros* provides a rather apt description of physical death: “lifeless, deceased, departed, and inanimate.” A person who is *nekros* is: “destitute, abandoned, deprived, useless, futile, vain, ineffective, powerless and unable to respond.”

*Thanatos* is more indicative of the division between those souls who are destroyed and annihilated and those souls destined for eternal punishment. As evidence, the definition of *thanatos* begins with “separation.” A review of the various meanings of *thanatos* reveals a focus on what could potentially “happen to the soul when life is ended, the power of death, the future misery of separation,

the abode of the dead, and the darkness associated with ignorance and sin leading to *She'owl*.”

Based upon this and other passages we have or will review on this subject, Yahowah is telling us that the souls of all who die (*nekros*) without the being born anew in Yahowah's Spirit from above go to *She'owl/Hades*. There they suffer the anguish of knowing that they will be eternally separated from Yahowah. The length of time these disenfranchised and disembodied souls remain in *She'owl* depends upon when they died since judgment doesn't commence until the end of the Millennium. The longest sentence will be Cain's at 7,000 years while the shortest stay will be the False Prophet's at ten centuries. Satan and his fallen spiritual messengers have already been convicted, and being immortal, their anguish shall be eternal.

So at the Great White Throne Judgment, the *She'owl* – Question of Separation associated with the second death determines who will be terminated and who will be in torment.

LE: 02-15-13

*Ruwach* – Spirit

The Spirit of Life...

Self-assured and overtly religious, relatively affluent and self-reliant, apathetically ignorant and incapable of exercising good judgment, immoral and estranged from God, the Northern Kingdom was ill prepared for the coming Assyrian assault. It didn't even matter that Yahowah even warned them...

**“Indeed, though (ky) he (huw') flourishes (para' – thrives while acting like a wild ass) among his brothers (ben 'ah), a scorching east wind (qadym – the approach and confrontation with a sickening and blistering wind) will come (bow' – will arrive).”** (Howsha' / He Saves / Hosea 13:15) And they did.

This sounds like a haunting warning to the West, which is also self-assured and overtly religious, relatively affluent and self-reliant, apathetically ignorant and incapable of exercising good judgment, immoral and estranged from God. America and Europe are ill prepared for the inevitable scorching wind of satanically-inspired jihad – an ill spirit that will blow in from the Middle East.

For Yisra'el and for us today, before Yahowah returns as promised and mercifully provides the ultimate victory – eternal life in His Covenant Family – all hell will break loose. But as with the Yisra'elites and Yahuwdym, befuddled as ever, most will reject Him once again. So while Howsha's prophetic letter is addressed to them, this message applies to all who do not know the Spirit of Yahowah. He alone provides protection from the approach of the sickening and scorching east wind.

**“The Spirit (ruwach) of Yahowah (יהוה) will ascend and withdraw ('alah – incensed, He will depart and go up) out of (min – from) the wilderness (midbar – the lifeless place without the word).**

**And (wa) His source of life (maqowr – His spring which flows providing the basis for purification and restoration) will be treated shamefully and will dry up (bowsh – will be disregarded, frustrated, and delayed, thereby experiencing the**

distress and disappointment of diminished harvests of those who are confused and thrown off balance).

**So** (*wa* – and then) **His cistern of mercy** (*ma'yan* – His observable fountain of blessings, His well of sustenance which provides perspective, and His fountain of favor which sustains life; from *mah* – to question and *'ayn* – eye, indicating that which can be seen, observed, perceived, and understood, providing perspective) **He will dry up** (*chareb* – He will make desolate, separate, and lifeless).

**He** (*huw'*), **Himself, will plunder** (*shacah* – pillage and loot, robbing) **His treasury of light** (*'owtsar* – storehouse, from *'atsar* – the store and treasure of *'owr* – light) **of every valuable and fruitful implement** (*kol kaly chemdah* – of all useful and desirable vessels, productive articles, and treasured possessions which can be deployed to accomplish and complete the mission).” (Howsha' / He Saves / Hosea 13:15)

The Spirit of Yahowah withdrew from Yisra'el – the only place on earth where it was present. And while His Spirit returned coming out of the wilderness in the form of God's most valuable implement, the Ma'aseyah Yahowsha', to restore His light, it is important to recognize that without His Word, we too are deprived of His cistern of mercy and source of life. God is not omnipresent. He only exists where His witness is treasured.

The east wind could mean drought, Satan, the Assyrians, today's Muslims, or more likely, all of the above. But the Spirit of Yahowah which would return and ascend out of this same wilderness is the Ma'aseyah. Mattanyah / Matthew records the event: **“Now, in these days, Yahowchanan the Immerser came preaching in the wilderness of Yahuwdah, saying: ‘Change your thinking, attitude, and direction because the kingdom of heaven is at hand. For this is the one referred to by Yasha'yah the prophet, saying, “The voice of one crying in the wilderness, make ready the way of Yahowah. Make straight in the desert a highway for our God.””**” (Mattanyah / Matthew 3:2-4 from Yasha'yah / Isaiah 40:3)

Yahowchanan was announcing the arrival of Yahowah as Immanuel—God with us—the Ma'aseyah. Howsha' was telling us that the Ma'aseyah is the “basis for purification and thus the source of life.” But he also foretells that the Spirit of Yahowah would “confound” the Yisra'elites, causing them to disapprove of Him and treat Him shamefully—frustrating and delaying their national redemption for 2,000 years. This would cause Yahowah, in the person of Yahowsha', to “experience the distress of a farmer with a diminished harvest.” By denying the “cistern of mercy,” rejecting the “basis of purification,” and murdering the

“source of life” these Yisra’elites, and all those who have followed their example, have lost everything of value—their wealth, land, freedom, life, soul, and God.

The “confound” aspect of *bowsh* is particularly revealing. It suggests that the Yisra’elites were “puzzled, mystified, confused, baffled, and bewildered.” They didn’t murder the Ma’aseyah based upon understanding or reason, but out of confusion and bewilderment. Ignorance isn’t bliss—*yada’* is.

Howsha’ was not only announcing the arrival of the Ma’aseyah, and defining His mission of salvation, he was confirming in advance what would happen and why. The Yisra’elites, and all others who have access to these writings, are without excuse. And that means all of us.

Here is the consequence: **“Samaria** (*Shomarown* – from *shamar* – to observe, closely examine and carefully consider; the land and the capital city of the Northern Kingdom of Yisra’el) **will be held accountable and judged guilty** (*‘asham* – will be declared liable for wrongdoing, suffering the consequences for having trespassed, going where they should not have gone), **for indeed** (*ky*), **she has rebelled** (*marah* – she has provoked, being contentious and openly defiant) **against God** (*ba ‘elohym*).

**They will fall** (*naphal* – lose control, be demoted in status as a result of being neglected and will be conquered) **by the sword** (*ba ha chereb* – by those deploying weapons of war). **Their little ones** (*‘owlel* – infants and young children who are still nursing) **will be stricken and dashed into pieces** (*ratash* – will be smashed, broken, and shattered), **and their pregnant women** (*haryah* – those who have conceived and are with child) **will be ripped open** (*baqa’* – will be cut into pieces).” (Howsha’ / He Saves / Hosea 13:16)

When we separate ourselves from God we lose His protection. Yisra’el is the prime example. But America is on the cusp of feeling this sting, too. As we will discover when we review Yasha’yah 17 and 18, what happened to Yisra’el will happen to us. It all begins when a nation of individuals rebel against God. Such provocation and contentiousness always leads to the same undesirable place—being desolate (lifeless), separated (estranged), and damned (forsaken).

In the opening chapter of Howsha’ we learned that the sin of infidelity—associating with false gods or religions—condemned parent and child. So it is with rebellion, provocation, and contentiousness. Whether it is because our children become confused by our religious schemes and thus become a casualty of them, or because the products of a Spiritless union are Spiritless, and thus unknown to God, the result is the same—death. According to God, our choices have consequence. They redeem or condemn our children.

Choose wisely: **“Return** (*suwb* – turn back, change direction and become restored, refreshed, and repaired; answer the call, change attitude, and be transformed) **Yisra’el** (*Yisra’el* – individuals who engage and endure with God) **eternally all the way to** (*’ad* – continually as far as and forever up to) **Yahowah** (אֱלֹהִים), **your God** (*’elohym*).

**Indeed because** (*ky*) **you have staggered and stumbled out of control** (*kashal* – you have faltered and fallen, having caused yourselves to be cast down, you have tottered and become feeble, having injured yourselves, ruining yourselves you have decayed, weak, and bereaved) **in** (*ba* – with) **your corruptions and perversions** (*’awon* – your tendency to twist and pervert).

**I would like you to literally choose to take** (*laqach* – make a decision to receive and grasp hold of, and of your own free will selecting, genuinely acquiring and accepting (the *qal* stem conveys that which is actual and should be interpreted literally while the imperative mood conveys volition)) **with you** (*’im* – associating yourself with) **these words** (*dabarym* – these statements and this communication) **and return** (*suwb* – turn back to, change direction and become restored, be refreshed and repaired, answer the call, change attitude, and be transformed) **to** (*’el*) **Yahowah** (אֱלֹהִים).

**Choose to say** (*’amar* – as an expression of freewill genuinely answer, responding and vowing (scribed in the *qal* imperative)) **to Him** (*’el* – to God), **‘Continually take away** (*nasa’* – consistently and literally lift off and carry away (scribed in the *qal* stem making this action actual and genuine and in the imperfect conjugation signifying that it will continue throughout time)) **every** (*kol*) **corruption and perversion** (*’aown* – tendency to twist and pervert which serves as the basis of sin) **and** (*wa*) **grasp hold of and receive** (*laqach* – accept and obtain) **that which is good and pleasing** (*towb* – that which is loving and favorable, acceptable and pleasant).

**This is what we want to be our end result and our recompense leading to our reconciliation** (*shalam* – this is our choice to complete us, making us whole, sound, and restored, our decision regarding redemption and the restoration of our relationship (scribed in the cohortative form which expresses volition, and thus the choice and desire of the person speaking, in the imperfect conjugation which indicates that this benefit will be ongoing throughout time, and in the *piel* stem which brings about the state of the verb which is our reconciliation)), **the fruit** (*para’* – that which thrives to be productive) **of our lips** (*saphah* – spoken words which come out of your mouths).” (Howsha’ / He Saves / Hosea 14:1-2)

This is a presentation of the good news upon which the Covenant is based. It is the means to attain salvation. “Stumbling and tottering” people are “changed, repaired, and restored,” making them “acceptable” once “corruption” is removed.

All that is left is that which is “good and pleasing,” making us “desirable” to God. And the path to redemption is a “return to Yahowah our God by way of His Word.” These are the ground rules of salvation.

