

Taruw'ah – Shout for Joy

Signal a Warning...

The *Miqra'* of *Taruw'ah*, often called “Trumpets,” is the first of three Invitations to be Called Out and Meet with God which have not yet been fulfilled. Yahowah’s Fall Festivals coincide with the fall of man.

Taruw'ah, which means to “shout for joy” and to “signal a warning,” is prophetic of the harvest of souls errantly known in Christendom as the “rapture.” It is a day set apart to convey the plan of salvation presented in the first four Called-Out Assemblies—joyously shouting the good news that Yahowah has provided a way to tabernacle with Him. And, it is a day we are asked to signal a warning: failure to answer God’s summons, and thus failure to take advantage of His merciful offer, will lead to the cessation of one’s consciousness or soul.

With regard to its name, *Taruw'ah* embodies the very definition of what the *Miqra'ey* represent. It designates “a time to call out to” people the world over, encouraging them “to be called out” of the world and unto God.

Speaking of calling out a warning, during their Babylonian captivity, Yahuwdym (Jews) developed more than just an aversion to proclaiming Yahowah’s name—they adopted aspects of the Adversary’s religion. As a result, *Taruw'ah* no longer plays any role in the Jewish religious calendar. It has been replaced by the Babylonian New Year, now called “*Rosh Hashanah*.” This practice is similar to Christianity’s blatant replacement of Passover, Unleavened Bread, and FirstFruits with the Babylonian religious observance of Easter. It is one of many examples where the precepts of religions remain in conflict with the Scriptures upon which they claim to be based. It is one of many reasons why I say that rational and informed people recognize that Judaism and Christianity are false.

Prophetically, it is important to recognize that the *Miqra'* of *Taruw'ah*, the day set apart to “shout for joy and signal a warning,” is followed by *Yowm Kippurym*, which announces Yahowsha’s awesome return to Earth in the waning

and terrible days of the Tribulation. The good news is that five days later, on the Invitation to be Called Out and Meet of Tabernacles, God will establish paradise on earth, ushering in the Millennial Sabbath by camping out with mankind for one-thousand years.

As we dive into the message and meaning of God's Fifth Festival, please note that Yahowah completed His presentation of the fourth *Miqra*, the ecumenical Feast of Seven Sevens, with these words: **"I am Yahowah your God."** It is among the most vital, the most often repeated, and the most errantly translated statements in Scripture.

This Hebrew citation begins with *'any*. In addition to meaning "I am," *'any* is used to "acknowledge and reference the speaker"—in this case God. *'Any* is often translated as "an affirmation that I am here."

Yahowah, rendered in the alphabets of Ancient and paleo Hebrew, the language of this exchange, was, is, and forever will be pronounced Yah-ow-ah. It is the one and only name of the God—the Creator who spoke these words, the God who is here, present with us, who affirmed His existence and revealed His nature in these statements.

Following *'any* and Yahowah we find *'atem*. It means "your." And in this case, the pronoun affirms that the purpose of this message is that God wants a relationship with us, and that He wants to be known to us. Yahowah is *our* God. His existence is related to our own. Scripture is an ongoing conversation dedicated to that proposition.

The Hebrew word for "god," or more accurately, "Almighty," is *'el*, the plural of which is *'elohym*. It is used in the plural in this statement because Yahowah presents Himself to mankind as our Heavenly Father, as our Spiritual Mother, and as the Son, the Ma'aseyah Yahowsha', the human manifestation of *'elohym*.

Literally translated, *'elohym* means "mighty ones." In this case, "mighty" represents Yahowah's extraordinary power, ability, and authority. However, as a title, it is just a word, one whose meaning is appropriately translated into English as "God." While many people prefer to transliterate the title *'Elohim* as if it were God's name, it's not. And the fact that Yahowah often uses the *'elohym* to describe false deities, serves to prove this point.

So, following the statement, **"I am Yahowah your God,"** the Almighty introduced the *Miqra* of *Taruw'ah*, with these words: **"Yahowah (יְהוָה), spoke (dabar – declared the Word while conversing with) to ('el) Moseh (Moseh – the one who draws out [more commonly known as Moses]) and said ('amar – communicated, answered, responded, and promised)..."** (*Qara* / Called Out /

Leviticus 23:23) Before we examine what God said, let's consider why *'el* was used in this context. Then we'll examine the full import of *dabar* and *'amar*.

In addition to being the Almighty's title, *'el* can be a "preposition denoting motion and movement toward a person or place," and therefore it could convey that Yahowah had come to earth to visit with Moseh. *'El* is often translated "into and inside, with, by, and near," and even "among, concerning, involved with, on behalf of, and for the benefit of." All of these potential implications are appropriate and help shed light upon why God was conversing with Moseh.

But more than that, it is extremely instructional to know, that the Hebrew word Yahowah chose to represent His most important title, *'el*, conveys a plethora of relational concepts. *'El* tells us that God wants to be with us, by us, near us, even inside us. *'El* affirms that the Almighty is concerned about us, involved with us, and that He works on our behalf and for our benefit.

The etymological root of *dabar*, rendered as "spoke" in this passage, conveys the ideas of "leading and guiding," especially of "directing one's flock to pasture." We also learn that *dabar* originally communicated the idea of "establishing someone upright and in the proper place." These thoughts confirm that Yahowah communicated His Torah to Moseh for the express purpose of leading us, His flock, to the Promised Land. His Word directs us toward His plan of salvation, the seven-step path He has established to bring us home.

Further, "establishing us upright" is one of the most prevalent themes in Scripture. God's plan is for us to stand with Him, not bow down before Him. And to make that possible, He, in the form of Yahowsha', stood up for us. These words represent an invitation into a relaxed, loving, engaged, and conversational family relationship made possible by the work of our Creator.

And let us not neglect the connection between *dabar* and the role of a shepherd, the one who leads His flock to pasture. Yahowsha' is the Good Shepherd. He is our guide, the one who not only leads us to Yahowah; He's the one who personally paved the way.

Yahowsha' is also the Word made flesh. *Dabar* means "to put words in order, giving them shape and form." Scripture is *dabar*! Yahowsha' is *dabar*!

But more than any other connotation, *dabar* simply means to converse. God is having a conversation with us. For those who don't think God speaks to them, I say: read His Word.

Moseh is a proper name and thus should always be transliterated, never translated. The Hebrew does not include the "s" sound at the end of "Moses," which has errantly replaced the soft Hebrew "h." The name Moseh, from *maseh*, can convey the notion that Yahowah's liberator is "on loan to us," and that he is

“a gift for our benefit.” But most etymologists prefer the *masah* root, which means “to draw out.” And as such, it reflects upon Moseh’s role during the Exodus.

He was no ordinary fellow. As a result of his educational opportunities in Pharaoh’s court, and his experience as a shepherd in Arabia, no one on the planet was better equipped for the mission Yahowah wanted him to fulfill. The first eighty years of his life had prepared him to be one of God’s most useful implements. And that should be a lesson to us. Proper preparation precedes a productive performance, and it is never too late to serve.

It should also be noted that Moseh had a speech impediment, and thus considered himself to be unworthy. But it was his recognition of this personal limitation, which made him reliant upon Yahowah. And as we have come to learn, the only thing more valuable than a flawed tool in the hands of a perfect God, is a perfect implement in the same role.

Moseh is most often referred to as “the great law giver,” but that is misleading on two accounts. First, Moseh said and did nothing on his own account. The Torah is comprised of Yahowah’s words, not man’s.

Second, *towrah* means “teaching and instruction, guidance and direction.” Only a small portion of the Towrah is comprised of ordinances which could be considered laws. And even with them, most serve as symbols which were designed to portray Yahowah’s plan in a way that was easy for everyone to understand. In this light, *Bare’syth* / Genesis and *Shemowth* / Exodus are mostly historical narratives. *Qara’* / Leviticus revolves around the Feasts, which are better observed and understood, than merely performed. *Bamidbar* / Numbers continues the story of God’s people while adding context and commentary. Then *Dabarym* / Deuteronomy serves as a summary and confirmation of what has been revealed. It is an amplification of the Terms of the Covenant and the Directions associated with the Called-Out Assembly Meetings.

The final word in this opening clause is *‘amar*. It is an active verb letting us know that Yahowah was personally engaged speaking with Moseh. It means “to say, to tell, to claim, to call, to answer,” and “to respond,” in addition “to promise, to intend, to declare,” and “to communicate thoughts and intentions by bringing them to light.” Words are the medium of thought, and they are the means to most all loving relationships. Without words, we are nothing more than animals. With them, we can know and converse with our Creator.

“...**Speak** (*dabar* – be a guide and shepherd, lead and direct by conveying these words) **to** (*‘el* – for the benefit of) **the sons** (*beny* – children, offspring, and descendants) **of Yisra’el** (*Yisra’el* – individuals who persist and persevere with God, who live and strive with and are empowered by God), **saying** (*‘amar* –

bringing my thoughts and intentions to light by communicating)...” (*Qara’ / Called Out / Leviticus 23:24*)

Yahowah has used the two Hebrew words for “communicate” twice each for a reason. His words serve as the primary means to know Him, to understand who He is, to form a relationship with Him, and to be saved by Him.

“...“**In** (*ba*) **the** (*ha*) **seventh** (*shabi’y* – seventh in a series involving time, space, or a set of things) **month** (*chodesh* – renewed moon when the crescent reappears), **on the first** (*’echad* – one in a series involving time, space, or a set of things) **of the renewed moon** (*chodesh* – new month), **there exists** (*hayah* – was, is, and will be) **for** (*la*) **you all** (*’atim*), **a Shabathown** (*Shabathown* – a special set-apart day to rest and reflect on God’s promises, when man puts an end to his work, ceasing and desisting from it), **the memorial sign and mental reminder of an inheritance right** (*zikarown* – an official record which helps us be mindful, recording, recalling, and remembering to claim possession of our covenant-based inheritance): **Taruw’ah** (*Taruw’ah* – sounding a warning and shouting for joy, the announcement of a healing gateway), **a cleansing and set-apart** (*godesh*) **Invitation to be Called Out and Meet** (*Miqra’* – a summons to gather together for the purpose of meeting, reading, and reciting).” (*Qara’ / Called Out / Leviticus 23:24*)

In that not one in a million Christians or Jews understands the purpose of *Taruw’ah*, let’s analyze this passage one word at a time. Seven, or *sheba’* in Hebrew, is Yahowah’s favorite number, and the sum of His favorite equation. Six, representing mankind, in addition to God, who is one, represents perfection, which is seven.

Its root, *shaba’* means: “to avow in sworn testimony,” and “to promise.” Vocalized differently, the same consonants in *shabea’* convey “to be abounding and to be satisfied.” This definition is why seven is known as the number which represents spiritual perfection.

Shaba’ is also the basis of Sabbath, the day we are asked to rest, reflecting on the work God has done to fulfill His promise. It is therefore, symbolic of Yahowah’s promises leading men and women to the Promised Land, to Paradise, to a perfect state in the presence of the One who is perfect.

There is a reason Yahowah introduced seven *Miqra’ey*. There are six steps we are invited to follow to meet Him, all of which lead to the seventh, the place where we are invited to campout with God.

Hodesh, usually vocalized *chodesh*, where ‘ch’ represents the hard “h” sound heard in Hebrew (and because of Hebrew, now in Arabic), has no equivalent in English. The word, however, means “renewal,” and thus the concept of a “new

month” is derived from it. It is based upon the Hebrew word *chadash* and shares the same characters. *Chadash* conveys “renewed and repaired, restored and reaffirmed” which is the purpose of the *Miqra’ey* and the reason for their fulfillment. To be *chadash* is to be “renewed and restored.” We will hear a great deal more about this process of renewal and restoration as the *Taruw’ah* discussion progresses, because our restoration is the express purpose of the Invitations to be Called Out and Meet with God.

In this light, when the Covenant is renewed, it will be the *Beryth Chadash*. And at that time, we will find total renewal and restoration of Yisra’el and Yahuw’dym as promised by Yahowah.

I’m convinced that *chodesh* is directly related to *qodesh*, the Hebrew word meaning “set apart, cleansing and purified.” *Qodesh* is used to describe Yahowah’s Spirit (the *Ruwach Qodesh*). It defines the “Holy of Holies” of His Temple where the Ark of the Covenant sat, which is actually “*Qodesh Qodesh*.” Fallen and flawed man must be cleansed and purified, repaired and be restored, to have fellowship with his Creator.

’Atim, translated “you all,” tells us that the *Miqra’ey* are for us, not for God. They are Invitations to be Called Out and Meet with God which serve to reconcile all of us with our Heavenly Father. We all are being summoned to celebrate our relationship with Him. And that is why, by using *hayah* in this verse, that God reminds us that they exist past, present, and future as a time to rest and reflect on what He has done on our behalf.

There are three *Shabathown* described in Scripture in relation to the *Miqra’ey*. This is the first. The second occurs on *Yowm Kippurym*, and is presented in the 32nd verse of this chapter. Then, in the 39th verse of *Qara’ / Called Out / Leviticus 23*, we discover that the first and last days of the *Miqra’* of *Sukah*, are always a Sabbath, regardless of the day of the week upon which they fall.

This isn’t to say that the *Miqra’* of *Matsah* isn’t a special Sabbath as well. It is. According to Yahowah’s instructions, regardless of the day of the week the Called-Out Assembly of Unleavened Bread actually falls, it is to be treated as if it were a natural Sabbath. After all, it is the day Yahowsha’ paid the highest price, and performed His most important work, all so that we might avoid doing so ourselves. The very fact that *Matsah* is designated as a Sabbath, and Pesach is not, affirms that Unleavened Bread plays a more important role in our salvation than does Passover.

Shabathown is a specific term used to describe a “Sabbath observance.” These days represent times Yahowah has asked us to reflect on His promises (*Taruw’ah*), to come into His presence (*Kippurym*), and to rest in His company

(*Sukah*). While we aren't to do our ordinary work on these days, they were not designed to be spent idly. They are celebrations of our relationship with God.

Since it troubles me that Christians completely ignore Yahowah's Sabbath instructions, and thereby miss His message, and that Jews miss the point, let's ponder the etymology of the word. According to Strong's, "*shabat* is from *shabath*," the Hebrew word meaning "cease, desist, and rest," but in actuality, it is the same word. And in that regard, the "desist" implication is often missed. The English "desist" comes from the Latin, *desistere*, meaning "of or about standing upright." The implication here is that if we want to stand with God, we need to rely upon Him standing up for us. We cannot work for our salvation because God has already done everything which was required.

Shabat is actually based upon the Hebrew word *sheba'*, meaning "seven." The same word, vocalized *shaba'*, is "to swear a binding oath" and "to make a promise." The third vocalization of the root of *Shabat* completes the picture. *Saba'* means "to completely fulfill and totally satisfy." Therefore, the meaning behind the Sabbath is: God swore a binding oath whereby He promised to perfect us, totally satisfying us, by fulfilling His promise, and that those who rest, reflecting and relying upon what He has done, will stand upright with Him. And the number seven is the symbol which unlocks the timing, purpose, and meaning of this oath.

To this profound truth, we must now add the Wah Nun suffix found on *Shabathown*. In that there are only a handful of Hebrew words which begin with the vowel Wah, I searched for words which began with Ayin, the final letter in *Shaba'*. The most likely candidate is *'awan*, meaning "to observe with a critical and questioning attitude." If I'm right, it completes the equation, connecting the Covenant's Scriptural explanation of salvation with that found in the eyewitness accounts. Yahowsha' and His Disciples told those who were seeking to understand the path to salvation that they had to *metanoeo*: "to change their attitude, perspective, and thinking." Then, Yahowsha' and the Apostles explained the process of thinking, whereby we come to understand by closely observing and scrutinizing the Torah, Prophets, and Psalms. And therein, the alleged disparity between the Towrah and the Healing and Beneficial Message of Yahowsha' is resolved. It is by observing, by closely examining and scrutinizing the Towrah that we come to understand the basis of this Healing Message. Then, based upon this understanding, we are able to trust and rely upon what we have come to know.

Therefore, the reason that there isn't one *Shabathown* listed among the first four *Miqra'ey*, and the reason that they are ubiquitous in the last three, should be fairly obvious, at least to us today. The first four Invitations to be Called Out and Meet with God have been fulfilled, so we know exactly what they symbolize.

But with the last three, we have to think our way through them to appreciate their significance. *Taruw'ah's* place among the seven steps is only illuminated when we amplify the words Yahowah used to explain its purpose. And it takes some doing to appreciate how and when this *Miqra'* will be fulfilled.

Likewise, *Yowm Kippurym* must be scrutinized under an etymological microscope to be properly understood. And as a result, most people don't realize that Yahowsha' debased His soul so that ours wouldn't be afflicted. Further, we have to observe Yahowah's Word in its individual parts and as a whole tapestry to recognize that this Called-Out Assembly Meeting designates the day Yahowsha' will return.

Then, while the instruction to pitch a tent and campout with God for a week is clear enough, *Sukah's* real meaning lies in its symbolism. The first seven days of Tabernacles represents a return to the Garden of Eden, where we are invited to campout with God during the Millennial Sabbath. And the eighth day, the final *Shabathown*, is indicative of a new beginning, where Yahowah will destroy this universe and replace it with a new one, where we become eyewitnesses to creation. So the eighth day represents our infinite spiritual existence with Yahowah after our physical time in this universe is complete.

Moving on, and speaking of thinking our way through this process, a *zikarown* is a "memorial, a remembrance, and a reminder." This word therefore helps define the purpose of the Invitations to be Called Out and Meet, because they are "memorials" commemorating and identifying the path to salvation. They help us to relate to and remember what Yahowsha' accomplished. More than that, the secondary meaning of *zikarown* conveys that the *Miqra'ey* "serve to identify our inheritance rights." Through them, we become God's children, inheriting all that is His—which is pretty much everything. As a result, in the fulfillment of *Taruw'ah*, Yahowah will collect His family and bring us into His home.

The third and fourth connotations of *zikarown* take these ideas one step further, affirming that the Invitations to be Called Out and Meet with God are symbols and metaphors which serve as maxims and proverbs—making them pictures drawn with words. The root of *zikarown*, *zakar*, reminds us that the seven *Miqra'ey* serve as parables, as stories told in a memorable and insightful way.

The operative word of this passage is *Taruw'ah*. It communicates a host of thoughts, all of which are important. *Tara'* is "the gate or doorway, the gatekeeper" and most especially, the "temple doorkeeper." This means that the purpose of the *Miqra'* is to call attention to the path which leads to Heaven's Gate.

Taruwpah is "healing." That's significant because the operative word behind much of Yahowsha's testimony, *euaggelion*, means "beneficial and healing

message.” Therefore, *Taruw’ah* is the announcement of the healing message of the Torah, a truth Yahowsha’ affirmed and fulfilled.

Toren also begins with the same two letters which comprise *Taruw’ah*, and it represents an “upright pole onto which a standard is flown.” As such, *Taruw’ah* is designed to make us aware of the fact that the ‘*edon*, or Upright One of the Covenant will honor His mission on the *stauros*, the Upright Pillar depicted in the Greek Writings. In other words, the Upright Pole upon which Yahowsha’ was hung is the doorway to heaven.

Especially important, *tabuw’ah* designates the “yield of a harvest, especially grain.” This is significant for a number of reasons. First, Yahowah has already told us that there are three harvests depicted in the Invitations to be Called Out and Meet with God. The first occurred on FirstFruits following Yahowsha’s Passover and Unleavened Bread sacrifices. The second commenced on the Called-Out Assembly of Seven Sabbaths, when the Set-Apart Spirit adorned the Called-Out Assembly in Her Garment of Light, enriching and empowering them. And the third gathering in of saved souls was predicted by Yahowah to be consummated on the *Miqra’* of *Taruw’ah*, making it a future harvest awaiting its ultimate fulfillment.

Tabuwnah is “understanding, insight, and wisdom achieved through logic and reasoning.” I’m fond of this related term because it helps explain why *Taruw’ah* is a *Shabathown*, rather than a regular Shabat. The Invitation to be Called Out and Meet of Trumpets is designed to call people’s attention to the Path to Paradise, and to encourage them to carefully observe, even to scrutinize while logically and rationally considering every step along the Way as if their life depended upon each of them.

Finally, *taruwmah* means “gift.” There is no greater gift than being saved and then being brought into heaven, having the opportunity to live in Yahowah’s presence for all eternity. And perhaps that is why Yahowsha’, at the conclusion of His Sermon on the Mount, spoke of His Father’s great gift in the context of the Torah and the path to life.

Yahowah is putting us on notice that *Taruw’ah* is an essential step in the narrow, restrictive, and unpopular path which leads to life. God is telling us that this is one of the gates we must pass through if we want our souls to be gathered by Yahowsha’ during His upcoming spiritual harvest of saved souls.

Coupled with *ruwa’* (רוע), meaning “to signal a warning or alarm, to cry out, and to shout,” we have God trying to get people to notice that He has opened a door through which souls will be harvested. Collectively, these concepts help define the purpose of the *Miqra’ey*, and most especially, *Taruw’ah*.

Symbolically, the approach of *Taruw'ah* was to be announced by a blast of a ram's horn trumpet known as a *sophar*. This trumpet was designed to signal an alarm, to announce something important, to proclaim news, to assemble people for movement, and to blast out a joyous sound in celebration of something wonderful. The instrument itself, comprised of the "horn of a male lamb," serves as a metaphor for these things, and helps us correlate the promises regarding Trumpets with this presentation of *Taruw'ah*.

So, based upon what we now know, *Taruw'ah* is about boldly and publicly calling out to people in such a way that those near and far can hear the healing message and receive the merciful gift. Along these lines, the verb upon which it is based, *ruwa'*, depicts "screaming out a message which is designed to mobilize people, to evoke passion, to excite them, to even alarm them, but most importantly to arouse them to be aware of a great wonder and triumph—of the good news, and of the consequence of ignoring it." Therefore, it shouldn't be surprising that Yasha'yahuw's (Isaiah's) presentation of *Taruw'ah* in the context of the last days concludes by emphasizing the importance of raising our voices like *sophar* trumpets to call Yisra'el home.

Taruw'ah is as much about providing a warning as it is about rejoicing. And that is because *Taruw'ah* produces a great divide. On this day, all of Yahowah's *Yahuwdym* will be called, gathered together and lovingly removed from this world by Yahowah. That is cause indeed for rejoicing. But most people will be left behind, so this harvest of souls will serve as a message to them, a signal and warning that they need to rectify their relationship with God.

When the first Yisra'elites heard the word "*taruw'ah*," they would have immediately conjured up the image of Yahowah's priests raising a ram's horn trumpet, the *sophar*, and blowing a blast to signal something which was essential for them to know. The air they blew into the instrument symbolized our soul as the Hebrew word for "soul," *nepesh* also means "breath." On this day, some souls will be jubilant with Yahowah in heaven, while others will be warned why they missed the ride of a lifetime.

The wind-instrument itself was a ram's horn—with "ram" symbolizing "the Lamb of God" and "horn" representing His "power and authority." And the fact that these *sophars* were used as trumpets was important too, because the references to the *Taruw'ah* harvest of souls speak of "trumpets" being used to announce the harvest.

As we continue through this text, the next word in the *Qara' / Called Out* 23:24 passage defines all *Miqra'ey* in general and *Taruw'ah* in particular. Yahowah's Called-Out Assemblies are appointments with our Creator which are *qodesh*—"set apart, cleansing, and purifying." Something that is *qodesh* is either

“set apart from God or separated unto God.” The *Ruwach Qodesh*, or Set-Apart Spirit, is an example of the first. She is part of Yahowah, set apart from Him to serve us. A sanctuary, like the “Holy of Holies,” from *Qodesh Qodesh*, is an example of the latter. It is something separated from the ordinary, from the profane and corrupt world surrounding it. Our mortal natures become *qodesh*/set apart in this way when they are enveloped in Yahowah’s Spirit.

Qodesh is from *qadash*, which is a different vocalization of the same consonants. *Qadash* means “to be prepared by being set apart, being consecrated, and then becoming dedicated.” In actuality, consecration is really just a religious term conveying the idea of “dedicating or devoting something or someone to a godly purpose.” This is what happens to us when we are immersed in the *Ruwach Qodesh*.

Taruw’ah, like all seven of Yahowah’s *Miqra’ey*, is “a summons for an assembly of those who are called out for the purpose of reading and reciting.” This aspect of the Invitations to be Called Out and Meet with God has always been central to their purpose, because Scripture is the foundation and cornerstone of Yahowah’s plan of redemption and reconciliation. Today, “reading and reciting” the Word of God is the best way to observe each of the *Miqra’ey*. Our observance should recognize that the first four have been magnificently fulfilled, and we should therefore celebrate what these gifts mean to us and to our brothers and sisters. And with the final three, starting with *Taruw’ah*, our celebrations should focus on telling everyone that their awesome promises will be fulfilled as well, and that those who understand them, who trust and rely upon them, will be saved.

The final word in this passage affirms that the *Miqra’ey* aren’t racial in nature, parochial, optional, abrogated, or insignificant. They are a “summons” which is a “formal and official mandate by an authority (in this case God) to appear on a specified day for a specific reason.” Yahowah has asked us to meet with Him at these times and for these reasons, setting seven periods a year apart from all others to rejoice in the relationship He has made possible.

According to Yahowah and Yahowsha’, the *Miqra’ey* have not been repealed. They weren’t just for the Jews. They were fulfilled—acted out if you will—not rescinded or replaced by the Ma’aseyah Yahowsha’. And while this fact has now been repeatedly confirmed, there can be no better affirmation than the word itself. The Greek equivalent of *Miqra’* is *ekklesia*, a word which also means “Called-Out Assembly.” The name of the prophetic assemblies which lie at the heart of the Covenant’s redemptive message is identical to the name of the called-out assembly of souls born out of their fulfillment.