While finding this merciful treasure in Howsha’ is rewarding and reassuring, there is much more to it than meets the eye at first glance. This path to paradise follows a pair of prophecies pertaining to the Ma’aseyah. Thereby, be come to better understand that Yahowah is “the source of purification and life.” It tells us that Yahowsha’ is Yahowah because it was Yahowsha’ who “ascended out of the wilderness,” “confounded” the Yisra’elites, “was disapproved and treated shamefully” as was foretold and later confirmed, causing the nation to dry up and the people to die. Moreover, these verses suggest that the “Spirit of Yahowah” is synonymous with the Ma’aseyah title Yahowsha’ bore. And we have a connection between Yahowah’s Spirit and purification. This is suggestive of the Garment of Light that made Ya’aqob appear perfect, leading to his salvation.

But while these things are reassuring, connecting Yahowah to Yahowsha’, they are not the reasons I find this passage so exciting. I see it as a treasure—a missing link of sorts. To help you see it as I do, I’d like to review the most essential words under a microscope. In the first statement, Yahowah said: **“Return** (*suwb* – turn back, change direction and become restored, refreshed, and repaired; answer the call, change attitude, and be transformed) **Yisra’el** (*Yisra’el* – individuals who engage and endure with God) **eternally all the way to** (*ad* – continually as far as and forever up to) **Yahowah** (אֱלֹהִים), **your God** (*elohym*).” So the first is *suwb*, meaning: “to change direction.” This suggests that to return to God we must first “turn away from, turning our back on” those things which lead us away from Him – the corruption of religion and politics. And when we do, we become “*suwb*: restored, refreshed, and repaired” as a result of “answering the call which transforms us.” It is a “relationship word with strong spiritual connotations.” *Suwb* confirms that Yahowah is calling us to Him, knocking at the door to our heart, and asking us to let Him in. And *suwb* conveys the result: we will be “restored, refreshed, and repaired”—made to appear new, even perfect in God’s eyes so that we can live forever. Finally, *suwb* tells us that Yahowah’s Spirit will “change us, enhancing the quality of our lives and improving our behavior.” *Suwb* defines what Yahowsha’ meant when He told Nicodemus that he needed to be “born anew from above”—a passage we will review in a moment.

The second important word is the subject of the sentence, “*Yisra’el*,” meaning: “individuals who engage and endure with, who strive and contend with, and who are enriched and empowered by, God.” It encourages us “to stand upright so as to become righteous, to be correct and pleasing, to be agreeable, right, and justified by being straightforward with God.” This defines the audience to whom Yahowah is speaking, the means to redemption, and the consequence of

it. If you are like me, a Gowy/Gentile, fret not; this message is for you. Yahowsha' stood upright on Golgotha's pole so that we all might be "justified, correct, and pleasing" to Yahowah and so that we might become "Yisra'el – individuals who engage and endure with God. When we accept His mercy, we become *Yisra'el*—"one who stands upright with God."

By this time you know "Yahowah is God" and that Yahowah is God's one and only name, so we'll move on to 'ad, which has two meanings, both of which are important. 'Ad's primary connotation speaks of that which is "eternal and everlasting, forever." Secondly, it describes "moving all the way toward someone," in this case Yahowah, our God. Once we turn our backs on religion and politics, on patriotism and militarism, we are free to approach God and to live forever with Him.

This brings us to the second statement which was: **"Indeed because (ky) you have staggered and stumbled out of control (kashal – you have faltered and fallen, having caused yourselves to be cast down, you have tottered and become feeble, having injured yourselves, ruining yourselves you have decayed, weak, and bereaved) in (ba – with) your corruptions and perversions ('awon – your tendency to twist and pervert)."** Here the operative verb describes man's fallen state: *kashal* – "to be cast down, to fall, to become feeble and decayed, weak and bereaved." This is the result of "having faltered, teetering and stumbling" as a result of man's corruptions and perversions of God's message. And here, the opposite of eternal life is death. The opposite of being caught up is being cast down. The opposite of purity and health is decay and corruption. The opposite of enjoying a relationship is to be bereaved of it.

Mankind's stumbling is a direct result of 'awon – "twisting and corrupting the message (God has given to us in His Towrah), perverting it, which leads to iniquity, perversity, and depravity," a.k.a. "sin." Specifically, 'awon means: "guilt, the consequence of being liable for wrongs done." All who don't *yada'* Yahowah are held accountable for their sin. Iniquity makes us "sick, feeble and decayed" so that we "stumble out of control," casting ourselves into *She'owl*. Without a cure, without a savior, without a means of purification, sin is deadly. So from the first two sentences we have learned that we must be born anew from above by way of Yahowah's Spirit because we have all sinned and will otherwise be held accountable.

In the third sentence, Yahowah explains how we are to go about receiving His remedy. To appreciate the process, we have a dozen more words to unwrap. But before we begin, and so that it is fresh in our minds, here is God's statement to us: **"I would like you to literally choose to take (laqach – make a decision to receive and grasp hold of, and of your own free will selecting, genuinely acquiring and accepting (the qal stem conveys that which is actual and should be**

interpreted literally while the imperative mood conveys volition)) **with you** (*'im* – associating yourself with) **these words** (*dabarym* – these statements and this communication) **and return** (*suwb* – turn back to, change direction and become restored, be refreshed and repaired, answer the call, change attitude, and be transformed) **to ('el) Yahowah** (אֵל יְהוָה).”

“Take” is from *laqach*, meaning: “to take hold of, to take in the hand and carry along, to fetch and take with you, to receive, to accept, and to select.” Here Yahowah is encouraging us to grasp hold of His testimony, selecting it and accepting it, because it alone provides the guidance we need to return to Him.

“Words” is from *dabarym*, meaning: “words and statements, communication and chronicles, sayings and instructions, events to which one might refer, speech and message, account, treatise, and record, formal rendering in a systematic manner.” Therefore, we find *dabar* translated as: “account, acts, advice, annals, answers, conclusions, consultation, conversation, counsel, desires, fulfillments, instructions, message, oath, promises, plot, proposal, purpose, rationale, record, reply, report, request, sayings, speech, thoughts, verdict, ways, word and words.” So in a word, *dabar* is God’s Word – His Torah, Prophets, and Psalms. That means we need to receive, accept and take hold of God’s Testimony if we are going to live. We need to select it and accept it, grasping hold of it so that we can carefully observe it. There is nothing subtle or passive about this process. If we want Yahowah’s redemption we must take hold of His Word and carry it with us.

This is why Yahowchanan began his presentation of the good news by confirming what we have just read in Howsha’: **“In the beginning was the Word and the Word was with God, and the Word was God.... In Him was life, and His life was the light of men. The light shines in the darkness but the darkness has not understood it.... He came to His own, but His own did not receive Him. Yet to all who received Him, to those who rely on His name, He gave the right to become children of God—children born not of natural descent, nor of human decision, or a husband’s will, but born of God. The Word became flesh and tabernacled with us. We have seen His glory, the glory of the One and Only, who came from the Father, full of mercy and truth.... For the Towrah was given through Moseh; mercy and truth came through the Ma’aseyah Yahowsha’.”** (Yahowchanan / Yah is Merciful / John 1:1-17) This is the prose and poetry of salvation—a summation of Yahowah’s message to man in eloquent terms.

To learn how we can be “born of God,” let’s return to Yahowah’s most vivid explanation. “With,” in Howsha’s salvation passage, is *'im*, meaning: “with, indicating something that is done together.” *'Im* refers to “something that parties share in common”—which is probably His Spirit. *'Im* is used to convey: “to walk

with, to converse with, and to enjoy companionship with” Yahowah, as He is the object of this sentence.

“Return” is once again from *suwb*, meaning: “to turn away from [corruption and perversion] and to turn to [God].” To *suwb* is “to answer and be restored” by “changing one’s direction, attitude, and thinking.” *Suwb* speaks of “turning away from evil, coming back home, and returning from the dead.” To *suwb* is to “engage in spiritual relations.” It conveys “repentance and rebirth.” Therefore, this first sentence reveals: “Receive, accept and possess Yahowah’s Words, His Scripture, making it the thing you share in common so that you can return to Him and be restored, turning away from evil and coming back home—literally returning from the dead by being born anew.”

Moving on to the next statement, we found God telling us: “**Choose to say** (*amar* – as an expression of freewill genuinely answer, responding and vowing (scribed in the qal imperative)) **to Him** (*el* – to God), **Continually take away** (*nasa’* – consistently and literally lift off and carry away (scribed in the qal stem making this action actual and genuine and in the imperfect conjugation signifying that it will continue throughout time)) **every** (*kol*) **corruption and perversion** (*aown* – tendency to twist and pervert which serves as the basis of sin) **and** (*wa*) **grasp hold of and receive** (*laqach* – accept and obtain) **that which is good and pleasing** (*towb* – that which is loving and favorable, acceptable and pleasant).” This then clarifies the process.

“Say” is from *amar*, meaning: “to speak, to respond verbally, and answer.” To *amar* is to “make a promise or a vow. It is a vouch—a spoken affirmation or assurance.” *Amar* means “to give your word or pledge, to claim and tell, to declare your response and intentions.” So once we select Yahowah’s Word, the informed and rational will choose to respond to what He is offering, accepting and embracing it.

“Take away” is *nasa’*, meaning: “lift up, bear continuously, carry away, accept and forgive.” It was scribed in the imperative mood, revealing that we should ask God to continually and constantly do this on our behalf.

“All” is *kol*, that’s all *kol* means. We need God to clean house, not just sweep some of our more glaring problems under the rug. With God it is all or nothing. All traces of religious and political perversity must be removed from our lives.

“Corruption and perversion” is from *awon*, meaning: “iniquity, wickedness, perversity, and guilt associated with perverting and twisting a message.” *Awon* reflects “the consequence of corruption and the legal state of being liable for wrongs done.” It is how religion and politics operate. It is how Satan beguiled Adam and Chawah in the Garden.

“Grasp hold of and receive” is also from *laqach*, meaning: “take hold of, select and accept.” When we accept Yahowah’s Word He is in a position to accept us in return.

The last word, translated “that which is good and pleasing,” comes from *towb*. Since Yahowah specifically calls Himself and His Towrah “*towb*,” it is important that we realize that it means: “to be considered good, and thus to be acceptable and pleasing, to be joyful.” It is something that is offered and should be received “happily and lovingly.” *Towb* is to be “agreeable, good, and acceptable.” When mankind’s perversions and corruptions are removed from us, this is how we appear to Yahowah.

Therefore this sentence reads: “Answer Yahowah and say to Him, ‘Accept my iniquity, bear my guilt, carry away all of man’s corruptions and perversions, so that I become acceptable, pleasing and good” in Your eyes. It is the sinner’s prayer of salvation.