The reason many have missed this is because *ekklesia* is the Greek term errantly rendered “church.” When copyedits like this are made, the meaning is entirely missed. And in this case, that is catastrophic, because understanding the connection between the Called-Out Assemblies and the Called-Out Assembly is central to our understanding of Yahowah’s nature, purpose, and plan—even the dating of His prophetic timeline.

Then, continuing to speak of the Festival known as Trumpets, Yahowah said: **“Completely refrain from doing** (*kol lo ‘asah* – from performing or producing) **the work** (*‘abodah* – labor or ministerial duty, business) **related to the heavenly messenger’s service** (*mala’kah* – the task of God’s envoy and the work of His representative), **and appear before, approaching** (*qarab* – coming and drawing near, being present with) **the Mother who enlightens, purifies, and elevates** (*‘iseh / ‘isah* – the maternal light and warmth of fire) **unto** (*la* – toward, into, among, concerning, or behalf of, according to, or namely that which bears a relation to) **Yahowah** (𐤆𐤏𐤃𐤇).” (*Qara’ / Called Out / Leviticus 23:25*)

There are two challenging words in this short passage, ones we’ve already examined under our etymological microscope. Beginning with the second of the two, *‘iseh* is almost always translated “burnt offering” or “an offering made by fire,” because prior to its vowel pointing, it is indistinguishable in the text from the feminine word for fire, *‘eseh*. However, there is no etymological basis for “offering” associated with the term.

But that isn’t to say that the word’s association with fire isn’t relevant. In Scripture, fire is used as a metaphor for judgment, the separation of good from bad, for light and enlightenment. Fire warms, comforts, and purifies. And rising nature of a fire’s smoke and heat are symbolic of our souls being elevated and uplifted.

But there is more to it than this. The word Yahowah intended could just as easily have been *‘isah*, describing a “female individual, a wife, and an adoptive mother – or maternal light and warmth of fire.” Scripturally, the Set-Apart Spirit is our Spiritual Mother, and She embodies the maternal aspects of God. And She, along with the Garment of Light with which she adorns us, embodies many of the positive aspects symbolized by fire.

With these thoughts in mind, and based upon the letters Aleph Shin Heh, we have several options with regard to composing an acceptable translation. I have consistently opted *not* to use “making an offering made by fire” because there is no justification for adding the concepts of “making an offering” or “made by” with *‘iseh*, *‘isah*, or the surrounding text. And while I would have been justified translating *‘eseh* as “fire,” there would be no reason for Yahowah to tell us to appear before such a thing. Further, while the translation of *‘isah* as “woman,”

would be justifiable, it's also unreasonable in this context. Therefore, I have consistently conveyed the combined meanings of both words in a manner which is consistently appropriate within the context of the passages where *'iseh* and *'eseh* are found: **“the Mother who enlightens, purifies, and elevates.”**

After all, we know that Yahowah's Set-Apart Spirit is our Adoptive Mother. Those of us who are born anew from above, have Her to thank for our elevation to Heaven and to the status of becoming Yahowah's children. According to the Word, Her primary job after facilitating our Spiritual birth, is to facilitate our understanding of Yahowah and His Word. In addition, like a good Mother, She covers us in a Garment of Light which makes us appear perfect in Yahowah's eyes. She nurtures us, comforts us, enlightens us, protects us, purifies us, empowers us, and acts as our advocate before God. The Set-Apart Spirit embodies every metaphor associated with fire in Scripture and Her primary function is to provide access to God.

This is not to say, however, that the image of gathering around the light and warmth of a fire with family and friends, and watching a sacrificial offering raise up to God in the form of its smoke, isn't a telling picture. And perhaps that's why there are several acceptable ways to render these words, each revealing the same thing, but in different ways.

Moving on to the passage's second challenge, we find that most English translations reorder the Hebrew terms *kol mala'kah* *'abodah lo' 'asah*, and then they render them: “do not (*lo'*) do (*'asah*) any (*kol*) laborious (*'abodah*) work (*mala'kah*),” as if there were some kind of “work” which was not “laborious,” and as if *mala'kah* were actually *ma'aseh*, from *'asah*, meaning “to do work.” But equally important, there would be no reason for God to use three different words for “work” unless they all conveyed something unique. Coming to understand what that is, therefore, is the reason we study Scripture.

There is no mistaking the fact that *mala'kah* (מַלְאָכָה) is based upon *mal'ak* (מַלְאָךְ), or that the *mal'ak* are Yahowah's “heavenly envoys, spiritual messengers, and supernatural beings. They do the work and proclaim the word of God. A *mal'ak* is a “theophany, the visible and tangible representation of the Almighty.” All Hebrew lexicons acknowledge this fact, yet none ponder its implication.

Since Hebrew is Yahowah's chosen language, and since there are no coincidences in God's message, I have become convinced that the *mal'ak*/messenger is Yahowsha'. He is the Reaper of souls upon which this *Miqra'* was predicated. This profound truth is pervasive throughout Yah's Word. But to see it, you have to seek out the actual root of the words Yahowah inspired.

To reinforce the concept that *mala'kah* is typically Yahowah's work, not man's, God defines the term the first time He uses the word: **“On the seventh**

day God ceased, having completed His *mala'kah* which He had produced ('*asah*). And on the seventh day He rested (*shabath*) from all His *mala'kah* for the relationship He had accomplished ('*asah*)." (Bare'syth / In the Beginning / Genesis 2:2)

While we are not to do our ordinary work on the Sabbath, *Taruw'ah* exists as a set-apart *Shabathown* in which we are to announce and celebrate the Savior's impending harvest. Man cannot reap his own soul, nor even assist in the process. God bequeathed this provision, providing the labor Himself. When we tell Him that we want to do part of the work, it is insulting and offensive. We aren't qualified.

There are three very common Hebrew words for "ordinary work." They are '*abodah*, '*asah* and *ma'aseh*. The first two were used in the *Qara'* / Called Out / Leviticus 23:25 verse, and the third was found in the *Bare'syth* / In the Beginning / Genesis 2:2 passage we just read. '*Asah* was also used again in the definition of the Sabbath, but this time along with *ma'aseh*. **"Six days you shall do ('*asah* – accomplish and produce, fashion and effect, institute and bring about) **your work** (*ma'aseh* – pursuits, undertakings, businesses, customary practices, and deeds), **and on the seventh day you shall rest (*shabat* – cease and desist) so that your ox and you donkey [your means of production] may have a break, and the sons of your servants [your employees], and foreign visitors, may be refreshed."** (*Shemowth* / Names / Exodus 23:12)**

The word Yahowah chose to describe *our* "work" in the Instruction, *ma'aseh* is not the same as the one He chose to describe *His* work in *Bare'syth*. So, recognizing that I'm in the minority, I invite you to consider the idea that in such contexts, *mala'kah* should be translated as "the work of the *mal'ak*, the theophanic representative, the visible manifestation of God," i.e., Yahowsha', while *ma'aseh* defines our business.

To further this discussion, just as we can be certain that *mala'kah* is a derivative of *mal'ak*, meaning "heavenly messenger," we know that '*abodah* is based upon '*abad*. '*Abad* simply means "to work or to serve, to labor." The fact Yahowah elected to use '*abodah* immediately before *mala'kah* in His presentation of the *Taruw'ah* means that something essential is being left out if they are both simply translated "work."

To encourage us to discriminate between these four words, *Qara'* 23:25 actually uses three of the four in succession: '*asah* '*abodah* *mala'kah*. Therefore, as I stated before, the context alone dictates that they must mean different things.

To keep from writing "work work work" or "do work work," most English translations render '*abodah* as "ordinary," albeit without any justification. Then they translate *mala'kah* as "work," in spite of the fact it is based on the Hebrew

word for “messenger” which is otherwise mistranslated “angel.” So, while I might be wrong in saying that *mala'kah* means the “service of the heavenly messenger,” these other translations are unquestionably erroneous.

Further, recognizing that *mala'kah* is based upon *mal'ak*, an otherwise mundane instruction becomes profound. The *mal'ak* connection makes Yahowsha' both Reaper and Redeemer. The ransom He paid on Unleavened Bread to redeem us enables Him to reap the subsequent harvest on the Called-Out Assembly of Trumpets.

Before we complete our study on *mala'kah*, I want to share a few additional thoughts. First, *mala'kah* shares some linguistic commonality with *ma'aseh*. Therefore, work is associated with the term—just as work is directly associated with Yahowsha'.

Second, several words more closely associated with *mala'kah* than *ma'aseh*, carry Godly overtones, and thus are instructive. Foremost among these is of course *mal'ak*, meaning “heavenly messenger, spiritual representative, and God’s servant”—the one who does Yahowah’s work. In this regard, *mal'ak* affirms the meaning of Ma’aseyah, “the implement of Yah.” It also reaffirms the use of *Chrestus*, meaning “a merciful, useful, and upright servant who does especially good and beneficial work” among Yahowsha’s Disciples.

Other related words include: *mal'aky*, a feminine noun which is “the information conveyed and communicated by a commissioned messenger.” This speaks of the work of the Set-Apart Spirit. A *malbus* is a “garment in which individuals are clothed,” and thus refers to the Set-Apart Spirit’s Garment of Light. *Milah* is “the Word,” and as a feminine noun, it represents the message of the Towrah.

A *mili'ym* is “an offering associated with a priestly ordination,” which is significant considering that Yahowsha' is our High Priest, the One ordained by God to serve all mankind in the enactment of the Called-Out Assemblies. A *mel'ah* represents the “choicest yield of a harvest,” and is thus especially relevant in the context of the spiritual harvest predicted by *Taruw'ah*.

Further, *malo'* is “that which completely fulfills and totally satisfies,” another reference to Yahowsha’s work with regard to the seven *Miqra'ey*. Consistent with this thought, *male'*, comprised of the same three initial letters as *mal'akah*, tells us that our Spiritual Mother “causes us to exist more abundantly by filling the void within us, satisfying us and that which is required of us, while making us healthy and highly valued (in God’s eyes).” She “completes us” by “filling in” all of our imperfections. In addition, *male'* conveys the entire purpose of *Taruw'ah*, which is “to loudly proclaim that the work is finished in that the promises have been

completely fulfilled, satisfying our debt so that we might prosper and live life more abundantly.”

Therefore, we are on pretty solid footing suggesting that *mal'akah* conveys many of the aspects associated with the work Yahowah, Yahowsha', and the Set-Apart Spirit have done to redeem and reap our souls.



Having examined the previous four *Miqra'ey* along with me, you may have been anticipating a long list of ingredients which were to be included in the celebration of this day, or perhaps a detailed list of who was to be invited. But there is none. With this two verses, Yahowah moves on to His presentation of *Yowm Kippurym*. But that does not mean that we are left without a more expansive explanation.

During the Exodus narrative, Yahowah spoke of this *Miqra'* celebration as a Fall Harvest, referring to *Taruw'ah* as an “ingathering or reaping.” Of the three Fall Festivals, we know that He was speaking of Trumpets because the other Called-Out Assemblies delineated as occurring in the seventh month, Reconciliations and Tabernacles, are clearly defined and have nothing to do with harvests.

But before we launch into this revelation which sheds considerable light upon the nature and purpose of Trumpets, understand that there is considerable controversy regarding the intended meaning of the following passages. Therefore, I will submit my conclusions while acknowledging the alternative interpretations. Unfortunately, while the Dead Sea Scrolls contain references to this portion of Exodus, only a smattering of words are legible on the two-thousand-year-old parchments.

In context, after writing the Ten Statements with His own finger in *Shemowth* 20, Yahowah dedicated the 21st, 22nd, and first half of the 23rd chapters of Exodus to explaining His ordinances in terms everyone would understand. Since pondering the import of these instructions isn't the thrust of this chapter, we'll skip forward to the 10th and 11th verses of the 23rd chapter. There Yahowah uses one of His favorite metaphors, that of sowing seeds and harvesting, to underscore the purpose and nature of His plan of six plus one—with six years being the time for man to toil for himself and the seventh being a time for God to save, nourish, and restore life to those in need. In the 12th verse, God links this explanation to the Sabbath as He amplifies the first of seven Instructions.

When we reach the 13th verse, Yahowah tells us to be cognizant of His instructions in everything that we do. In this regard, we are to observe the Second Statement: **“Do not mention or proclaim the name of any other gods (‘elohym). Do not let them be heard coming from your mouth.”** (*Shemowth / Names / Exodus 23:13*) That of course would include “Lord/*Ba’al*, Adonis/*Adoni*, Amen (the Egyptian sun god), Easter/*Astarte* (the Babylonian Mother of God and Queen of Heaven), Jesus/*Gesús* (the savior of the Druid religion), or Allah (Muhammad’s new name for Satan).