The final sentence gloriously confirms the previous ones: **“This is what we want to be our end result and our recompense leading to our reconciliation** (*shalam* – this is our choice to complete us, making us whole, sound, and restored, our decision regarding redemption and the restoration of our relationship (scribed in the cohortative form which expresses volition, and thus the choice and desire of the person speaking, in the imperfect conjugation which indicates that this benefit will be ongoing throughout time, and in the piel stem which brings about the state of the verb which is our reconciliation)), **the fruit** (*para*’ – that which thrives to be productive) **of our lips** (*saphah* – spoken words which come out of your mouths).”

There are few words in God’s Word as meaningful as *shalam*. Based upon *shalowm*, it addresses the “reconciliation and resulting restoration” of the Covenant relationship with Yahowah. Nothing is more important. So in this light, *shalam* was translated “this is what we want to be our end result and our recompense leading to our reconciliation.” *Shalam* speaks of that “which completes and fulfills by way of making recompense so as to restore a relationship.” To *shalam* is to “render in full, repaying a debt that is owed.” It speaks of “perfect deliverance, completing and finishing everything required to make us sound and healthy, unscathed and unharmed.” It is why Yahowsha’ said “It is finished” as He hung on Mowryah’s pole. *Shalam* signifies the “peace” that is made between a perfect God and sinful man by way of God “paying our penalty.”

*Shalam* is a “recompense rendering restoration, a requital.” Since these are not words we use everyday, let’s examine them. “Recompense” is a “reward which compensates. It means to “offer a payment that makes up for another’s debt.”

“Render” is “to extract in a crucible, to approve by way of offering compensation, to deliver and to restore.” To render is to “hand down a legal judgment or verdict. It is to “acknowledge the dependence of a person on the service provided by another.” “Restoration” is “renewal, the bringing back to a former condition.” In this case, it would be back to Adam’s perfect sinless nature and ideal relationship with Yahowah prior to the fall. “Requite” is “an act of giving compensation to render someone suitable, returning an injured person to a beneficial status.” Collectively, *shalam* defines Yahowah’s/Yahowsha’s atoning sacrifice on Mount Mowryah’s upright pole. It explains the how and why of salvation.

But there is more. Every definition of *shalam* describes the Ma’aseyah’s merciful gift: “to perform something that is good, to make restitution, amending the record.” Prophetically, *shalam* is often translated “to fulfill” or “to finish.” It is the “final fulfillment of an obligation,” in this case Yahowah’s prophetic promises to save mankind by sacrificing Himself for us. By *shalam* we “receive compensation” so that God can “mete out a just verdict” that enables us “to remain healthy, be unscathed and unharmed,” taking us to “a preferable state”—eternal life in paradise.

The same three Hebrew letters vocalized differently form *shelem*, a “fellowship offering that comes by way of fulfilling a promise or vow.” *Shelem* is “a voluntary sacrifice which perfects, reestablishing the covenant relationship.” Another variation of the three letters rendered in the text is *shalem*, telling us that the recompense was “complete and fully accomplished” keeping us “safe from danger” and enabling us to enjoy a “close personal association”—that standard being the *torah*, or prescriptions. *Shalem* makes us “whole, in complete accord with the acceptable standard.” *Shalem* suggests that the person offering the gift “was fully devoted, having great love and passion,” and that He was “obedient”—concepts which permeate the Ma’aseyah’s last day as a mortal man.

In this passage, *shalem* is often translated “present,” a word which means “to become manifest” and “to formally bestow a gift” which “introduces a person into the presence of someone with a superior rank”—in this case of God, by God, to God. It is a perfect and complete summary of the Covenant. It is *beryth*.

“Fruit” is *para*, meaning: “to bear fruit, to be fruitful, to thrive in fruitfulness, and to flourish.” In this context it means to be restored so as to live and be productive. Our lips provide the means to this rehabilitated state because *saphah*, means: “lips, speech, language, and to communicate a message.” Our contribution to the salvation process is limited to answering Yahowah and accepting His gift in accordance with His Word.

Howsha' just completed one of the most important three-part declarations in human history. It begins ominously, telling the Yisra'elites that they will reject their Savior, but ends majestically, telling us how to accept His gift of eternal life. Notice it is all preceded by:

**“Indeed, though he flourishes, thriving while acting like a wild ass among his brothers, a scorching east wind, the approach and confrontation of a sickening and blistering storm, will come.**

**The Spirit of Yahowah will ascend and withdraw, incensed, He will depart and go up, out of the wilderness, the lifeless place without the word.**

**And His source of life, His spring which flows providing the basis for purification and restoration, will be treated shamefully and will dry up, it will be disregarded, frustrated, and delayed, thereby experiencing the distress and disappointment of diminished harvests of those who are confused and thrown off balance).**

**So then His cistern of mercy, His observable fountain of blessings, His well of sustenance which provides perspective, and His fountain of favor which sustains life which can be seen, observed, perceived, and understood, providing perspective, He will dry up, making desolate, separate, and lifeless.**

**He, Himself, will plunder His treasury of light of every valuable and fruitful implement, of all useful and desirable vessels, productive articles, and treasured possessions which can be deployed to accomplish and complete the mission.” (Howsha' 13:15)**

**“Shomarown / Samaria will be held accountable and judged guilty, will be declared liable for wrongdoing, suffering the consequences for having trespassed, going where they should not have gone, for indeed, she has rebelled, being provocative and contentious, she has been openly defiant against God.**

**They will fall, lose control, and be demoted in status as a result of being neglected and will be conquered by the sword by those deploying weapons of war. Their little ones, their infants and young children who are still nursing, will be stricken and dashed into pieces, and their pregnant women will be ripped open.” (13:16)**

But there was a better choice—the ultimate choice—the choice for which mankind was created and the Scriptures revealed:

**“Return, turning back and changing direction to become restored, to be refreshed and repaired, answer the call and change your attitude and be**

**transformed Yisra'el, those individuals who engage and endure with God, eternally all the way to Yahowah, your God.**

**Indeed because you have staggered and stumbled out of control, you have faltered and fallen, having caused yourselves to be cast down, you have tottered and become feeble, having injured yourselves, ruining yourselves you have decayed, becoming weak in your corruptions and perversions, your tendency to twist and pervert the message.**

**I would like you to literally choose to take, receive, and grasp hold of, of your own free will selecting, genuinely acquiring and accepting with you, associating yourself with, these words and return, turning back, changing direction and become restored to Yahowah.**

**Choose to say as an expression of freewill, genuinely answering, responding and vowing to Him, ‘Continually take away, consistently and literally lifting off and carrying away every corruption and perversion, every tendency to twist and pervert the truth which serves as the basis of sin, and grasp hold of and receive, accept and obtain, that which is good and pleasing, that which is loving and favorable, acceptable and pleasant.**

**This is what we want to be our end result and our recompense leading to our reconciliation, this is our choice to complete us, making us whole, sound, and restored, our decision regarding redemption and the restoration of our relationship, the fruit, that which thrives to be productive, of our lips, our spoken words which come out of your mouths.’” (Howsha’ 14:1-2)**

This solemn dialogue with Yahowah includes an acknowledgement that Yahowah loves us, because we are answering His call. It acknowledges that He revealed Himself to us by way of His Scripture and that we must study His Word to know, understand, and trust Him. This communication is an acknowledgement of our sinful and thus condemned condition. It includes an acknowledgement of our need for a redeemer. The prayer signifies an acceptance of who the Savior is and how He saved us. It recognizes that we have chosen to receive His merciful gift. It confirms an understanding of how that choice liberates us from the penalty of death. And it is an acknowledgement of our willingness to be anointed by Yahowah’s Spirit, being born anew from above and eternally married to Him. If you have not had this conversation with Yahowah, please do it now.

—**꠆꠆꠆꠆**

The most important conversation in human history took place in Yaruwshalaim just shy of two thousand years ago. One party was a Pharisee. This Rabbi named, Nicodemus, was one of the world's foremost experts on the Hebrew Scriptures. The other party was God.

By way of background, according to Yahowchanan, the Ma'aseyah was in town for Passover. He would ultimately be the sacrificial Lamb. He had just cleared the Temple of merchants and money changers. For this unreligious act He was queried: **“Then the Yisra’elites demanded of Him, ‘What miraculous sign can you show us to prove your authority to do all of this?’ Yahowsha’ answered them, ‘Destroy this temple and I will raise it again in three days.’ The Yisra’elites replied, ‘It has taken forty-six years to build this temple, and you are going to raise it in three days?’ But the temple He had spoken of was His body [as it was the Tabernacle of Yahowah’s Spirit]. After Yahowsha’ was raised from the dead, His disciples recalled what He had said. Then they trusted the Scripture and the words that Yahowsha’ had spoken.”** (Yahowchanan / Yah is Merciful / John 2:18-22)

**“Now while He was in Yaruwshalaim at the Passover Feast, many people saw the miraculous signs He was doing and trusted in His name. But Yahowsha’ would not entrust Himself to them, for He knew all men. He did not need man’s testimony about man, for He knew what was in man.”** (Yahowchanan / Yah is Merciful / John 2:23-24)

And that brings us to the most telling of all conversations. It is fairly long, so I am going to share it with you without amplification and then go back and expose the full measure of each word. **“Now there was a man of the Pharisees named Nicodemus, a member of the Jewish ruling council. He came to Yahowsha’ at night and said, ‘Master, we know you are from God, a teacher. For no man could perform the miraculous signs you are doing if God were not inside of him.’**

**“In reply Yahowsha’ declared, ‘I teach you the truth, no one can see the kingdom of God unless he is born from above.’ ‘How can a man be born when he is old?’ Nicodemus asked. ‘Surely he cannot enter a second time into his mother’s womb to be reborn.’**

**“Yahowsha’ answered, ‘I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to Spirit. You should not be surprised at my saying, ‘You must be born from above.’ The Spirit blows like the wind and breathes life wherever He desires. You are endowed with the faculty to hear the voice and language, yet you do not know the household of God, what place He appears and becomes known or where He is going. In this manner he who is**

to have eternal life, each and everyone is born, brought forth, and delivered by the Spirit.’

“Nicodemus said, ‘In what manner or way can He and this exist and happen?’ Yahowsha’ answered, ‘You are Yishra’el’s teacher, and do you not understand this and Him? ‘Most assuredly, I tell the truth concerning this. We speak of what and whom we know and bear witness to what and whom we have seen, but still you do not receive our witness.’” (Yahowchanan 3:1-12)

“If I have spoken of the earthly and human and you do not trust, how then will you trust if I speak of the heavenly? No one has ever ascended into heaven except the One who descended from heaven—the Son of Man. Just as Moseh lifted up the snake in the desert, so likewise, in the same way and manner, the Son of Man must be lifted up, in order that everyone who relies on Him may have eternal life.

“For God so loved the world that He gave His one and only Son, that whoever relies upon Him shall not perish but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through Him. Whoever relies upon Him is not judged or condemned, but whoever does not rely stands condemned already because he has not trusted in the name of God’s only Son.