Then without missing a beat, Yahowah transitions from an explanation of His Instructions to His *Miqra’ey* as if one were an extension of the other. Referring to the three Spring, one Summer, and three Fall Called-Out Assemblies, God revealed: **“Three (*salos*) times in (*ba*) a year (*sanah*) you shall stand before Me (*regel* – walk alongside and set foot in My presence) celebrating a festival feast (*chagag*) with (*la* – concerning moving toward) Me. You shall carefully observe (*shamar* – examine and consider, be aware of and attend to, highly regard, treasure, and keep focused upon) the Festival Feast (*chag* – celebratory party) of Unleavened Bread (*Matsah*). Seven (*seba’* – oath and promise) days (*yowm*) you shall eat (‘*akal* – consume and be nourished by) unleavened bread (*matsah*) as (*ka* – in accordance with the way) I instructed (*tsawah* – constituted and ordained with) you, at the time appointed (*mow’ed* – the fixed meeting appointment established as a sign; from *ya’ad*, to meet for a marriage betrothal or judicial summons) in the month (*chodesh* – from *chadash*, the time of renewal and repair) of Abyb (‘*abyb* – when barley begins to ripen). For (*ky* – indeed because) in (*ba*) it (*huw’*) you came forth (*yatsa’*) from the crucible of Egypt (*Mitsraym* – plural of *matsowr*, the place of oppression). None (*lo’*) shall appear before Me (*ra’ah panym* – shall be seen in My presence and behold My face, none shall be considered or regarded by Me) as an empty vessel (*reyqam* – from *reyq*, void with an unfilled space, worthless, useless, futile, vain and conceited; without a marker demonstrating relationship).”** (*Shemowth / Names / Exodus 23:14-15*)

The *Miqra’ey* of Passover, Unleavened Bread, and FirstFruits are all celebrated in succession in *Abyb*—the first month of Yahowah’s calendar when “the tender green barley ears are first formed in the early Spring.” The “none shall appear before Me as an empty vessel” reference is to the summer Invitation to be Called Out and Meet of Seven Sevens, where the Set-Apart Spirit fills the void in our souls. It is celebrated seven weeks after the FirstFruits Harvest.

With the spring and summer *Miqra’ey* delineated, Yahowah moved on to the nature and purpose of the *Taruw’ah* Harvest. And while the “You shall carefully observe” introduction isn’t repeated in the Hebrew text, it is implied by the *wa* which connects these thoughts to those which preceded them. **“And [you shall**

heed] (*wa* – and so then *you shall observe the*) **Festival Feast** (*chag* – celebratory gathering) **of the Harvest** (*qatsyr* – the time of reaping what was sown, of gathering the crop) **of the first fruits** (*bikuwrym*) **of your** (*'atah*) **labors** (*ma'aseh* – work, undertakings, pursuits, and accomplishments) **which** (*'asher* – by way of making a connection and through relationship) **you sow** (*zara'* – plant seeds) **in the field** (*sadeh* – the land), **the celebratory Festival Feast** (*chag*) **of the Ingathering** (*'acyph* – of collecting, gathering, assembling, receiving and withdrawing the harvest), **at the conclusion of** (*yatsa'* – bringing to an end and finishing) **the year** (*sanah* – time of renewal), **in which** (*ba* – where) **you are brought together, received, and removed** (*'asaph* – gathered in, assembled together, withdrawn, and harvested) **from** (*min*) **your labors** (*ma'aseh* – work) **in the field of cultivation** (*sadeh*).” (*Shemowth* / Names / Exodus 23:16)

Bikuwr, the singular of *Bikuwrym*/FirstFruits, is from *bakar*, which speaks of “the first children who are born.” Therefore, Yahowah is talking to us about the reaping of souls who have been born anew into His family as a result of the first four Called-Out Assemblies. His Passover and Unleavened Bread sacrifices made the Harvests of FirstFruits, Seven Sabbaths, and Trumpets possible.

We now know that the initial four *Miqra'ey* were fulfilled two-thousand years ago during the Ma'aseyah's redemptive advent. And as a result of this pattern, we know that while the harvest of *Taruw'ah* is still on our horizon, our Redeemer will return to reap what we have sown in His name. So, our job has been and continues to be to sow the seeds of truth over the intervening two-thousand years so that many souls are gathered into Yahowah's family, and adopted as His children. While God has done all the hard work, He expects us to spread the word, and to labor in the field, so that the resulting harvest is something to celebrate.

Moving on to the next interesting word, *'asher*, which can be translated “by way of relationship or connection,” conveys an “association.” In the context of this verse, it connects the Children of Yisra'el with the fruit of the Promised Land. In this regard, we are being told that we can make a difference, that we can be useful implements by helping to “sow,” to plant the seeds and cultivate Yahowah's message which in turn will help increase the fruits of His harvest.

In this light, *'asher* is most often used in conjunction with the work of the Ma'aseyah, as He is the One who reaps the spiritual harvest of Yisra'el. So, as He so often does, Yahowah is conveying many aspects of His plan in a single phrase. *'Asher* thereby aids our understanding by helping us make these connections.

The same consonant/vowels which comprise *'asher*, vocalized *'ashar* conveys “to be guided and led to live an upright life, walking on the right path,” as well as: “to be encouraged about a positive change in status, prosperity, and behavior.” But there is more; the letters *Aleph Shin Resh* also comprise *'osher*, which is a

“joyous state.” *Ashur* is “the correct path upon which to walk.” It “leads to the place to stand upright.” So, the vowel-consonants which comprise *asher* convey all of these things, because Yahowsha’ is our guide, the one who stood upright for us so that we could stand with Him.

“Ingathering,” based upon *acyph*, is another interesting term. It is based upon *acaph* which means “collected, gathered together, assembled and then withdrawn, received after having been removed.” It is used in conjunction with “the harvest of pure grain from a threshing floor once it has been separated from the chaff.” But *acyph* isn’t limited to grain. It also speaks of the “collection of wine out of the press before winter.” As such, *acyph* provides substance to one of Yahowah’s most common metaphors for the ingathering of souls. What is also intriguing about *acyph* is that the ingathering process it describes includes “placing the gathered grains and wine within a shelter so as to protect them from the elements.” So, in a word, it connects FirstFruits to Sevens and Trumpets to Shelters.

With this knowledge, we come to understand that *acyph*, and its root *acaph*, speak vividly of what evangelical Christians have errantly come to call “the rapture” based upon Pauline Doctrine. In this light, Yahowsha’s translated term for this harvest is *paralambano*, which is very similar to its Hebrew counterpart. *‘Acaph/’acaph* means: “to gather together, to be accepted and received, and then to be removed.” It speaks of “collecting and gathering in, assembling together, and then taking the harvest away to protect it in a suitable shelter.” *‘Acyph* is “a relational term” which conveys the idea of “moving a mass of people from one place, withdrawing them from others, so that they can be received, joining and gathering together as a family for the purpose of developing close relationships.”

Paralambano is a translation of the term Yahowsha’ used to describe the still-future Trumpet’s harvest in Mattanyah / Matthew 24. There we learn that “one will be taken and the other left.” *Paralambano* describes people being “acknowledged and accepted, taken away to associate as companions.” The Greek word is from *para*, meaning “to be by, beside, and near” and *lambano* meaning “to be taken by the hand and carried away, to be welcomed and removed in an accepting way so as to become an associate; to claim, procure, and receive someone.”

So, when we are diligent in examining the actual meaning of the words Yahowah used to explain the *Taruw’ah* harvest, the connection between the Covenant promise and the fulfillment of the event is pretty hard to miss. (To read more about Yahowsha’s translated use of *paralambano* in reference to this harvest of souls, turn to the “*Erchomai* – Comings and Goings” chapter.)

Should you be interested, the term translated “rapture” is from *harpazo*—a violent and inappropriate term found in Paul’s first letter to the Thessalonians. Christians who believe Paul and expect to be snatched away in a rapture, will all be left behind during the “*acaph* – harvest” of *Taruw’ah*.

By introducing the Fall Festivals, which begin with *Taruw’ah*/Trumpets, using terms which are indistinguishable from the words which reflect Yahowsha’s testimony regarding this harvest in the last days, Yahowah has conveyed *Taruw’ah*’s purpose. He has implied that a gathering in and carrying away of souls will commence on this day. And while it’s helpful to know this, to be “received and accepted” in this harvest, you will need to be filled with the Set-Apart Spirit which is why *Taruw’ah* follows Seven Sevens.

Yahowah’s next sentence is just ten words long and yet everyone seems to have a different take on what God revealed. Here is mine: **“Three (*salos*) occasions in the conduct of your life (*pa’am* – times to step forward upon the foundation) in the year (*sanah* – repeated annual times for being changed and renewed), all (*kol*) of your adult males shall remember to (*zakuwr* – men shall be mindful to respond and) be seen (*ra’ah* – to appear, be present, inspected, considered, and regarded) in the presence of (*panym* – before) God (*‘el*), the Upright One (*ha ‘edon / ‘eden* – the established foundation, the upright pillar, and the base of the Tabernacle), Yahowah (יהוה).” (*Shemowth / Names / Exodus 23:17*)**

Before we analyze the words, let’s contemplate the message. Since, *sanah* can mean “annually,” “repeatedly,” “renewal,” or “change,” there are multiple possibilities. First, the *Miqra’ey* are celebrated on three occasions each year—in the Spring (Passover, Unleavened Bread, FirstFruits), Summer (Sevens), and Fall (Trumpets, Reconciliations, and Shelters). These represent the times that we are to appear before God. They are *sanah*/yearly meetings with the Boss.

Second, during the conduct of our life, we are afforded three opportunities each year to *sanah*/change our thinking, attitude, and perspective. Those who avail themselves of these opportunities are renewed, and thus born anew into Yahowah’s Spiritual family.

Those who elect to form a relationship with God through this process are transformed from above by our Spiritual Mother. We are covered in Her Garment of Light which makes us look perfect in Yahowah’s eyes. And as a result of having made this choice, and having accepted God’s invitation to meet with us, the Set-Apart Spirit works to enlighten, nurture, empower, and embolden us. This insight is reinforced by the fact that *sanah* can also mean “to change one’s clothes.” Yahowah will have more to say about our new, divine appeal in *Yasha’yahu/Isaiah*.

Our ultimate transformation occurs when we are harvested by God. This reaping, or harvest, lies at the heart of *Taruw'ah's* prophetic message. In an instant, we become like Yahowsha', gaining dimensions, power, time, and knowledge.

Zakuwr is another word with two potential meanings. It can convey “adult male” or “to be mindful and respond.” So we are either being told that all “adult males need to be seen in the presence” of Yahowah three times a year, or that we “all need to remember to appear before Yahowah.” And since the *Miqra'* of *Shabuwa* specifically includes women and children, if we were forced to choose between the two, I prefer “mindful,” to “male.”

It is from this place on that the real disagreements begin. First, in most English translations, 'el, which means “God,” is ignored and isn't translated at all. And while 'el can be translated “to, by, toward, concerning, and inside,” these designations don't work effectively in this context.

Second, Yahowah is errantly changed to “God” in most all bible translations. This particular copyedit occurs every time YHWH appears in proximity to the consonant root 'dn (*Aleph Deleth Nun*). This is because the Hebrew letters ידן (*Aleph Deleth Nun*) were vocalized 'adon, and then rendered “Lord” by Masoretic rabbis in the 11th century CE. So, changing Yahowah's name to the title “God” in this passage precludes modern translators from exposing their fraud and being forced to write “lord LORD,” in that they have all steadfastly adopted the custom of replacing Yahowah's name with the title “LORD.” So, when 'dn is used in conjunction with Yahowah's name, you will invariably see “Lord God” in your English bible.

While there is no rational defense for these translation errors, I believe that the Rabbinical Masorete vocalization of 'dn as *adon*/lord lies at the heart of one of the greatest corruptions ever perpetrated by man. 'Adon is synonymous with *ba'al*, the title attributable to Satan and sun-god worship throughout Scripture. That is why 'Adon is seen as the root of Adonis—the pagan sun-god counterfeit for Yahowsha'.

What's misrepresented by this mistake is that Yahowah wants to be our father and friend, not our lord and master. It is Satan who wants to lord over man, beguiling humankind into believing that he is the most high—“Allahu Akbar!” It is why Islam is famous for its required prostrations, and why Yahowah is opposed to us bowing down before Him.

This misrepresentation does not end there. These same religious rabbis, who Yahowsha' said were “born of serpents,” purposefully and deliberately altered the Word of God and replaced Yahowah with 'adonai each of the 7,000 times Yahowah inspired His prophets to inscribe His personal name in His Scripture.

Then, even without the definite article, *'adon/lord* was translated “*the LORD*,” erasing Yahowah’s name and replacing it with Satan’s title.

While online encyclopedias are wrong about many things, their portrayal of this corruption is telling. “In Judaism, the name of God is more than a distinguishing title. It represents the Jewish conception of the divine nature, and of the relation of God to the Jewish people. To show the sacredness of the names of God, and as a means of showing respect and reverence for them, the scribes of the sacred texts took pause before copying them, and used the terms of reverence so as to keep the true name of God concealed.”

The opening line is idiotic, especially when associated with the concluding statement. Not only isn’t the name of God a “distinguishing title,” a name cannot be elevated in status by concealing it. And while Yahowah’s name, meaning “I Was, I Am, and I Will Be,” accurately represents His divine nature, the title, “Lord” does not. Further, Yahowah specifically addresses God’s relationship with *Yahuwdym* (meaning Related to Yah), and it illustrates the significance of hundreds of other names and words throughout Scripture. “Lord” destroys these connections completely.

And what’s with the duplicity: “the name,” “the names,” “them,” “them,” and “the true name?” While Yahowah has many titles, He has but one name. Few things are made more abundantly clear in Scripture than this.

Lastly, Yahowah has asked us to demonstrate reverence for His name by proclaiming it. He has told us that those who bring His name to naught by concealing it, will die separated from Him. And how ridiculous it is that Jews and Christians chime “In His Name” or “In God’s Name,” yet never use it. It’s sad that many of them probably don’t even know it, but it’s downright depressing and despicable that none of them seem to care.

The removal of Yahowah’s name from His Scripture has given way to the religions of Judaism, Christianity, and Islam. Had that not been done, they would not exist and religion would not have trumped relationship. In Judaism, Rabbis used the removal of Yahowah’s name to usurp God’s authority. Yasha’yahuw / Isaiah will hammer this point home shortly.

In the 2nd century CE, the father of Judaism said “God listens to the rabbis, the rabbis don’t listen to God.” Then in the 12th century CE, Moseh ben Maimon, known as Rambam, speaking of disagreements between rabbis and Yahowah’s prophets wrote: “God did not permit us to learn from the prophets, only from the rabbis who are men of logic and reason.” The now nameless God was relegated obsolete by men who called themselves *rab/exalted*. In so doing, the religion of man was born.

Starting in the 4th century CE, Constantine's Universal, or Catholic Church, established itself as the lone authorized agent of a nameless god. Man's edicts soon replaced Yahowah's teachings and most all aspects of the Babylonian sun-god religion were incorporated into Christianity. Yahowsha's condemnation of Catholicism is contained in three of His seven Revelation letters and may be studied starting in the "*Pergamos – Men Conquer and Rule*" chapter, followed by "*Jezebel – Exalting Ba'al*."

Muhammad, a demon-possessed pedophile, mass murderer, and terrorist was able to make the claim that Allah was the god of the bible, because the name of Scripture's God had not been preserved. Then he bought sufficient Talmud quotations from Yathrib's Rabbis to make his corruption seem religious. To my surprise, in Yasha'yahu's *Taruw'ah* discussion, Yahowah will hold these rabbis accountable for this very crime.

Had Yahowah's name been preserved, we would have known the Redeemer's name, the meaning of the Savior's name, and understood Yahowsha's relationship to Yahowah. And we would have known that God's name not only lies at the heart of His Scripture, but that it is the foundation of His Word. His name not only defines "existence," but because He is, we too can live forever.

Religions promote the notion that God is an unknowable, mean spirited, and inaccessible deity to be feared. According to the clerics, they hold the keys to heaven. How else do you suppose popes enticed men to go on the Crusades or imams beguiled boys to become suicide bombers? How else do they entice people to pay them money?

Names are important because personal relationships are developed on a first name basis. Not only is it endearing, it precludes misidentification. That is why God tells us that His personal name is Yahowah—not once, but exactly 7,000 times. It is why He says that the name of any other god must not be spoken.

On 6,868 of the 7,000 occasions Yahowah signed His name to His Word, the religious rabbis wrote '*adon* or '*adonay* above Yahowah—expressly to keep Yahowah's name from being spoken. But on 132 of these occasions they actually erased Yahowah and replaced God's personal name with '*adon*.

We would not have known about these sinister substitutions without the Dead Sea Scrolls. But with them, we know that Yahowah autographed His Scripture, literally put His signature on His Word, by signing His name exactly 7,000 times. Seven is Yahowah's favorite number, the number of perfection, the sum of six plus one, of man (who is represented by the number six) with God (who is one). And the multiple of 1,000 is key to us understanding Yahowah's 6,000 plus 1,000 year prophetic timeline. By changing Scripture 7,000 times a great deal was lost.

Before we move on and examine the *'dn* conspiracy more closely, I want to bring your attention to another important and related realization. Religious Christians often write me and say: “I don’t believe that God would allow someone to change His Bible.” Many of these misguided souls then go on to claim that their English translation, usually the King James, is inerrant. But how is that possible, I respond, if the Dead Sea Scrolls, the oldest collection of Yahowah’s revelation, differ from the text we have today on more than 7,000 occasions? The reality is, religious Christians have been led to believe that which is not true.

There are thousands of manuscripts of the Torah, Prophets, Psalms, as well as the Greek eyewitness accounts, and yet no two manuscripts are the same. Therefore, it is a factual certainty—an undeniable reality—that God’s Word has not been protected from change.

Recognizing this, we must ask, why wasn’t the Christian god protecting his “bible” a thousand years ago when his name was erased, and then replaced by “Lord?” If the *Textus Receptus* is the “received text,” why are there 300,000 known variants between it and the oldest manuscripts? If the Masoretes were inspired to perfectly preserve God’s Word, how is it that they weren’t inspired to recognize the Ma’aseyah? And why is it that the prophetic passages preserved in the 200 BCE Qumran Scrolls differ so significantly from the Masoretic counterparts 1300 years later?

Was the Christian religious god on a sabbatical when the third edition of the KJV said “Thou shall commit adultery,” or in 1629 when *ekklesia* was changed to “church,” and Yahowsha’s name was changed to “Jesus” for the first time? Or is the religious god, who is obviously impotent, and unable to protect his word from change, a deity other than Yahowah—a false god whose characteristics differ from the God who inspired the Word?

As I read Scripture, I find Yahowah saying that we are not to add or subtract anything from His Word, but also giving man freewill. It’s like the Garden of Eden, where God provided instructions that man was free to ignore, albeit at his peril. Knowing that we would exercise freewill poorly, knowing we would corrupt His revelation, Yahowah explained the consequence. This is why God repeatedly admonishes us that we must choose between trusting Him, or trusting men. Both is *never* an option.

The truth is available should you be willing to invest the time to know it. It’s about priorities, which is how Yahowah wants it to be.

Returning to our conspiracy, the consonant root *'dn* (*Aleph Deleth Nun*) or (אדן) can be pointed: *'adon*, and translated “mighty, master, lord, and father,” or *'edon/’eden*, meaning “the foundation, the upright pillar, the base of the Temple, and the Upright One.” The Masoretes elected to vocalize *'dn* as *'adonay* (אדנאי).

These same rabbi/masters, choosing to present themselves as “lords” to rule over men, then said ‘*adonay* meant “Lord.” But that might not be completely accurate since Hebrew already has a word for “lord,” that being *ba’al*. Ba’al is also the name and title of the satanic sun god who was referred to as “Lord” by the Babylonians and Canaanites. So it is reasonable to assume that since Yahowah repeatedly besmirches Ba’al, He would not have applied his title to Himself.

The alternative vocalization of ‘*dn* is ‘*edon* or ‘*eden* (Strong’s #134). It has very specific Messianic connotations. ‘*Edon* or ‘*eden* is “the foundation in which an upright timber is placed, it is the upright pillar itself, and it is the base of the Tabernacle.” These associations give ‘*edon* prophetic symbolism, purpose, and meaning in the context of the Ma’aseyah and our redemption.

Daniel tells us that Yahowah’s Tabernacle, His *Qodesh Qodesh* (“Holy of Holies”), is synonymous with Yahowsha’s body. Most prophecies regarding the Ma’aseyah present the Savior as the “Upright One,” and have “stands upright” listed among His characteristics. Further, Yahowsha’s willingness to be nailed to an “upright pole” is significant because it equates the Upright One with the upright pillar which serves as the doorway to salvation.

The Scriptural text is comprised of three letters which form the basis of a word which can be vocalized in one of two ways. One is pertinent, prophetic, and profound. The other is irrelevant, inconsistent, and misleading. So it is my contention that the rabbinical religious establishment chose the irrelevant option so that they could become relevant by misleading. It’s just a hunch, but I don’t think that was Yahowah’s choice.

As further evidence, consider how Yahowah used *pa’am*, meaning “upon the foundation” in the midst of this life changing *Miqra’* explanation. Remember, He said: “**Three occasions in the conduct of your life** (*pa’am* – times to step forward upon the foundation) **in the year** (annual times of change and renewal) **all of you shall remember to be seen** (to appear and be present) **before God, the Upright One and Established Foundation** (‘*edon* - ‘*eden*) **Yahowah** (יהוה).” (*Shemowth* / Names / Exodus 23:17)

In the passage, our Creator directs us to a proper understanding of ‘*eden* – ‘*edon*, by introducing it with *pa’am*, “the foundation of our life,” and associating it with His title, ‘*el*, and His name, Yahowah—all so that we know precisely with whom we are to meet.

As an interesting aside, had ‘*dn* been pointed ‘*adon* and then been translated “Father,” rather than “Lord,” it would have been relevant, albeit significantly less so than “the foundation of the upright one and temple.” The same could be said for ‘*adon*’s other connotations: “husband, supreme authority, and the one to whom everything belongs.”

But it is the combination of errors that has made this copyedit so deadly. Yahowah's name was unjustifiably replaced by 'adonay. Then, 'edon was errantly vocalized 'adon every time it was actually used by Yahowah in reference to Yahowsha'. And finally, 'adon and 'adonay were consistently translated "Lord," rather than "father, husband, or supreme authority" in each of those occurrences.

The result of these errors continues to be a plague on humankind—the most heinous crime ever perpetrated against mankind's mortal soul. Men acting as if they were God, thinking they were smarter than God, better communicators than God, more important than God, substituted Lord/Ba'al's title for Yahowah's name 7,000 times in His Scripture. By doing so, Jews and Christians alike have been deprived of a personal first name relationship with Yahowah. They unknowingly pray to Satan rather than God. As a direct result of what the Rabbinical Masoretes have done, and an army of religious minions after them, mankind has been robbed of the significance, the meaning, and the context of "the One who stands upright for us so that we might stand with Him."

The correlation and interconnection between the promise and its fulfillment was torn asunder when these rabbinical mistakes were compounded by Constantine's priests. They completed the sun-god deception by rendering the Divine placeholder for the Greek word *stauros*, "cross," rather than "upright pole." Combined, these errors cause us to miss the fact that *stauros* is based upon *histemi*, "to stand upright and to establish a covenant so as to enable others to stand." Yahowah was renewing, confirming, and fulfilling while man was busy destroying, corrupting, and deceiving.

I don't want to give the impression that 'dny, the emphatic, first-person, singular form of *Aleph Deleth Nun* with the addition of a *Yod*, vocalized 'adonay, isn't accurate when translated appropriately some of the 434 times it appears in the Tanakh. But to know when that's appropriate, and to translate it accurately, it is imperative that we understand the etymological root of 'dn.

Etymology is: "the history of a linguistic form of a word shown by tracing its development since its earliest recorded occurrence in the language where it is found, by tracing its transmission from one language to another, by analyzing it within its component parts, by identifying its cognates in other languages, or by tracing it and its cognates to a common ancestral form in language." With that in mind, the Ugaritic and Akkadian uses of 'dn when vocalized as 'adon, meant "father, master, and mighty." There are times when these applications are intended in Scripture. 'Adon pointed this way usually refers to men who are regarded as "masters or fathers." But while men claim to be "lords," this title is inconsistent with Yahowah's intent. Likewise, while Yahowah is "mighty," this attribute is more adroitly addressed by 'el, the Hebrew word for "Almighty."

At best, by using 'adon and 'adonay rather than 'edon or 'eden, we miss the tabernacle connection and all that it conveys, especially related to the prophetic implications of the Called-Out Assembly of Tabernacles, of God living with us, and with our bodies being His tabernacle and abode. At best we miss the connection of Yahowah being Yahowsha's foundation, and Yahowsha' being the Upright Pillar. That leads to ignorance of the Upright One's Messianic significance and the upright pole's connection to the whole tapestry of Scripture. We miss the fact that Yahowsha' stood upright for us so that we could stand with Him. And at worst, we confuse God with the Devil and serve the wrong spirit.

Moseh in *Shemowth* / Exodus 34:23, combined 'dn with Yahowah, 'el, and Yisra'el: "ha 'dn yhw' 'elohe yisra'el," meaning: **"the Established Foundation and Upright One, Yahowah, God of Yisra'el."** Yahowsha' bears this title in *Mizmowr* / Psalm 110:1: **"Yahowah reveals and declares to the Foundation of the Tabernacle and the Upright One ('dn), sit, dwell, and remain (yashab – be seated and abide, inhabit as your home, be settled and stay, restore and renew) at my right hand."** In these contexts, "master, father, and lord" are senseless.

The standard excuse for the reckless use and vocalization of 'dny as 'adonay is encapsulated by *The Theological Wordbook of the Old Testament*: "to avoid the risk of taking God's name (YHWH) in vain, devout Jews began to substitute the word 'ădōnā(y) for the proper name itself. Although the Masoretes left the four original consonants in the text, they added the vowels ě (in place of ă for other reasons) and ā to remind the reader to pronounce 'ădōnā(y) regardless of the consonants. This feature occurs more than six-thousand times in the Hebrew Bible [actually, 6,868 times]. Most translations use all capital letters to make the title 'LORD.' Later the Jews substituted other words such as 'the name (*Ha Shem*), the blessed, or heaven."