“This is the verdict: Light has come into the world, but men loved the darkness instead of light, because their behavior was evil. Everyone who practices evil hates the Light, and will not come into the Light concerned that that his behavior and deeds will be exposed. But whoever lives by the truth comes into the Light, in order that it may be seen plainly, that what he has done is taking place in close proximity to God.” (Yahowchanan / Yah is Merciful / John 3:12-21)

Yahowsha’ knew *why* Nicodemus had come. He also knew that as a Pharisee, Nicodemus was a Scriptural scholar. The Rabbi knew the Howsha’ passage we have just read, so he should have known why and how he needed to be reborn in the Spirit of Light. Yahowsha’ expected him, just as He expects us, to know and understand His Scripture. His Words illuminate the path to salvation and eternal life.

Since we have examined the passage Nicodemus had failed to grasp, let’s focus our attention on the Ma’aseyah’s most important confirmation of it. “**Now** (*de* – therefore, this is an indication that these events are closely related), **there was a man named Nicodemus, a member of the Yahuwdian ruling council.**” *De* tells us that Yahowsha’s discussion with Nicodemus was directly related to that which preceded it—the revelation that His body was the Temple of God’s Spirit, His prediction of His impending fulfillments of Passover, Unleavened

Bread, and FirstFruits, the significance of these things occurring in conjunction with the *Miqra'ey*, as well as the importance of His name and man's reliance upon Him.

There were about 6,000 Pharisees in the first century. The sect originated long after the Babylonian exile. And while the *Mishna* wouldn't be written for more than a century, the *Talmud* for six centuries, and the Masoretic Tanakh wouldn't be vocalized for a millennia, these super-religious and inordinately-political Yisra'elites were not opposed to usurping God's authority by making up their own rules. Yahowsha' said that they were "born of vipers," meaning the Devil, in Mattanyah 23, the corollary of this passage. Uncomfortable with Yahowah's mercy-based plan of salvation, they had substituted one that was works oriented. And that was the core of the problem. This Rabbi wanted to know what he had to do to be saved. He did not recognize that Yahowah was on the cusp of doing everything that was required.

It is interesting to note that the closest Greek word to *pharisaios*/Pharisee is *pharmakeia*—"sorcery, witchcraft, and black magic"—the guiles of men and demons. And while this is an apt description of the Satanic deceptions perpetrated by the Master/Rabbis, it should be haunting to those who call themselves "Christians." The *pharmakeia* were *chrisos*, "dispensers of drugs." Christos was not actually applied to the Ma'aseyah Yahowsha' or His followers until late in the fourth century. Initially the title was written *crestus*, which is a useful implement. As such, the Followers of the Way were "Chrestucians" not Christians. As the word *chrisos* implies, the *pharmakeia* dispensed man-made cures, "magic potions, drugs, and healing ointments." *Chrisos* implies being physically drugged by men, not Spiritually anointed by God—which is the essence of this message.

Nicodemus was a member of the Sanhedrin, the poligious organization that would ultimately try and convict the Ma'aseyah for blasphemy. These power-hungry men hated Yahowsha' because He made them irrelevant at best, and damned at worst. So Nicodemus chose to visit God under the cover of darkness. **"He came to Yahowsha' at night and said, 'Exalted One (*rabbi*), we know (*oida/oikeios*) you came from (*erchomai*) God (*theos*), a teacher (*didaskalos*)."**

While we are clarifying terms, "rabbi" does not mean "teacher." It means "to exalt and to be great." These religious clerics had no interest in teaching their fellow man anything. They wanted to elevate themselves and rule over others.

The word translated "know" is relational: *oikeios*, meaning "belonging to the family of, being intimate with, being related to, and adhering to" in this case "God/*theos*." *Oida*, a related word, means "to have seen or perceived, hence to personally know" in this case "God." *Erchomai* describes the concept of manifestation as it defines the Ma'aseyah's mission: "to come from one place to

another, to appear before people, to come forth, show oneself and become known, to influence, establish, and arise.”

*Didaskalos* is usually translated “Master” but it only means “teacher.” It is derived from the verb, *dao*, “to learn.” A *didaskalos* provides “instruction.” And based on what follows, that distinction is important—it is a requirement of a loving relationship. We are being instructed, not commanded.

**“For no man (*oudeis*) could perform (*dunamai poieo*) the miraculous signs (*semeion*) you are doing unless (*ean*) God were with (*meta* – in the midst of, as a companion in fellowship with) **him.**”** *Oudeis* makes a distinction between that which is of man compared to that which is from God. *Dunamai* means “would be able, would have the power by virtue of one’s own ability or resources, would be capable, strong or powerful enough” to perform a miracle. *Dunamis* is the “inherent power by virtue of someone’s nature to perform a miracle.” It suggests that the source is “excellent, influential, and moral.” *Poieo* means “bring forth” and “fulfill.” It speaks to God’s unique ability to “create and declare a path, a way of life.” A *semeion* is “a miracle, a sign, an unusual occurrence, transcending the common course of nature.” It is “something extraordinary and inexplicable which portends remarkable events soon to happen.”

Nicodemus had been too polluted by rabbinical misconceptions to see the Ma’aseyah as the fulfillment of the Scripture, but he did have the good sense to understand that the only rational explanation for Yahowsha’s teaching and miracles was that God was in Him.

**“Yahowsha’ answered and said ‘Truly, truly (*amane, amane*), I say (*lego* – affirm, maintain, teach, and advise), **one cannot** (*ou dunamai* – is unable, lacks the power, ability, and resources to) **see** (*horao* – behold, perceive, know, become acquainted with by experience, appear in, or witness) **the kingdom** (*basileia* – reign, dominion, royal power, and authority) **of God unless he is born** (*gennaio*) **anew from above** (*anothen*).”**

*Amane* was transliterated directly from Hebrew to Greek to Latin and then to English. It is based upon the Hebrew *amane*, meaning: “to make firm, to build up, and to establish,” concepts that correspond to salvation. Consistent with Yahowah standing up for us so that we might stand with Him, *amane* means “to provide stability and confidence, like a child would find in the arms of a parent.” *Amane* “signifies the support of a pillar or upright pole.” It is a “firmly founded foundation” with “a lasting permanence.” Eerily, *amane* is “a secure nail that finds a solid place to pierce,” and “the right hand.” As a declarative statement, *amane* conveys: “trust in this, rely upon this with absolute confidence, and be trustworthy and reliable.” When vocalized in Hebrew, *amane* is pronounced “aw-mane” with a long “a.” And that distinction is important because “Amen” with a

short “e” is the name of the Egyptian sun god—Amen Ra. False gods love deceptive titles. It’s why *Ba’al* chose Lord.

Interestingly, *gennao*, in addition to “be born” means “to be brought forth, to be delivered, and to give rise to.” *Anothen* is a critical word, signifying that this deliverance must come “from above, from a higher place, from God and heaven.” *Anothen* “makes everything new”—that’s what the mercy of God can do.

*Anothen* does not mean “again” which should make Christians who claim to be “Born Again,” shudder. Being born anew from above in Yahowah’s Spirit does not make us Christian, but rather Yisra’el—one who stands with God. We become Yahuwdym—those who belong to Yah.

*Anothen* is used several times in the Greek text. In Yahowchanan / John 3:31, Yahowchanan the Immerser says the Ma’aseyah Yahowsha’ is “from above.” In Yahowchanan 19:11, Yahowsha’ tells Pilate: “You would have no power over me if it were not given to you ‘from above.’” The concept of being “born from above” means to be “born of God” according to Yahowchanan 1:13. It means to be “born of Him,” with “Him” being Yahowsha’ in 1 Yahowchanan / John 2:29. 1 Yahowchanan 4:7 says: “Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God.”

In Ya’aqob, mislabeled “James,” after the arrogant English King, we find *anothen* used in 1:17: “Every good thing given and every perfect gift is from above/*anothen*, coming down from the Father of Light.” In 3:17 we are told: “The wisdom from above/*anothen* is pure, peaceable, reasonable, merciful, productive, unwavering and without hypocrisy.” So to be *gennao anothen* is to be “born from above” to be “delivered by God,” to be “brought forth unto heaven,” and to be “made anew, giving rise to” salvation.

**“By what means (*pos*) can a man (*anthropos*) have the ability, power and resources (*dunamai* – obtain the favorable circumstance or permission) to be born (*gennao* – be brought forth, delivered, and arise) when he is old? Nicodemus asked. ‘He cannot (*me dunamai*) enter (*eiserchomai*) a second time into his mother’s womb to be reborn.’ Yahowsha’ answered, ‘Most assuredly (*amane* – I make firm, build up, and establish; I provide the stability and confidence a child would find in the arms of a parent; I am the support, the pillar, and the upright pole; I am the firm foundation with lasting permanence; I am the right hand of God in which the nail will pierce; believe in this, trust this, rely upon this with absolute confidence, and be faithful), I tell (*lego* – teach and affirm) the truth (*amane*) no one can (*ou dunamai* – no person has the ability, power, or resources to obtain the favorable circumstances or permission to) enter (*eiserchomai* – reach, come in and experience) the kingdom of God unless he is born (*gennao*) of water (*hydor*) and the Spirit (*Pneuma*). Flesh (*sarx* –**

carnality, the body, man's animal nature) **gives birth to** (*gennao* – brings forth and delivers) **flesh, but the Spirit** (*Pneuma*) **gives birth to** (*gennao* – brings forth and delivers) **Spirit.**”

Water is the symbol for physical birth because in the womb we are encased in water which must break and spill forth before we can enter the world of the living and take our first breath. Also, water was symbolic for the cleansing that was needed for sinful man to approach a perfect God. The *Towrah* prescribed washings that were required prior to approaching the Tabernacle just as Yahowsha' prescribes the immersion of our bodies making them Yahowah's Tabernacle. While water does not cleanse us of our sins, it is symbolic of what the Spirit does.

*Pneuma* occurs 385 times in the Greek. It is translated “Spirit” or “Spirit of God, Spirit of the Ma'aseyah or Spirit of Truth” 146 times. As a legacy of the KJV it is absurdly translated “Holy Ghost” rather than “Set-Apart Spirit” another 89 times for a total of 235 occurrences. The remaining presentations of *pneuma* pertain to human nature and to the evil spirit so there is more than one type of spirit and not all of spirits are good. *Pneuma* would be the closest Greek translation of *Ruwach* (Spirit), while *psuche* corresponds more directly to the Hebrew *nepesh* (soul). As an interesting aside, *eiserchomai* is used to indicate a “satanic spirit taking possession of a person,” further confirming that there is more than one spirit.

This known, the language of revelation and heaven is Hebrew, not Greek. So if you want to understand one and enjoy the other, focus on Hebrew, not Greek.