But there is no Scriptural reference to "vain" in connection with the use of Yahowah's name. Therefore, the Third Statement of the First Tablet had to be rewritten to justify the unjustifiable. "You shall not *take* the name of the LORD thy God in vain" isn't how Yahowah began this essential instruction. *Nasa'* doesn't mean "take." It means "lift up, carry forward, and bear." Today, we would use, "promote, advocate, exalt, or tolerate," to convey *nasa'*'s connotation in this context. But there is even more to *nasa'* than this, because it also denotes "deception and deceit."

Further, "Adonay-Lord" can't be found. There is absolutely no textual justification for "Lord" in the Statement itself. None.

God etched "Yahowah," not Lord, in stone, so who are we to edit our Maker? Isn't it arrogant in the extreme to infer that God was incapable of writing what He wanted to say? Are we to believe that man is a better communicator?

Next, Yahowah engraved *shaw'* on His tablets. It conveys “desolate or lifeless”—the worst of all possible consequences. God did not use any of the Hebrew words for vain in the sense of “lightly, frivolously, arrogantly, or failed.” Had He wished to do so, He could have chosen common terms to communicate any or all of those thoughts. To “lightly esteem” in a “frivolous” way so as to “disregard or ignore” is *nabel*. To lightly esteem in the sense of “trifling with” in a “contemptible fashion” is *qalal*. Vanity in the sense of “arrogance or pride” is *ga'awah*. “Failure,” in the sense of having tried in vain, is *raphah* or *karath*. But He chose *shav'*/desolate lifelessness instead.

So why would Yahowah say that the advocacy of deceit, the tolerance of deception, and the promotion of “*shaw'*, “lifelessness” in His name was unforgivable if He actually meant to say that being frivolous, arrogant, and failing were unforgivable? If these things are beyond redemption, why bother with salvation? All of us are guilty of failing to keep the standard, of being frivolous, ignorant, and arrogant. But we are not all guilty of advocating lifeless religious or desolate political doctrines or of arrogantly disregarding Yahowah’s name. Rabbis and Priests are, however. And that is the point—the very reason religious men replaced God’s name with Satan’s title.

In our attempt to appreciate how Yahowah wants us to celebrate *Taruw'ah*, and to understand its prophetic implications relative to our redemption, let’s review the message contained in *Shemowth* / Exodus 23. **“Do not mention or proclaim the name of any other gods. Do not let them be heard coming from your mouth.”** (*Shemowth* / Names / Exodus 23:13)

“Three times in a year you shall stand before Me (walk along side and set foot in My presence) **celebrating a festival feast with Me. You shall carefully observe** (be aware of and attend to, highly regard, examine and consider) **the Festival Feast of Unleavened Bread** (*Matsah*). **Seven days you shall eat unleavened bread as I instructed you, at the time appointed** (the fixed meeting appointment established as a sign) **in the month** (time of renewal and repair) **of Abyb. For in it you came forth from the crucible of Egypt. None shall appear before Me** (shall be seen in My presence and behold My face, none shall be considered or regarded by Me) **as an empty vessel** (void with an unfilled space, without a marker demonstrating relationship).” (14-15)

“And [you shall observe] the Festival Feast (celebratory gathering) **of the Harvest** (the time of reaping what was sown, of gathering the crop) **of the first fruits** (*bikuwrym*) **of your labors which you sow in the field, the celebratory Festival Feast of the Ingathering** (collecting, assembling, receiving and withdrawing the harvest), **at the conclusion of the year** (time of renewal), **in which you are brought together, received, and removed** (gathered in,

assembled together, withdrawn, and harvested) **from your labors in the field of cultivation.**” (16)

“Three occasions in the conduct of your life (times to step forward upon the foundation) **in the year** (annual times of change and renewal) **all of you shall remember to be seen** (to appear and be present) **before God, the Upright One and Established Foundation Yahowah.**” (17)

While this review serves to affirm that the *Taruw’ah* harvest predicts the ingathering of souls who are filled with the Spirit, Yahowah had more to say regarding the nature of the *Miqra’ey* in general, and Trumpets in particular, in the next verse. **“You should not offer** (*‘lo zabah* – or sacrifice) **yeast** (*chamets* – leavened foods or vinegar, that which is sour or bitter, that which causes grieving and sorrow) **near** (*‘al* – with or to) **My** (*‘any*) **blood** (*dam*) **sacrifice** (*zebah* – sacrificial offering). **And do not** (*lo’*) **allow fat to remain through the night** (*yalyh heleb* – lipid tissue to endure the night) **of My** (*‘any*) **Festival Feast** (*‘ani chag* – I Am’s Celebratory Parties), **continuing to exist until** (*‘ad* – enduring until) **morning** (*boqer* – first light).” (*Shemowth* / Names / Exodus 23:18) *Taruw’ah* is about celebrating the harvest of saved souls, and correlating it each year with the time the Redeemer will come to gather and collect His children.

The terminology in this passage is intriguing. In *Qara’* / Called Out / Leviticus, there was no mention of a sacrificial offering associated with the Called-Out Assembly of Trumpets. But now we are told that an offering isn’t to include yeast, the symbol of corruption and sin, or vinegar, the product of spoiled wine. That is because only those souls who have had these things removed by the atoning blood of Yahowah’s sacrificial lamb will participate in this harvest.

The essential metaphor of removing yeast is purposefully convoluted by Judaism and Christianity, because according to Yahowsha’, the yeast He removed from our souls on the Invitation to be Called Out and Meet of Unleavened Bread is religious corruption. So theologians confuse the issue by establishing rules and rituals associated with food choices and preparation, whereby the symbolic message is lost under a mountain of minutia.

Because no sacrifice has heretofore been specified in conjunction with the *Miqra’*, and because Yahowah says that the “blood sacrifice” is His, this passage is telling us that God’s sacrificial offering is the one which applies. After all, the message of Passover and Unleavened Bread was that Yahowsha’ paid the price to remove the consequence and penalty of sin from His children. And that sacrifice was for all time.

From a practical perspective, fat, like blood, isn’t healthy for us to ingest, so Yahowah wanted these things to be consumed in the burnt offering. That way, God’s children, by consuming the nutritious part of the lamb, received the full

benefit of the offering. Unlike pagan deities, Yahowah did not need man to feed Him—He was content being the one who served. So the fat went up in flames.

Additionally, the fat in this metaphor could be those who are too apathetic or antagonistic regarding Yahowah, to listen to His message. They do not respond as He knocks on the door and do not accept the gift He has brought for them. And if they are the fat in this message, Yahowah is telling us and them that they will not come out of the darkness to the dawn at the end of His *Miqra'ey* fulfillments. They, like the fat in a burnt offering, are left to be destroyed during the metaphorical fire judgment.

“You shall arrive and enter (*bow'* – come to and go inside) Yahowah (𐤀𐤓𐤏𐤍), your God's (*'elohym*), home, family, and household (*beyth* – tabernacle and dwelling place) with the first and choicest (*re'shyth* – the initial and most valued) of the first fruits (*bikuwrym*) of your soil (*'adamah* – earth as in the sense of ground, and also a cognate of 'Adam, the first man created in Yahowah's image)...” (*Shemowth / Names / Exodus 23:19*)

There are two harvests depicted in the *Miqra'ey*. The initial FirstFruits Harvest was fulfilled 1,500 years after Yahowah spoke these words to Moseh. Yahuwdym who, based upon the Towrah promises, had become members of Yahowah's family, were raised from the dead and taken to God's dwelling place on the *Miqra'* of *Bikuwrym* in 33 CE. This occurred in conjunction with the Ma'aseyah's reunion with Yahowah. They were thus the first, FirstFruits harvest. However, there will be another harvest experienced by the sons and daughters of Adam—this one experienced by adopted Yahuwdym, the principally foreign, or gentile *eklesia* (out calling), on the *Miqra'* (out calling) of *Taruw'ah*.

This passage concludes with an instruction which is clear enough, at least superficially: **“...You shall not boil (*basal* – bake or roast) the kid (*gedy* – young male lamb or goat) in the milk (*halab*) of his mother (*'em* – female parent, caregiver and provider).”** (*Shemowth / Names / Exodus 23:19*) Scratching an inch beneath the surface, we recognize that a mother's milk nurtures her children. It is why Peter says: “Like newborn infants, long for the pure milk of the Word so that by it you may grow with respect to salvation.” Our Mother's milk is therefore the Word of God.

Digging a little deeper, we recognize that our Spiritual Mother was expressly excluded from the Unleavened Bread sacrifice of the Lamb of God. She separated Herself from Him as Yahowah's “kid” drew His last breath on Mowryah's Upright Pole. And that is because Yahowah's Spirit cannot go to She'owl, the place designated as separation from God. Our Spiritual Mother then reunited with Yahowsha's soul on the Called-Out Assembly of FirstFruits, enabling the Son to rise.

So while our yeast, our personal, religious, and political iniquity, was associated by design with the Son, the Spirit's role is to disassociate sin from our souls. The *Ruwach Qodesh* cleanses and purifies us, in addition to providing us with Her Garment of Light—the very thing which enables us to appear perfect in Yahowah's eyes.

Since we cannot find or enter Yahowah's home alone, we need a guide. **“Behold** (*hineh* – look and see), **I Myself** (*'anoky* – I Am will provide and) **will send out and dispatch** (*salah* – strip off an outer layer and reach out, freely giving) **a supernatural messenger** (*mal'ak* – a theophanic, or visible manifestation of God who will serve as His Spiritual Representative, as an envoy from heaven to carry His message and do His work) **to** (*lo*) **appear in your presence** (*paneh 'athah*) **to** (*lo*) **be your protector** (*samara* – the one you should carefully observe and revere to remain safe, cared for, and protected) **in** (*ba*) **the Way** (*darak* – sent out to lead, guide, direct) **and to arrive to bring you** (*bow' 'athah* – to come to enable you to enter and be included) **into God's** (*'el* – inside the Almighty's) **home** (*maqowm* – dwelling place and upright assembly, the standing place, household, and abode) **which through relationship** (*'asher*) **I have prepared and firmly established** (*kuwn* – fashioned and formed, arranged and set in place).” (*Shemowth* / Names / Exodus 23:20)

The One who will reap the harvest of *Taruw'ah*, the visible manifestation of Yahowah, the Messenger of God, the only one who can escort us into Yahowah's presence, the Way, the Truth, and the Life—the One Yahowah, Himself, has sent, is Yahowsha'. He is part of Yahowah, set apart from Him, to be our protector and guide.

Every reference to the forthcoming Trumpets Harvest has Yahowsha' meeting those who have followed the Way He has mercifully provided, in the air, so that He can take us home. This message is so clear, so obvious, I am surprised so many miss its significance and implications.

Our guide home, the supernatural messenger, spoken of here, is God manifest in human form. This envoy bears God's message, God's brand, and God's name. He is the Savior Yahowsha'. **“Carefully observe and be secure** (*shamar* – consider, care about, revere, and cling to Me) **by means of** (*min*) **His presence** (*paneh* – His appearance), **and listen to** (*shama'* – receive, understand, and heed His message, His news, summons, and the call of) **His voice** (*qowl*). **Do not** (*'al*) **rebel against** (*marar ba* – be embittered or be angry against Him, do not defy or be disobedient to His authority, or display infidelity toward) **Him, for indeed** (*ky* – because if you do and are, if you are identified as such, and are burned by this brand) **I will not lift you up or carry you away** (*nasa'* – respect, forgive, exalt, honor, accept, or raise you) **from your rebellious transgressions** (*peshah'* – revolt, crimes, offences, faults, and sin), **for indeed, My brand** (*'ani ky*) **name**

(*shem* – proper designation, renown, reputation, and glory) **is in** (*qereb* – inside His physical human body, in the midst of) **Him.**” (*Shemowth* / Names / Exodus 23:21)

Only one man in all of human history fits this description: Yahowsha’, meaning Yahowah is Salvation.

Sadly, as we will soon learn by examining Yasha’yahu’s prophetic presentation of the *Taruw’ah* harvest, Yahowah knew that most Jews would ignore this advice. For doing so, they have suffered the consequences of what they brought upon themselves.

As a specific example of their rebellion, religious rabbis renamed the fifth feast *Rosh Hashanah*, or Head of the Year. It now honors the Babylonian religion, aligning the Jewish calendar with that of those who instigated the first sun-god religion. This bad habit was picked up during the long vacation the Jews experienced in Babylon during the sixth century BCE. So now, Rosh Hashanah, not the *Miqra’* of *Taruw’ah*, is observed by religious Jews on the first day of Tishri. It’s even referred to as the “Jewish New Year,” even though it’s Babylonian and falls on the seventh month of Yahowah’s calendar. Most Jews have elected to brand themselves with man’s instructions and not Yahowah’s.



There are additional references to the *Taruw’ah* Harvest in the Torah, Prophets, and Psalms beyond the two passages we have already examined. The most interesting is found in the 57th chapter of Yasha’yahuw, better known as Isaiah.

The prophet sets this predicted harvest of souls into the context of its time, revealing the societal conditions which will persist immediately before, during, and immediately after the *Taruw’ah* Harvest. He tells us that the Jewish religious community will completely miss its relevance, and explains why rabbis will be unaffected by the sudden disappearance of many thousands of like-spirited people. Of particular interest, Yasha’yahuw confirms that the Trumpet’s Harvest of saved souls precedes the Tribulation—something Yahowsha’s testimony affirms, but most Christians deny. And finally, at the conclusion of Yasha’yahuw 57, we will read Scripture’s most complete and compelling description of precisely what we are asked to do in celebration of the *Shabathown*.

By investing the time to study these verses in context, we will come to appreciate the scope of the infighting between Jews and Muslims which Yahowah

adroitly predicted will dominate the landscape of human events during the last days. We will come to understand precisely why God is so opposed to religion, and the consequence such doctrines have on our children. And while much of Yasha'yahuw 56 and 57 isn't directly related to the *Migra'* of *Taruw'ah*, all of what follows is all germane to the purpose of *Taruw'ah*—which is to share Yahowah's healing and beneficial message with all mankind.

Therefore, by way of introduction, in Yasha'yahu/Isaiah 55, Yahowah declares that unlike religion, His redemption is free, **“without money or cost.”** He says: **“Listen carefully to Me. Incline your ear and come to Me. Listen so that you may live, and so that I will be able to establish an everlasting Covenant Relationship with you.”** A relationship, however, requires more than one person's participation. (Yasha'yahuw / Yahowah Saves / Isaiah 55:3)

So Yasha'yahu was inspired to offer the following advice: **“Seek Yahowah while He may be found. Call upon Him while He is near. Refrain from bad behavior and depraved thoughts. Return to Yahowah and He will have mercy. Our God will provide a free and abundant pardon.”** (Yasha'yahuw / Yahowah Saves / Isaiah 55:6-7)

As religions develop over time and become more pervasive, as they become more fully established and integrated within a culture, it becomes increasingly difficult to “find Yahowah” through the maze of societal clutter. Further, when belief systems are unchecked, and allowed to permeate peoples' minds, they preclude thinking, and cause people to react adversely to all evidence which is contrary to their faith, no matter how legitimate or convincing. That is the message Yahowah is communicating here.

Since our Heavenly Father knew that religious Jews would be audacious enough to claim that their thoughts and ways were superior to His, He unleashed this primitive strike as a warning to those who would acquiesce to the pressures of religion: **“My thoughts are not your thoughts. Neither are your ways, My ways, declares Yahowah. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts, higher than your thoughts.”** (Yasha'yahuw / Yahowah Saves / Isaiah 55:8-9) In the religious debate between man and God regarding whom should be trusted, Yahowah has once again been unequivocal. Man's ways are not God's Way.

Then speaking of the enlightenment He has provided to show us the way home, Yahowah's said this to those who would corrupt His Scriptures: **“My Word shall go forth from My mouth and it shall not return to Me empty without accomplishing what I desire, or succeeding in the purpose for which I sent it.”** (Yasha'yahuw / Yahowah Saves / Isaiah 55:11) So while religious men have done their utmost to change, counterfeit, and conceal Yahowah's Word, His

purpose, which is to form loving, familial relationships with men and women who choose to know Him, and who elect to trust and rely upon Him, will not be thwarted.

While the overall number of souls who have come to know God has been reduced by religious institutions, the quantity of relationships established has never been as important to Yahowah as the quality of those relationships. God would have been content with Adam.

Moving on to the 56th chapter, we find another affirmation that Yahowah is judgmental, and that He wants us to be as well. Discernment enables us to better understand the relationship between Yahowah and Yahowsha', between the written Word and the Word made flesh.

“For this is what (*koh*) Yahowah (𐤏𐤍𐤔𐤏𐤃 – 𐤏𐤍𐤔𐤏𐤃) says (‘amar – promises and avows): ‘Observe and consider (*shamar* – carefully examine and focus upon) the means to justly resolve disputes (*mishpat* – making good decisions regarding judgment) and (*wa*) engage in that which is vindicating (‘*asah tsadaqah* – act upon and participate in what is right, justifiable and acquitting), because indeed (*ky*), My salvation (*yashuw’ah* – My redemption and reconciliation) is near, closely related (*qarowb la* ‘any – is intimately and personally associated with Me, and as kin will soon bring you close to Me), and is coming (*la bow’* – and will arrive and be delivered accordingly). And (*wa*) My righteousness and vindication (*tsadaqah* – My salvation; from *tsadaq*, the justification to save and deliver) will be revealed (*galah* – will be made known, disclosed and exposed).” (Yasha’yahuw / Yahowah Saves / Isaiah 56:1) Yahowsha’, which means “Yahowah Saves,” is Yahowah diminished to human form for the express purpose of vindicating His children.

Our salvation is predicated upon making the connection between what we observe in the Torah, Prophets, and Psalms and the fulfillment of these promises by Yahowah in the form of Yahowsha’. This is the straight path to life of which Yahowsha’ spoke at the conclusion of His Teaching on the Mount.

And it is why Yahowah affirmed: **“Blessed through the relationship by walking on the straight path (‘*asher* – joyous and productive by way of relationship and making the connection) is the person (‘*enowsh* – mortal human individual) who acts upon and engages in (‘*asah* – participates in, celebrates, and profits from) this (*zo’th* – [i.e., remains observant and acts upon the means to salvation and vindication]).”** (Yasha’yahuw / Yahowah Saves / Isaiah 56:2)

Prophetically, based upon its use in Daniel, Isaiah, and by Yahowsha’ Himself, we know that the “Son of Man” is the Ma’aseyah. **“And (*wa*) the Son (*ben*) of Man (‘*adam*), He strengthens, establishes, restores, and renews (*chazaq* – prevails by being resolute and uncompromising, and by way of His**

power and steadfast devotion) **with it** (*ba* – literally, “in Her” based upon the DSS).” (Yasha’yahuw / Yahowah Saves / Isaiah 56:2) God is predicting that the Son of Man, the Ma’aseyah Yahowsha’, will be revealed, will save in association with Yahowah, and will vindicate and strengthen those who are observant of His Word and responsive to His Instructions.

“**Observing** (*shamar* – closely examining and thoughtfully considering, caring about, and focusing upon) **the Sabbath** (*shabat* – day of rest and reflection based upon the promise of seven) **keeps from** (*min*) **profaning it, treating it with contempt, and dishonoring it** (*halal* – polluting it, desecrating it, or making it common). **And also** (*wa*) **observing** (*shamar* – closely examining and thoughtfully considering, caring about, and focusing upon) **His hand** (*huw*) **keeps from** (*min*) **engaging in** (*‘asah* – participating in or doing) **anything** (*kol*) **harmful and evil** (*ra’* – bad, morally impure, wrong, inconsistent with the standard, disagreeable and malignant, displeasing or dubious).” (Yasha’yahuw / Yahowah Saves / Isaiah 56:2)

God issued a warning to the church not to dishonor the Sabbath by changing it to Sunday. And in this context, His statement suggests that the lessons learned by observing the Shabat are germane to our salvation. But beyond this, by equating all of these salvation references, Yahowah is affirming that the “Son of Man” is the Ma’aseyah and Savior because He is the very hand of God. Those who examine what He said and did shield themselves from religious corruption. Those who follow Yahowsha’ are Towrah observant.

The fact is, to understand Yahowah and His plan of salvation, we must understand the Sabbath and what it stands for. By profaning it, and honoring Sunday instead, Roman Catholics and their stepchildren, Protestant Christians, have obscured their view of God and thus blocked their path to restoration.

The Sabbath contains several essential teachings. First, to know Yahowah, we must set time aside to commune with Him. Second, to live forever, we must acknowledge that we cannot save ourselves, and that it is God’s work, not ours, which counts. Third, to understand Yahowah’s plan and timing, we must come to appreciate that everything follows His pattern of six plus one equals seven which is emblazoned into God’s presentation of the Shabat.

And as it relates to “His hand (*yad*),” we benefit from knowing that Yahowah (𐤃𐤅𐤁𐤏) not only begins with a the Ancient Hebrew letter Yad, which was drawn in the form of an extended arm and hand 𐤃, but also includes four additional hands, those of men and women reaching up to Him 𐤅.

Speaking of the *Gowym* who would become adopted *Yahuwdym*, God reveals: “**Do not let it be said that** (*wa ‘al ‘amar*) **the foreign child** (*nekar ben* – the stranger who was not previously known, recognized and regarded) **who has**

entered into a relationship (*lawah* – formed an attachment to and association, joined, standing) **with** (*‘el*), **Yahowah** (אֱלֹהִים – אֱלֹהֵינוּ), **is to be excluded or separated** (*badal* – set apart) **from** (*min*) **Yahowah** (אֱלֹהִים – אֱלֹהֵינוּ), **even dismissed** (*badal* – abandoned) **on account of** (*‘al* – by means of or because of) **his people** (*‘am* – family).” (Yasha’yahuw / Yahowah Saves / Isaiah 56:3)

Adopted Yahuwdym are not to be excluded from a relationship with Yahowah, but are to be embraced just as those who are naturally born. The fact that adopted *Gowym* come from nations which are often ignorant of God, is irrelevant to God.

Yahowah has invited many non-Jewish people like me into his family in spite of the fact the churches we previously attended remain misguided, and in spite of the fact that our families and nations are hostile to Israel. And since He has accepted people like me, no man has the right to separate us. My status as God’s child is irrevocable and eternal—chiseled in stone and signed in blood.

“**And do not let the government official** (*saris* – castrated political or religious authority and ruler) **speculate** (*hen*) **and say** (*‘amar* – claim), **‘I am a withered and dried up** (*yabes* – paralyzed and unresponsive) **branch** (*‘es* – tree, carpenter, or gallows).” (Yasha’yahuw / Yahowah Saves / Isaiah 56:3) Considering the context, I believe Yahowah is telling Jews that they should not do the two things they have done. They should not say that Gentiles cannot be grafted onto the vine that is Yisra’el, and they should not deny the Ma’aseyah’s redemptive mission, symbolized by the branch. The vine is not dead and God is not unresponsive.

“**For thus says Yahowah** (אֱלֹהִים – אֱלֹהֵינוּ): **‘The leaders** (*saris*) **who through relationship** (*‘asher*) **observe and examine** (*shamar* – consider) **My Sabbath, who choose** (*bahar* – elect, prefer, and desire) **that which delights Me** (*hapes* – that which I desire and take pleasure in), **and are passionate about** (*hazaq* – strengthened by) **My Familial Covenant Relationship** (*beryth* – mutual agreement and binding marriage pledge; based upon), **I will provide for** (*natan* – freely bestow upon) **them within My home and family** (*bayith* – house and tabernacle) **and within My protected abode** (*homah* – My walls), **a powerful enabling** (*yad* – hand and) **name** (*shem* – proper designation) **which is better** (*towb* – more beneficial and beautiful) **than those given to sons and daughters. I freely bestow** (*natan* – give) **a proper name upon them which is eternal and everlasting** (*‘olam* – forever, enduring for all time), **which through relationship blesses** (*‘asher*), **and they shall not be cut off** (*karat* – severed from the covenant, separated or banished, cease to exist, or die).” (Yasha’yahuw / Yahowah Saves / Isaiah 56:4-5)

Even government officials can live forever in Yahowah’s family so long as they “observe and revere the Sabbath, choose those things which please God, and are passionate about the Covenant Relationship.” Those who do these things become *Yahuwdym*—those who are Related to Yah. Protected by the Set-Apart Spirit, they shall never be separated from God. They will enjoy the Called-Out Assembly of Shelters where they will celebrate the Millennial Sabbath with our Heavenly Father.

While we turned to this portion of Yasha’yahu to better understand the context in which Yahowah addressed the harvest foretold by *Taruw’ah*, we are learning a great deal. So, now speaking about adopted Gentiles, God details what those who are taken to heaven by Him have in common:

“Children (*ben*) from foreign nations (*ben nekar*) who form a relationship with (*lawah* – who accompany and associate with, joining themselves to) **Yahowah (𐤃𐤏𐤃𐤁𐤎 – 𐤏𐤏𐤃𐤁), **serving Him** (*sarat* – rendering assistance, being ministers for Him) **and loving** (*‘ahab* – adoring from the perspective of a close, affectionate, personal, and friendly familial relationship) **Yahowah’s** (𐤃𐤏𐤃𐤁𐤎 – 𐤏𐤏𐤃𐤁) **personal and proper name** (*shem*), **who carefully observe and revere** (*samara* – are kept safe and are set apart by) **the Sabbath** (*shabat* – the promise of the seventh day, a time of cessation from our work to revel in God’s work) **and do not treat it with contempt** (*halal* – as common, impure, or profane, don’t dishonor or defile it), **those who are passionate about and are empowered by** (*hazaq* – devoted to and zealous over, established and strengthened by, renewed and affirmed through) **My Familial Covenant Relationship** (*beryth* – accord, alliance, agreement, and binding promise; based upon *bayth*, family and home), **these I will bring to** (*bow’*) **My set-apart** (*qodesh* – pure and perfect) **mountain** (*har* – elevated place of power and authority), **rejoicing** (*samah* – delighted and joyous) **in My home and tabernacle** (*beyth* – family and household) **of prayer** (*taphilah* – intervention and intercession, humble and earnest requests and petitions; based upon *palal*, judged mediation). **Their offerings** (*‘olah*) **will rise up and be accepted** (*ra’son* – will be received favorably, granting acceptance), **because My household** (*beyth*) **shall be called** (*qara’* – declared) **a house of intercession** (*taphilah* – prayer and meditation) **for all people** (*‘am*).” (Yasha’yahuw / Yahowah Saves / Isaiah 56:6-7)**

Simply stated, Yahowah’s home is open to all who form a relationship with Him, who love His name, who revere the Sabbath, who serve Him, and who are passionate about Him. In this way, people of all races, places, and times can be renewed and established by the Covenant. Being *Yahuwdym*, therefore, isn’t the exclusive enclave of Jews.