By affirming that we must be born of the Spirit from above to enter heaven, Yahowsha' confirmed and amplified the salvation message contained in the last chapter of Howsha'. And as demonstrated by this conversation between Nicodemus and Yahowsha', to understand precisely what must happen, one must study both accounts. One without the other is insufficient.

Nicodemus had studied Hebrew Scripture, and was now talking with its Author, but he didn't seem to understand either. **“You should not be surprised** (*thaumazo* – be amazed, marvel and wonder in admiration) **at My saying** (*lego* – affirmation, exhortation, and teaching), **‘You must be born** (*gennao* – brought forth and delivered) **from above** (*anothen*).’ **The Spirit** (*Pneuma*) **blows like the wind and breathes life** (*pneo*) **wherever** (*hopou* – referring to circumstance and reason) **He desires and determines** (*thelo* – based upon will, intent, mind, choice, love and relationship). **You are endowed with the faculty to hear** (*akouo* – pay attention to, understand, respond to, receive, and conform to) **the voice** (*phone* – calling, spoken words, language).”

There is an interesting side note to *another* that we should perhaps consider. *Another*, in addition to signifying “to renew from above and from a higher place,” means “from the first and from the beginning.” That is significant, at least in translation, considering the opening line of the Scriptures: “In the beginning (*bare’syth*) God...” *Re’shyth* means “first and beginning.” In this context it explains that God is the first and the beginning so to be born *another* is to be brought forth and delivered by Yahowah.

*Re’shyth* shares commonality with a number of words with divine connotations. *Ra’ah* describes Yahowsha’: “to appear, advise and approve.” *Ra’eh* is “to see and experience” Him. *Ra’awah* is the result: “to be satisfied.” *Rey* designates man’s relative position and vantage point: “mirror image and looking glass.” *Roy* is how He reveals Himself to prophets: “a vision.” *Ra’am* is related to being brought forth and delivered, meaning “to be lifted up.” *Ra’mah* defines where we go: “someplace high and worthy.” *Ro’ah* tells us who we encounter there: “the chief and foremost, the head.” *Rab* is who and what we experience in heaven: “the Master and abundance.” *Rabab* is a “bringing together,” synonymous with the *ekklesia*. So *another* and its Hebrew basis confirm the identity of the Spirit “from above, from the first and the beginning” as well as the consequence of being “born, brought forth, and delivered” by Him.

*Thelo* is an equally remarkable term. It is based upon the Greek word for “choice.” The Spirit goes to those who “choose” Her. There is no more important message. *Thelo* is a relationship word which describes God’s “purpose and desire to love and take pleasure in” a *beryth*/relationship with His creation. As for related words, *theiotes* is “Divinity,” and *theos* is “God.”

Just as enlightening, are the insights embedded in *akouo* and *phone*. If the translations and scribes are to be trusted, and they can in this case because this statement is confirmed countless times in the Towrah, Yahowah created us in His image so that we would be **“endowed with the faculty to hear, pay attention to, understand, and respond to (*akouo*) His voice, calling, spoken words, and language (*phone*).”**

Yahowah created the Hebrew language and then has used it to accomplish His will. He instilled within us the ability to comprehend and use this, the ultimate tool, because we are the object of His desire. He loves us and wants us to love Him in return. Language, and especially Hebrew, is the conduit, the medium of communication and the essence of relationship. Language is the thing that separates us from all other animals. Language is what makes knowing and loving God possible. According to Yahowah, Howsha’ and Yahowchanan, language, the spoken and written word, is how we come to know God, to choose Him, and as a result to become born anew from above in His Spirit. It is the reason the Towrah was revealed and its Covenant was proclaimed.

Speaking to Nicodemus, Yahowsha' said, **“You do not know the household of God (*oikeios*), His origin or source (*pothen* – the author or giver), or what place He comes into being or appears and becomes known (*erchomai* – comes forth, manifests Himself, establishes, influences, and arises) or where He is going (*hupago* – leading, bringing together, and withdrawing to).”** The household of God is Yahowah/Father, Spirit/Mother and Yahowsha'/Son. Collectively, they are the author and giver, the origin and source of life.

**“In this manner (*houto* – thus, likewise) he who lives and is to be (*esti/eimi* – to have eternal life), each and everyone is born (*gennaō* –brought forth and delivered) by the Spirit (*Pneuma*).”** Yahowah's Spirit redeems and delivers. She is our savior. To know Him and Her, and to choose to be born of them, is to live. To be ignorant of the household of God, and to reject Yahowah, the Spirit, and Yahowsha' is to die. It is that simple; it is that profound. It is the meaning of these words.

**“Nicodemus said, ‘How (*pos* – in what manner or way) can (*dunamai* – the resource, ability, and power of) Him, Her, and this (*houtos*) exist and happen (*ginomai*)?’ Yahowsha' answered, ‘You are Yisra'el's teacher. Do you not understand (*ginosko* – recognize and perceive, acknowledge familiarity with) Him, Her and this (*houtos*)? Most assuredly “(*amane* – I make firm, build up, and establish; I provide the stability and confidence a child would find in the arms of a parent; I am the support, the pillar, and the upright pole; I am the firm foundation with lasting permanence; I am the right hand of God in which the nail will pierce; trust this, rely upon this with absolute confidence, and be trustworthy), I tell (*lego* – teach, exhort, and affirm) the truth (*amane*) concerning this (*hoti* – cause and reason, conversation, identification, and explanation) we speak (*laleo* – talk about, preach, declare, and disclose the thoughts) of what and whom (*hos*) we know (*eido* - perceive, signifying the actual seeing and awareness of and the personal acquaintance with) and bear witness to (*martureo* – testify, affirm, and share) what and whom (*hos*) we have seen (*horao* – beheld, seen with our own eyes and perceived with our own mind, have known and experienced), but still you do not receive (*lambano* – grasp and take hold of, acquire, possess, or accept) our witness (*martureo* – testimony).”**

The “whom and what” of this conversation is central to “the identification and explanation” of the Spirit and Salvation. The means to salvation is the means of salvation. It is why Yahowsha' referred to Himself, the Savior, and the Spirit, as “we and our.” Yahowsha' knows and is acquainted with, and thus can bear witness to both, because He is the Savior and the Spirit. To be born from above is to receive Yahowah's Spirit. “Our” is the household of God. Yahowah is our Father, the Comforter or Set-Apart Spirit is our Mother, and Yahowsha' is the Son who represents them, facilitating fellowship. When we are born of Spirit and

married, Yahowsha' becomes the Groom and we as Yisra'el and the Ekklesia, become the bride.

The Ma'aseyah affirmed what Howsha' had disclosed—the religious leaders were lost souls. **“If I have spoken of (*lego* – affirmed and taught) the earthly (*epigeios* – terrestrial and human) and you do not trust (*pisteuo* – do not commit yourself, place confidence in, and rely upon [Me]), how then will you rely (*pisteuo* – trust) if I speak of the heavenly (*epouranios* – celestial)? No one has ever ascended into (*anabaino* – risen up and entered) heaven (*ouranos* – the abode of God) except the One who descended from (*katabaino* – came down from) heaven—the Son of Man.”**

Son, *hyios*, is a term of “relationship and association.” God associated with man by manifesting Himself in the form of a man so that men might be able to form a relationship with Him. In this passage, Yahowsha' is telling Nicodemus that He alone has ascended to heaven. That is because the Ma'aseyah's atoning sacrifice is the sole means to heaven. Until He had fulfilled His promise to redeem us, the saved, those souls immersed in His Spirit, were in Abraham's Bosom—the good section of *She'owl*. All those who had been set apart unto Yahowah, and who had died previously, were to become a FirstFruits offering at that same time, rising up to heaven on the day appointed in accordance with the Miqra of FirstFruits.

Yahowsha' explains this very thing in the next line: **“Just as Moseh lifted up the snake in the desert, so (*houtos* – likewise, in the same way and manner) the Son of Man must be lifted up, in order that (*hina* – so as a result) everyone who relies on (*pisteuo* – puts trust in and commits to) Him may have and hold on to (*echo* – possess and retain, wear the clothing of, be able to experience) eternal life (*aiionios zoe* – everlasting life, life without end, never ceasing existence).”**

Moseh's lifting up of a snake on a pole was a salvation prophecy pertaining to the Ma'aseyah. During the exodus, the Yisra'elites **“spoke against God and Moseh, saying, ‘Why have you brought us up out of Egypt to die in the desert? There is no bread. There is no water. And we detest this miserable food.’ So then Yahowah sent venomous snakes among them. They bit the people and many Yisra'elites died. The people came to Moseh and said, ‘We sinned when we spoke against Yahowah and you. Ask that Yahowah will take the snakes away from us.’ So Moseh made the request for the people. Yahowah said to Moseh, ‘Make a snake and put it up on a pole. Anyone who is bitten can look at it and live.’”** (*Bamidbar* / In the Wilderness / Numbers 21:5-9)

Rejecting Yahowah is sin. Not relying upon Him is death. Yahowsha' was lifted up on a pole to cure and heal us. Those who look to Him for salvation live. Reliance upon the work Yahowah accomplished through the Ma'aseyah Yahowsha' during the *Miqra'ey* is the means to eternal life. It is the message of the *Towrah*.

This is the payoff line of the most important conversation in human history: **“For God so (*houto* – in this way and manner) loved (*agapao* – became fond of, pleased and content with) the world (*kosmos* – universe, earth, people) that He gave (*didomi* – delivered, bestowed as a gift, put in our place) His one and only (*monogenes* – unique, one of a kind) Son (*huios* – term of relationship and association), that whoever relies upon (*pisteuo* – trusts in) Him shall not perish (*apollumi* – be destroyed, be lost, abolished, put to an end, and become dead) but have eternal life (*aiionios zoe*).”**

Yahowsha's sacrifice on the pole was a gift. He put Himself in our place and accepted our death sentence so that we could live. To *pisteuo* is “to put something,” in this case the penalty of sin, “into the care of another”—our Savior. *Pisteuo* isn't belief or faith in the sense of accepting something that is not or cannot be known, but rather trust in Him who is known.

*Monogenes* does not mean “begotten.” Yahowsha' is not a second generation deity as begotten would imply. God simply became visible to us at this time just as Bare'syth / Genesis 1 had proclaimed.

Yahowsha' referred to Himself as the “Son” because a son comes in his father's name and was, at least in those days, usually about his father's business. The Son not only completes Yahowah's familial metaphor of Father, Mother, and Child—thus family—the Son represented the eternal family here on earth. That job has now been passed on to our Spiritual Mother, but will return to the Son during the Millennial Sabbath.

Yahowsha' is the human manifestation of Yahowah—a diminished part of Yahowah set apart from Him for us to see. Therefore, Yahowsha' is literally part of Yahowah. He is eternal. *Monogenes* thus signifies “the nature of” Yahowsha's “derivation” and the Ma'aseyah's “uniqueness.” That is why we derive “monopoly” and “genes” from *monogenes*. Yahowsha' was the *monogenes* of Yahowah.

Consistent with Yahowah's prophetic message in Howsha', the choice presented here is between “eternal life” and “perishing.” It is not between life and eternal torment. *Apollumi* means: “to perish, to be destroyed, to be lost, abolished, put to an end, and to become dead.” God did not create us to torture us for all eternity. He created us in His image so that we might enjoy an eternal and loving

relationship with Him. More than that, He made it possible. Better than that, He made eternal life a gift.

He even said so...“**For God did not send** (*apostello* – send forth, away and out) **His Son into the world to condemn** (*krino* – judge and put asunder, evaluate) **the world, but to save** (*sozo* – heal, restore, and make whole; rescue, preserve, and keep safe; protect from destruction) **the world through** (*dia* – on account of, because of, by means of, through the agency of) **Him.**”

Yahowah’s gift, delivered through Yahowsha’, “heals us, restoring us to perfection.” He came to “rescue and preserve us, making us eternally safe, protecting us from destruction.” He is offering us the gift of eternal life.

By standing up for us, by allowing Himself to be lifted up on a pole, by causing Himself to be our sacrificial Lamb, we have been given the opportunity to avoid judgment and death. Since He paid our fine we have been declared “not guilty.” Yahowsha’ said it this way:

**“Whoever relies upon** (*pisteuo*) **Him is not separated, judged, or condemned** (*krino*), **but whoever does not rely** (*pisteuo*) **stands separated and condemned** (*krino*) **already because he has not trusted** (*pisteuo*) **in the proper name of** (*onoma* – nature, reputation, and information regarding) **God’s one and only** (*monogenes* – unique, one of a kind) **Son.**”

There are scores of prophecies concerning the Ma’aseyah and Savior being Yahowah’s Son. Rather than examine them now, we’ll review them in Volume Four, which is dedicated to the Ma’aseyah.

As predicted in Howsha’ most Yisra’elites rejected the Ma’aseyah and shunned His gift. So...“**This is the verdict** (*krisis* – judgment, accusation, condemnation, damnation, and separation): **Light** (*phos* – that source of energy which illuminates and is manifest) **has come** (*erchomai* – made an appearance, has come forth, has become known, has influenced and has been established) **into the world** (*kosmos*), **but men** (*anthropos* - humankind) **loved** (*agapao* – welcomed and had an affinity for) **the darkness** (*skotos* – blindness, ignorance, the abode of evil spirits) **instead of** (*mallon* – rather than, more than, to a greater degree, more readily and willingly than the alternative) **light** (*phos*), **because their behavior** (*ergon* – actions, deeds, labors, business, undertakings, accomplishments, acts and thinking) **were evil** (*poneros* – wicked, morally corrupt, worthless, faulty and of no value; annoying, perilous, diseased, blind, and criminal).” *Mallon* indicates that in the choice between light and darkness, between Yahowah and Satan, between life and death, most will choose poorly.

**“Everyone who practices** (*prasso* – habitually commits and publicly perpetuates) **evil** (*phaulos* – things which slight, are mean and worthless, morally

base, bad and wicked) **hates** (*miseo* – detests) **the Light, and will not come into** (*erchomai* - appear before, come to know, be influenced by or be established with) **the Light, concerned that his behavior and deeds** (*ergon*) **will be exposed** (*elegcho* – reproved and rebuked, receive a conviction).

**But whoever lives by** (*poieo* – brings forth, commits to, bears, and practices) **truth** (*aletheia* – objectively deals with reality, lives in accordance with the facts as they are manifest in the space/time continuum) **comes into** (*erchomai* – comes forth and appears before, arises in, is influenced by and is established in) **the Light, in order that it may be seen plainly** (*phaneroo* – made manifest, declared, clearly appear and become known, be realized by teaching, plainly shown and thoroughly understood) **that what he has done** (*ergon* – undertaken and accomplished, produced which is effectual) **is the work of** (*ergazomai* – brought about by, made to happen through, is in relationship to) **and is taking place in close proximity to** (*en*) **God.”** *En* suggests an “intimate union, a oneness of heart, mind and purpose” with God. It is the result of being born from above.

Yahowah’s Spirit is equated to Light throughout this passage because the Spirit is a Garment of Light. She comes into us, empowers and enlightens us, gives spiritual birth to us, clothes us, establishes us, nurtures and comforts us, teaches us, and gives us life.

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Howsha’ concludes his prophetic revelation on divorce and reconciliation, on desolation and salvation, with these words: **“We [Yisra’el] will not say again, ‘Our god,’ to the work** (*ma’aseh* – acts, labor, or pursuit, enterprise or undertaking) **of our hands** (*yad* – arms, power, possessions, and control). **For in You [Yahowah] the fatherless child** (*yathown* – orphan) **finds mercy** (*racham* - love, compassion, and tender affection).”

*Racham* is “to have compassion.” It “demonstrates mercy for one in trouble, regardless of the person’s offenses or guilt so as to establish a relationship or association.” This is a blend of the first two statements as they are fulfilled by the Ma’aseyah. It is demonstrative of Yahowah’s presentation of the family unit being the model of *beryth*—something that has permeated every part of Howsha’s message.

Naturally, the passage goes on to speak about salvation, as the voice shifts to first person: **“I will heal** (*rapha* – be like a physician who repairs, cures, and mends) **their turning away** (*meshuwbah* – backsliding and apostasy—the renunciation of the covenant and abandonment of the relationship). **I will love**

**them freely** (*nedabah* – voluntarily, as a freewill offering).” (Howsha’ / He Saves / Hosea 14:3-4)

Since Yahowah is speaking, the “I will become the physician who heals” and “I will love voluntarily as a freewill offering,” means Yahowah is Yahowsha’, and that Yahowsha’ is the Savior. This verse defines mercy as being a “freewill offering” and explains the voluntary nature of Yahowsha’s reconciling sacrifice, once again enabling the covenant.

By using *meshuwbah*, Yahowah is making a distinction that should be noted. Redemption is being offered to those who were ignoring God, and who were indifferent to Him, not to those who are openly antagonistic and blasphemous, preaching false doctrines. That would be *showa’* and *show’* is the means of damnation.

What follows is prophetic, speaking of a time in our not too distant future. **“For My anger has turned away from them.”** (Howsha’ / He Saves / Hosea 14:4) The word for “anger,” *aph*, could just as easily have been rendered “presence,” and the word for “turned away,” *suwb*, could have been translated “restored.” So the passage is most likely communicating a concluding thought, rendering the whole verse: Yisra’el observed, **“In You, the fatherless child finds mercy, love, and compassion.”** [Yahowah agreed,] **“I will be like a physician who heals, repairs, and cures their abandonment. I will love them voluntarily, by way of a freewill offering. For My presence will be restored [to the now fatherless child].”**

As a result of this reunification, Yahowah is rejoicing. His words become poetic. **“I will be like the dew to Yisra’el. He will blossom like the lily. And he will take root like Lebanon. His branches will sprout, and his glory will be like the olive tree, his fragrance like Lebanon.”** (Howsha’ / He Saves / Hosea 14:5-6)

Dew is a symbol of closeness, nourishment, and anointing. Yahowah’s Set-Apart Spirit surrounds, caresses, and immerses us in light and love. That is what makes us Yisra’el—one who stands upright with God. “Blossom like the lily,” *parach suwsan*, also means “flourish in joy.” *Parach* is an exuberant expression of life: “flourish, bud, blossom, grow, spring up, sprout abundantly, break out, and fly.” *Suwsan* is based on *suws* meaning to “rejoice, display joy, and exult in gladness.” And while God has created many beautiful things, none are more perfectly designed than *genus lilium*—the iris, hyacinth, crocus, and tulip.

“Take root like Lebanon” could be symbolic of the Lebanese cypress—the most deeply rooted and most desirable tree in the Northern region of the Promised Land. Solomon used Lebanese cedars to construct the first Temple. Moreover, *Labanown* is from *laban*, meaning “to be purified so as to be white.” And “root”

is from *shoresh*, meaning “the base or source.” Yahowsha’ is the source of our purification and His Set-Apart Spirit turns our sin white.

*Yowneqeth*, which is translated, “branches,” also means “shoots.” As “branches,” it is symbolic of the olive tree, which is the source of anointing oil and light. As “shoots” it is symbolic of the vine which is Yisra’el—especially when it is alive, rooted in the covenant and flourishing.

“Glory” is from *howd*, meaning “that which is glorious, honorable, and majestic.” Used in connection to the olive, glory, honor and majesty are the result of being immersed in Yahowah’s Spirit. *Reyach*, or fragrance, is often linked to the “sweet aroma” of the *Miqra’ey* feasts as they rise up to God and to the replies that are offered to Him. In this case they are seen as pure and white.

The next verse is reminiscent of the 91<sup>st</sup> Psalm. **“Those who dwell** (*yashab* – live, remain, and abide) **in His shadow** (*tselel* – shade and protection) **will be restored** (*sub* – returned and recovered, refreshed and repaired) **rising** (*chayah*) **grain** (*dagan*).”

Rising grain is symbolic of those who are set apart unto Yahowah and born from above and who rise from the dead to live eternally with Yahowah. But there is more to *chayah dagan*. *Chayah* means: “to live, to be alive and to remain alive.” *Chayah* is “to be saved from death.” As one would expect of a word with God’s name stamped in it, *chayah* means “eternal life.” It also means “to be restored to health, to grow and live prosperously.”

*Dagan* is based upon *dagah*, meaning “to grow and to increase.” Spiritually, these are different, yet related, concepts. Life is about growing. When we cease to grow, we die. Since God is alive, even He grows—that is why His covenant with man has evolved modestly over time. There are actually seven iterations of the one Covenant. The first application was simple and personal with Adam. The second was a bit more complex with Noah’s family. The third interaction with Abraham forms the basis of “*beryth* – relationship” in which we are invited to participate. The fourth iteration transpired with Moseh when the Covenant’s terms and conditions were presented for all the world to see. The fifth application comes by way of the affirmations pronounced by Yahowsha’. The sixth affirmation of the Covenant will be its renewal upon Yahowsha’s return on the Day of Reconciliations. The seventh iteration will be manifest in the Millennial Sabbath.

Growth can come in the form of knowledge, wisdom, experience, power, or love. Or it can be an increase in the quality and quantity of relationships. And “to increase” from a spiritual perspective is to go from our present three dimensions to seven, with the fourth being the dimension of time. It is what makes mortal beings eternal. As such, *chayah dagan* defines salvation leading to eternal life.

And not so coincidentally, the *dagel* is the “appearance of the beloved, singularly distinguished, and conspicuous standard” of Yahowah—Yahowsha’—that we are to “look upon for victory over death.” Another close derivative, *dagar*, is synonymous with the *ekklesia*—“to gather together to care for.” *Dagah* means “to fish” which is why Yahowsha’ told His disciples that He would make them fishers of men.

Yahowah said, **“I will hear, answer and care for you. I am like an evergreen tree. Your harvest is obtained through Me. Whoever is wise (*chakam* – learned, has the ability to comprehend), let him consider and understand, realize and teach (*byn* – perceive, ponder, discern, know and instruct; mark, regard, and act upon) these things.**

**Whoever is discerning (*byn* – perceptive and perceiving, observant and wise), he shall know and understand (*yada*) the ways (*derek*) of Yahowah (יָשָׁר) are upright (*yashar* –correct, just, righteous and equitable; proper and fitting).**

**The righteous (*tsadyq* – justified and vindicated, upright, innocent and guiltless; the acquitted, those declared not guilty) will walk (*halak* – live and exist) in them, but transgressors (*pasha*’ – the rebellious who revolt) will stumble (*kashal* – stagger and be cast down, be feeble and overthrown).” (Howsha’ / He Saves / Hosea 14:8-9)**

Yahowah alone hears our cries for help and answers them. He alone cares for us. He is the sole source of eternal life. He is harvester—those anointed in His Spirit are collected by Him. Since He has just told us how to obtain salvation, Yahowah concludes the prophetic lesson named “Salvation” by suggesting that we listen to Him. “Consider these words, understand them and teach them to others.”

Although He’d have every right to be categorical, and state that only His ways were correct, that isn’t the point He is making here. Yahowah is speaking of salvation and He wants us to know the truth—that the consequence of sin is death. He wants us to know that the way to the Father and to eternal life is by *Yashar*—the Upright One. Yahowsha’ confirmed this when He said, “I am the way, the truth, and the life. No one comes to the Father but by Me.” Since we have all violated Yahowah’s instructions, we need vindication, a savior to redeem us, to make us innocent and guiltless so that we can be justly acquitted of our mortal crimes. That is Howsha’s message. It is every prophet’s message. It is the message of Scripture.

In a related prophecy pertaining to the Ma'aseyah, Yasha'yahuw / Isaiah speaks of the “*Yashar/Upright One*.” His 26<sup>th</sup> chapter is a seventh advent prediction that uses sixth advent salvation terminology. By way of background, the 24<sup>th</sup> chapter of Isaiah speaks of Yahowah wiping all evil from the face of the earth at the end of the Tribulation. We are told that the “**earth’s inhabitants are burned up and very few are left.**” Satan and his demons will be “**herded together like prisoners bound in a dungeon.**” And “**Yahowah, Almighty, will reign on Mount Zion and in Yaruwshalaim.**” This is all consistent with Yahowchanan’s Revelation because the author is unchanged.

The 25<sup>th</sup> chapter of Yasha'yah opens with an ode to prophecy: “**O Yahowah, you are my God. I will exalt You and praise Your name for in perfect reliance for You have done marvelous things, things planned long ago.**”

Speaking of ending religious deceptions, Yasha'yah says: “**On this mountain He will destroy the shroud that enfolds all peoples, the sheet that covers all nations. He will swallow up death forever. The Sovereign Yahowah will wipe away the tears from all faces and will remove the disgrace of His people from the earth.**”

Then the prophet, still speaking about Yahowah, tells us that He, Himself, is the Ma'aseyah and Savior: “**In that day they will say, ‘Behold, look now (*hineh* – expressing both surprise and certainty over something that is seen), this is our God who we waited for and expected (*qawah* – ordered our lives around this anticipated future event). He saved us (*yasa'* – delivering us from certain death). This is Yahowah (יהוה); we longingly anticipated (*qawah*) Him. Let us rejoice and be glad in Yashuw'ah (*yashuw'ah* – Yahowah’s Salvation).”**

This brings us to the 26<sup>th</sup> chapter, and ultimately to the Upright One—to Yashuw'ah, once again: “**In that day His song will be sung in the land of Yahuwdah [meaning: those who belong to, and are related to, Yahowah]. We have a protected city.**” (Yasha'yahuw / Salvation is from Yah / Isaiah 26:1) This is a song of praise that is based upon the recognition that the Ma'aseyah is simultaneously Yahowah, Yahowsha', God, and Savior.

“**Yashuw'ah (*yashuw'ah* – salvation) establishes (*syth* – performs, puts in place, appoints, and constitutes) walls of separation and protection (*homah*), a defensive barrier (*heyl* or *hayil*).**” *Heyl* is a fortified, defensive, and protective barrier. *Hayil* is strength and influence, righteous and just behavior, a powerful voice. Salvation’s Spirit is and does these things.

Yahowah’s Salvation, rendered here as, Yashuw'ah. It is a name comprised of the Hebrew letters: *Yowd* or *y*, *Shin* or *sh*, *waw* or *w* (communicating a long “o”

sound), *Ayin* which is considered silent, but which actually represents the vowel “a.” Yashuw’ah is vocalized similarly to Yahowsha’. It is the Ma’aseyah’s name. And it is clearly definitive of His mission. Yashuw’ah is the passive participle of *yasha’*, meaning “savior,” or more accurately: “Yahowah-Saves” or “Yahowah’s Salvation.” *Yasha’* is the “defender, deliverer, redeemer, rescuer, liberator, and preserver.” *Yasha’* can be the person, “savior,” or the deed of “salvation.”

In Dabarym, Yashuw’ah is “the rock of our salvation.” In the 42<sup>nd</sup> Mizmowr, Yashuw’ah is the Savior, the human manifestation of God: **“Wait and hope on God, for I shall acknowledge, praise, and give thanks to Him, Yashuw’ah, the presence and face (*pane*) of God.”**

In the 68<sup>th</sup> Psalm we discover that Yashuw’ah rose and became our Savior so that we might escape death: **“When You ascended on high [Yahowsha’s celebration of FirstFruits] You led captives in your train [He made a FirstFruits offering of those set apart unto Yahowah who had passed away prior to His atoning sacrifice]...that You, Yahowah, might dwell there [in heaven with them]. Praise be to the Upright Foundation (*’edon*), to God, Yashuw’ah (Yahowah’s Salvation), who bears our burdens. Our God is the God of salvation (*mosa’ah*). For from the Sovereign Yahowah comes eternal escape from death.”**

In the 89<sup>th</sup> Psalm, we find another confirmation of Yashuw’ah’s identity: **“He [Dowd / David] will call out to Me, ‘You are my Father, my God, the Rock, Yashuw’ah.’ I [Yahowah] will appoint Him My firstborn, the most exalted of all rulers. My mercy is preserved (*samara*) forever, and through Him My Covenant (*beryth* – family-oriented relationship agreement) shall be established.”**

Yashuw’ah isn’t the only important reference to the Ma’aseyah in the opening verse of *Yasha’yah* 26. *Syth* is first used in *Bare’syth* 3:15 in reference to that which would be put between the seed of woman (the Ma’aseyah) and the serpent (Satan). *Syth* is consistent with the 23<sup>rd</sup> *Mizmowr* / Psalm, *Yasha’yahuw* / *Isaiah* 53, and the whole of Yahowsha’s testimony, because it means “to appoint a person to place sheep in a separate area.” And *syth* tells us that God “puts a garment on” us which “*homah*/separates and protects,” one which “provides a fortified and protective barrier from fear pain and anguish.” It is “a powerful, righteous, just and influential voice.”

*Homah* is not only a metaphor for separation and for protection; it is used as a symbol for *Yisra’el* in *Amos* 7:7 and for the beloved *ekklesia* in *Song of Songs* 8:9. Like the Garment of Light, it is a “protective barrier that fits around.” Interestingly, *homah* also means “Mother-in-Law.” In that the Set-Apart Spirit, the *Ruwach haQadosh*, is feminine, the Comforter and Councilor manifestation of

Yahowah, reflects God's maternal nature, His life-giving, nurturing, bonding, loving, protecting, comforting, and adorning characteristics.

Yasha'yah continues: **“Appear and open wide (*patah*) the gates, doorways, and portals (*sha'ar*) so that the upright, innocent and righteous (*tsadyq*) people from different races and places (*gowym*) who are reliant and trusting in the truth (*'emuwn* – pertaining to that which is relied upon) might come and enter (*bow'* – be brought in), being especially observant (*shamar* – focused, engaged in close examination and careful consideration).”** (Yasha'yahuw / Salvation is from Yah / Isaiah 26:2)

Those who are “*shamar* – observant” find salvation. It reminds us that eternal life is based upon the object of our reliance whom we come to know by “*shamar* – closely examining and carefully considering” His “*Towrah* – Teaching.”

**“Preserve and guard (*natsar*) the peace, safety, health, and completeness (*shalown*) of those whose frame of mind (*yester* – thoughts and inclinations, thinking and reasoning) uphold (*camak* – lean upon, are established upon, stand fast upon, rest upon, and are supported by) You, because he trusts and is reliant (*batah*).”** (Yasha'yahuw / Salvation is from Yah / Isaiah 26:3)

Reliance is the path to paradise. Yahowah repeats this because it bears repeating. It is His most vital message.

Trust is all that is required of us. Love is optional, albeit reasonable and desirable. **“Trust (*batach* – placing reliance) in (*ba*) Yahowah (אֱלֹהִים) forever and ever (*'ad 'ad* – eternally, throughout space-time), because (*ky* – indeed, in fact, and surely) in (*ba*) Yah (אֱלֹהִים), Yahowah (אֱלֹהִים), is the eternal (*'owlam*) Creator (*tsuwr* – Rock and Building Stone).”** (Yasha'yahuw / Salvation is from Yah / Isaiah 26:4)

Depending upon how the Hebrew letters in *tsuwr* are vocalized, the word can imply many things, all of which are germane. Yahowah is our Creator. He is the Mighty One, God. The Ma'aseyah is the Rock of our salvation. Scripture is the Building Stone upon which a productive life is based. And His Set-Apart Spirit forms an Enclosure around us, protecting and preserving us. When an H is added to *tsuwr*, *tsuwrah* becomes the “designer and planner—the form and appearance, the outward manifestation of God.” That would make the Rock, Yahowsha'.

“Yah,” the shortened form of Yahowah, appears 50 times in the Tanakh. Only Yasha'yahuw / Isaiah uses it in a combined fashion with God's full name. Most of the time Yah is found in the *Mizmowr* / Psalms preceded by *halal*, meaning to: Radiate Yah's Light. This is the source of hallelujah, or more accurately, *halaluyah*. Personally, I see Yah as a familial form of Yahowah, as an affectionate name for those who are especially close to Him.

The Hebrew letters יהוה - יהוה - יהוה - YHWH which form the basis of Yahowah's full and proper name appear 6,836 times in the Masoretic, bringing the altered Tanakh total to 6,886. But there are 132 places in the Masoretic in which the Dead Sea Scrolls prove that יהוה - יהוה - יהוה - YHWH was removed, bringing the grand total to 7,000.

**“Indeed** (*ky* – because, in fact, surely) **He diminishes and casts down** (*shachach* – collapses, reduces, brings down, and makes low; to be downcast, in grief, and sorrowful) **those who dwell in** (*yashab* – establish themselves in, abide in, remain in) **haughtiness, arrogance and pride** (*marom* – people in high positions, above it all, self exalted and elevated; and yet also dubious, bruised, and broken), **those who consider themselves to be high, safe, and secure** (*sagab* – inaccessible, strong and powerful; too lofty and exalted for capture as the result of being at the height of prosperity) **in their human self reliance** (*qiryah* – from *qara* meaning: that which befalls or is confronted which is beyond human control; referring to the meaninglessness of human accomplishments in the development of cities, civilizations, or collectives).” (Yasha’yahuw / Salvation is from Yah / Isaiah 26:5) According to God, if you rely on yourself or on the wealth, power, politics or religions of men, you will be cast down and reduced in death.

Since we know all about arrogance and pride, the key concept to unravel here is *shachach*. Two derivatives, *shachuwth* and *shachowr*, translated “pit” and “pit of blackness,” respectively. Related words, the first, *shachuwth*, is based on, *shachah*, meaning “to worship by prostrating oneself in submission.” It defines Islam. The second, *shachowr*, is based upon *shachar*, the very title Yasha’yah used to identify Satan. *Shachar* means: “to be black.” It also means sunrise, and thus, the morning star. *Shachach* and its derivatives describe Satan’s nature (blackness), his favorite disguise (sun god), his favorite religion (Islam), the consequence of trusting him (being diminished and cast down), his final resting place (the pit) and its description (lightless, and thus Godless).

Now that we know that self-reliant, arrogant, and prideful souls will be the ones *shachach*, reduced and diminished, let’s examine how the prophet concludes the fifth verse: **“He lowers and abases** (*shaphel* – diminishes, debases, brings from a higher or raised position or status to a lower one; referring to being destroyed or dead). **He diminishes and debases** (*shaphel*) **even to** (*‘ad*) **the ground** (*erets* – land or earth, dirt). **He is driven back** (*naga’* – is stricken, brought down to and near) **to dust** (*‘aphar* – powder, rubbish, and ashes).” (Yasha’yahuw / Salvation is from Yah / Isaiah 26:5)

To “abase” and “debase” means to “physically diminish,” to “lose intrinsic value,” to “deteriorate.” In its most literal sense, it would describe the transition from three dimensions to say, zero (a point), one (a line), or two (a plane).

Yahowah is telling us that in death, those who rely on themselves are reduced down to something like “dust, powder, and ashes”—the smallest and most useless things the ancient Hebrews knew. ‘*Aphar* would have been their equivalent of a point—zero dimensions.

Scientists have found a lightless pit in which nothing escapes, where matter is condensed beyond imagination to the relative equivalence of a point—a black hole. This lifeless and lightless realm, this place of separation, is descriptive of where those who die without Yahowah’s Set-Apart Spirit ultimately end up.

This brings us to the reason we ventured into the 26<sup>th</sup> chapter of Yasha’yah—the Upright One. **“The way** (*‘orach* – manner, conduct, and destiny) **of the righteous, as justified** (*tsadyq* – the upright, innocent, and guiltless, vindicated and acquitted), **is to be upright** (*meysar* – equitable and agreeable, established in the relationship). **The Upright One** (*yasar* – straight, upright, righteous, correct, pleasing and proper One) **prepares and makes smooth** (*palas* – considers and attends to) **the protected path** (*ma’gal*) **of vindication** (*tsadyq* – of being upright, innocent, and guiltless, of being acquitted).” (Yasha’yahuw / Salvation is from Yah / Isaiah 26:7) Once again, the Upright One is both Ma’aseyah and Redeemer. His method of salvation is to stand up for us so that we might be able to stand with Him.

*Yasar* defines both Savior and Salvation. Redemption is the process of being “made pleasing, straight, right, well, good, and upright” with God. Yahowsha’ is “the way of those vindicated and acquitted.” His atoning sacrifice “establishes us in the relationship, making us appear innocent and guiltless before God.” This passage, which demonstrates the benefit of relying on the Upright One, the Ma’aseyah Yahowsha’, is set in contrast to the debasement awaiting the self-reliant and self-assured. In other words, there is but one way to avoid the black hole of death—*yada* Yahowah.

And this is how that is accomplished...**“Moreover, in the way of Your means to resolve disputes** (*mishpat* – Your justice and discretion, proclamations and verdicts), **Yahowah** (אֱלֹהִים), **we have gathered, looked and waited** (*qawah* – expected and anticipated). **The desire** (*ta’awah* – wish and focus, eternal longing) **of our soul** (*nepesh* – life and individual consciousness) **is Your name** (*shem* – Your renown and reputation, Your status and authority) **and the remembrance of You.”**

In this life, our mission is to seek Yahowah, to understand His *mishpat*/means to justly resolve disputes and to *ta’awah*/desire Him. The key is to know His *shem*/name and authority and to remember what He stands for. And central to the requirement of knowing Yahowah is to know that Yahowsha’ is the

“*qawah*/expected and anticipated” Ma’aseyah. Without a Temple, only He, as the Lamb of God, can pay a ransom for our sins.

**“With my soul (*nepesh*) I have desired You in the time of darkness. Moreover (*‘aph* – surely, by correlation), with the Spirit (*Ruwach* – divine power of God, breath of life, the gift of God’s preservation) within (*qereb* – inside, in the inner part or midst, that which comes nigh and draws near, approaching) me I will diligently and earnestly seek to have a relationship (*sahar*) with You.”** (Yasha’yahuw / Salvation is from Yah / Isaiah 26:8-9)

*Sahar* is used a dozen times in Scripture. Each time, the object of the search is fellowship with Yahowah. *Qirbah*, which, with the addition of an Heh is similar to *qereb* in the Hebrew text. It presents a “a close relationship, an intimate association in close spatial proximity.” *Qirbah* defines the purpose of the *Ruwach*/Spirit as well as Her location within and around us.

This passage provides an important distinction between our *nepesh*/soul and the *Ruwach*/Spirit. Since we have just been told that the “desire, wish, focus, and eternal longing” of our *nepesh*/soul is to recognize our Savior, and to know Yahowah’s name and nature—His *mishpat*/means to resolve disputes—the *Ruwach*/Spirit within must be the means to relationship.

And that would make sense because *nepesh* is the “seat of our desires, our emotions, passions and thoughts.” It is our attitude and personality, “the inner essence of the being of man.” *Nepesh* literally means “breath of life,” and it applies to all animals. It is that thing possessed by the living and missing from the dead—at least as it applies to our temporal existence on earth.

In *Bare’syth* / Genesis we see this concept explained. First we learn that after creating light, matter, plants and animal life, **“God said, ‘Let us make (*‘asah* – construct and complete with a distinct purpose and goal) man (*adam*) in our image (*selem* – likeness, as a shadow or drawing), after our likeness (*demut* – as a simile, something comparable).... So God created man in His image (*selem* – likeness, as a shadow or drawing).”** (*Bare’syth* / Genesis 1:26-7)

Then in 2:7, **“And Yahowah (אֱלֹהִים), God (*elohym*), formed (*yasar* – fashioned, shaped, devised, created, and molded) man (*adam* – a male human) of the dust (*‘apar* – loose dirt) of the ground (*adamah* – earth or clay) and breathed (*nepesh*) into his [Adam’s] nostrils the conscience (*nesamah*) of life (*chayah* – living things), and man became (*hayah* – to exist, the root of Yahowah’s name) a living (*chayah*) soul (*nepesh*).”**

Therefore, Adam was created as a diminished simile of God in the way our shadow, a picture of us, or our mirror image is comparable to us but with one less dimension (two versus three). Man with his soul or consciousness is alive—but he

is born mortal. Without the Spirit we all die. Adam was given a soul, not a spirit. To enjoy eternal life, even Adam had to choose to rely upon Yahowah.

But, Yahowah did give Adam a *nesamah*—the very implement he would use to know God in his soon to be fallen state. The *nesamah* provided Adam with a conscience, the implement of discernment and choice. It enabled Adam, as it does us, to be born anew from above in Yahowah’s Spirit, to know right from wrong, Yahowah from the Adversary.

Yahowah is at least four dimensional—that is to say He is eternal in time and can maneuver in time. As we have discovered this is the essence of His nature and the impetus of prophecy. When we are born from above by the Spirit/*Ruwach*, we join Him in the fourth dimension and become eternal, too.

Just having a soul/*nepesh* isn’t sufficient. They are common commodities: **“And to every beast of the earth, and to every fowl of the air, and to every thing that creeps upon the earth who go forward and prosper is (‘*asher*) the soul of life (*nepesh chayah*).”** (Bare’syth / Genesis 1:30) They go from dust to dust: **“You return (*suwb* – go back to, change back into, withdraw to return) unto the ground (‘*adamah* – dirt, earth, or clay), for out of it you were taken. For dust (‘*apar* – loose dirt) you are and unto dust shall you return.”** (Bare’syth / In the Beginning / Genesis 3:19) Without Yahowah’s Spirit, life is short and ignominious.

There are three types of people. The first are born anew from above in Yahowah’s Spirit in accordance with the instructions provided in Howsha’ and Yahowchanan. They are made perfect from God’s perspective and will enjoy the gift of eternal life with Yahowah. Their ultimate fate is the new heaven and earth and its capital, the New Jerusalem.

The second group of souls are the most numerous. They are those who are only born once, of water, of the flesh, and of the desires of men and women. Yahowah does not know them and they do not know God. It is as if they were still born. Since all men and women ultimately violate Yahowah’s moral and spiritual code, and since none of these souls, by definition, have availed themselves of the Redeemer, when they die their souls are destroyed. They were born of the dust of the earth and to dust they shall return.

The third group is an entirely different genus of fish. They are those who are born of poisonous snakes, Satan’s demons, the spirit from below. They are the self-absorbed, self-reliant, self-promoting hypocritical writers, teachers, politicians, and religious clerics actively engaged in *showa’*—deception and destruction leading to desolation. Having yoked their souls to the fallen spiritual messengers, they have made themselves like God, immortal, but unlike God in

righteousness, and thus they are separated. They, like Satan's demons, will suffer the anguish and sorrow of eternal torment in the Abyss.

So it is this that Yahowah' prophets had preached, but too few had listened. They told us that God had provided a way home. They described the path. But most men hated them for it. Such was the fate of Yasha'yah who had proclaimed the truth immediately prior to Howsha'. He was sawn in two for his trouble. Yirmayah followed. He preached repentance right up to the time the unrepentant Yisra'elites were hauled off into captivity. With the rubble that had been Yaruwshalaim smoldering to their backs, the people once called Yahuwdym found themselves headed away from Yahowah's Promised Land to Satan's Babylon.

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