Perhaps the most pondered question in human minds throughout time has been: If there is a God, how do I get to where He is? These prophetic writings we have been reviewing, and will continue to examine, prove conclusively that Yahowah is God. And He has just provided a list of things common to those who are invited into His home.

Members of our Heavenly Father's family:

1. Form a relationship with Yahowah. They choose to associate with God in a manner which is consistent with the Covenant's Terms and Conditions. Man was created for this purpose, and therefore is rewarded for choosing to know, love, trust, and rely upon our Creator's and Savior's Instructions.
2. They serve God. Those who accept the invitation to live in Yahowah's home render assistance, fulfilling their roles in their Heavenly Father's family, which enables the family to grow.
3. They love Yahowah's personal name. More than just knowing it, they adore it. They wear Yahowah's name proudly in recognition that God is their Father. And they proclaim Yahowah's name boldly, recognizing that it alone has the power to save.
4. They are and will always be engaged in Yahowah's business, which is exposing and condemning lies and witnessing to the truth of the Towrah. They do so, especially on *Taruw'ah*, so that God's plan of salvation becomes known to all.
5. They observe the Sabbath. They understand how Yahowah's plan of salvation and prophetic timeline are encapsulated in this set-apart day for reverence and reflection.
6. They are passionate about the Covenant, and as such, they walk with God and respond to God in accordance with the five conditions which comprise and define the agreement. And those who respond to and accept the Covenant's terms are empowered and established by the promises of abundant and eternal life within Yahowah's family which form the basis of the Covenant.
7. They accept Yahowsha's intercession on their behalf, and thus become the beneficiaries of Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths.

As a result, they are brought to Yahowah's elevated place of authority, His home, which we call "heaven." And this path home begins by passing through the doorway Yahowah has opened atop His set-apart mountain, Mount *Mowryah*. It serves as foundation of the Upright Pillar. Even the name "Mowryah" conveys its purpose: "the place where one goes to see, learn about, respect, revere, associate with, and be transformed by Yah." They will celebrate Sukah after being reconciled with Yahowah.

There is a relatively minor aspect of this previous verse I find interesting and don't want you to miss. *Halal*, meaning “treat with contempt, to dishonor, to defile, and to be impure,” is Satan's first name: Halal ben Shachar—the defiled and profane, the dishonored son of the rising sun. That is why Allah ordered Muslims to eat “Halal” food. Ignorant of the meanings of the words they are indoctrinated to accept, Muslims are unaware that Adversary and Allah are one in the same. Ironically in this regard, *halal* is based upon the word *halah*, which means that Muslims have been fooled, and that they do not know that the food Allah is said to bless is actually “diseased.” And although it may not be literally diseased; in a spiritual sense, getting their sustenance from Allah rather than Yahowah has infected and will likely kill their souls.

Also worth considering is the fact that the 56th chapter of Yasha'yahu/Isaiah is uncharacteristically focused on *Gowym*. This may infer that the preponderance of the people gathered in the 57th chapter's prophetic depiction of the souls being collected during the *Taruw'ah* harvest, will be foreigners, not Jews. And even if the inference is wrong, we've learned precisely how God goes about determining who lives forever with Him, who comes to bear His name, who is adopted into His family. For that alone, this study was worthy of our time.

Continuing to teach us, God says: “**Thus declares and predicts** (*na'um* – prophecies) **the Upright Pillar and Foundation of the Tabernacle** (*'eden*), **Yahowah** (𐤆𐤏𐤃𐤁 – 𐤀𐤏𐤃𐤁), **who gathers and assembles** (*qabas* – collets up together into one place) **the scattered** (*nadah* – exiled, outcast, banished, persecuted, and hunted) **of Yisra'el, 'I will also provide testimony and restoration** (*'uwd/'owd* – return and repeatedly bear witness and renew), **gathering and collecting up** (*qabas* – mustering) **others beside those** (*'alayw*) **already gathered.”** (Yasha'yahuw / Yahowah Saves / Isaiah 56:8)

The first of these three prophecies has been partially fulfilled. Yahowah has gathered half of the world's Jews from exile and persecution and assembled these once scattered souls in Yisra'el. More will follow as anti-Semitism becomes more pervasive in Europe with the influx of Muslims, and in America as Muslims justify their terrorist raids on the U.S.'s perceived support of Israel. Moreover, Yahowah has “provided testimony and restoration to others”—the predominantly Gentile *ekklesia*, or Called-Out Assembly, who value His name, His Covenant, and His Sabbath. While He has not yet “gathered and collected them up,” He will fulfill this phase of this prophecy on one of the remaining *Miqra'ey* of *Taruw'ah* between now and the start of the Tribulation. Then after these adopted foreigners are taken home, there will be two additional gatherings. One will include the Laodicean assembly which was left behind. The second will include reawakened Yahuwdym. Upon witnessing the fulfillment of prophecy before their eyes, and upon experiencing the hand of God in world events, in the midst of the

Tribulation thousands of Jews will finally come to revere Yahowah's name and adore the Covenant.

The next verse, Isaiah 56:9, would have been an enigma to me had I not already composed a chapter based upon Isaiah 17 and 18 (“*Sa’ar* – Left Behind”). It speaks of America’s fate and the harvest of the Laodicean assembly during the Tribulation as rioting Muslims ravage the world. By this time, the Philadelphian Assembly of Revelation fame, those who revere Yahowah’s Sabbath, Name, and Covenant, are long gone—the beneficiary of a previous *Taruw’ah* Harvest.

“All you wild animals (*chayah*) of the field (*saday* – cultivated areas) and all animals in the forest (*ya’ar*), will come (*’atah* – arrive and assemble) to devour (*’akal* – to destroy).” (Yasha’yahuw / Yahowah Saves / Isaiah 56:9) This is a reference to what happens after the adopted Yahuwdym are “collected and gathered” unto Yahowah. So as not to spoil that chapter, we’ll move on.

Speaking to the Jews who are alive during Yahowah’s *Taruw’ah* harvest, but miss its shout for joy and dire warning (as a result of their rabbinical religion), God says: **“His [Israel’s] watchmen (*sapah* – the nation’s lookouts and guards [i.e., political, religious, military, academic, and media representatives]) are blind (*’iwer* – unable to see or understand, unresponsive). None (*lo’*) of them know or are known (*yada’* – are aware, are acknowledged, are familiar, respect or are respected, are concerned or understand, choose or respond correctly with regard to relationship).”** (Yasha’yahuw / Yahowah Saves / Isaiah 56:10)

A watchman in Scriptural parlance is an official representative of the people who has the responsibility to keep watch over them, protect and inform them, and to be aware of what is happening all around them. As such, the *sapah* are Israel’s political, religious, military, academic, and media leaders.

Yada’ means “to know in a relational sense and to be known.” Since the speaker is Yahowah, God is telling us that Jewish officials will completely miss the significance of the *Taruw’ah* harvest of adopted Yahuwdym because they don’t know Him and He doesn’t know them. Jews have suffered for a lack of *yada’* for 2,700 years.

Sleeping on the job, **“They are all mute (*’ilem* – dumb and unspeaking, silent) dogs (*keleb* – canines). They are unable to (*yakol* – incapable of generating an audible) bark (*nabah* – communicate like a dog), dreaming in their sleep (*hazah* – panting like a dog who is hallucinating during a nap), lying down (*sakab*), enamored with (*’ahab* – loving) their state of slumber (*num* – sleep and inactivity, lack of awareness).”** (Yasha’yahuw / Yahowah Saves / Isaiah 56:10)

God was not finished using the “blind, dumb, and sleeping dog” metaphor to describe Jewish political, religious, military, media, and academic leaders, those who should have been alert and attentive enough to recognize Yahowah’s prophecies being fulfilled before their very eyes. Yahowah’s rebuke of them becomes ever more impassioned and adversarial, reminiscent of Yahowsha’s condemning monologue against the rabbis and political officials recorded in Matthew 23. Both reveal that the Jewish “watchmen” were unwittingly in league with Satan.

“These dogs (*keleb* – unclean canine carnivores) have a fierce, defiant, bitterly antagonistic (*‘az* – harsh, vehement, fortified, false, shameless, stubborn, greedy, oppressive, arrogant, intense, insolent, insulting, impudent, overbearing, contemptuous, and destructive) soul (*nepesh* – nature and consciousness). They are not (*lo’*) known (*yada’* – are not aware, do not respect and are not respected, don’t perceive, are unfamiliar, unrelated, and unacquainted). Wallowing in abundance, they are apathetic (*sib’ah* – satisfied and satiated).” (Yasha’yahuw / Yahowah Saves / Isaiah 56:11)

The only words I’ve ever read as condemning as these, are those found flowing from Yahowsha’s lips as He scolded the Jewish religious and political establishment. God is not happy with His people because they have become *‘az*: “insolent, insulting, impudent, and bitterly antagonistic souls—a shameless, overbearing, contemptuous, stubborn, and greedy people.” “Wallowing in abundance,” they have become *sib’ah*: “apathetic and ignorant.” God no longer knows His people and His people no longer know their God.

It is interesting to note the connection between *‘az*/defiant and *‘azab*, which means “lifeless and forsaken, damned and rejected.” When the subject is God, separation is always the result of arrogant antagonism.

“They are shepherds who feed (*ra’ah* – authority figures who herd and graze sheep) without knowing or being known (*lo’ yada’* – without familiarity or respect, without knowledge or being acknowledged, without understanding). They all are separated, standing apart and teaching (*byn* – using their own understanding and perceptions to consider and instruct) their own way (*derek* – marching forth, trampling and treading down, journeying and guiding on their own path), each man (*‘iysh* – individual) turned away (*panah* – turned around) because of (*min*) his own ill-gotten and dishonest gain (*besa’* – immoral plunder, unjust spoil, and greedy theft from unsuspecting prey, a fraudulent bribe and illicit profit), all to their own demise (*qaseh/qatseh* – right to the bitter end, to their ruin and destruction).” (Yasha’yahuw / Yahowah Saves / Isaiah 56:11)

Qatseh, the last word in the verse, could mean “the full extent of them,” or “all of them right to the end of time” in addition to “up to the point of their own

demise.” But no matter how you slice this message, God is saying that Jewish societal leaders feed their flock rubbish for their own selfish gain, and that such dishonest behavior will lead to their demise. It’s a rather adept forecast of Rabbinical Judaism, Jewish charities, and Israeli politics. According to God, Jewish leaders have made themselves difficult to love.

Rather than being nourished in the Word, they choose their own way. Rather than being filled with Yahowah’s Spirit, they guzzle man’s. **“Come (‘atah – let’s assemble and change things),’ they say, ‘Let us grasp hold of and receive (laqah – select and accept) wine (yayn), drinking fermented beverages (sekar – alcohol) to the point of drunkenness (saba’ – inebriation and intoxication). For tomorrow will be like this day, and the next, we will be more powerful still (gadowl – we’ll be greater), even more exalted and wealthier (yeter – considered superior, controlling by binding/religion), exerting our exceedingly awesome authority (ma’od – brand of overwhelming power, might, and influence).”** (Yasha’yahuw / Yahowah Saves / Isaiah 56:12)

Intoxicated with their own worth, their own words, their own religion and political schemes, Israel’s leadership, especially rabbis (exalted ones), have controlled Jews so long with their perverted and arrogant schemes, they think that tomorrow will be like today—even better. But, a day will come, one *Miqra’* of *Taruw’ah*, as rabbis think they are ushering in a new year on Rosh Hashanah, that *Yahuwdym*, including those particularly pesky Messianic Jews, will literally disappear. And they will be dumbfounded to explain the miracle, oblivious to the prophetic import.

While this is the primary message of this passage, there is an aspect of *‘atah* which is intriguing, especially considering recent political developments in America and the West. *‘Atah* describes “rallying people to a cause, the impetus of which is to effect change.” But this isn’t the kind of change in perspective, attitude, and thinking Yahowsha’ and His Disciples consistently encourage. It’s the opposite. Here, Yahowah is describing people who are rallying to change His message and His Word to suit their own political and religious agendas.

Considering the mantra of “change” pervasive in our current political environment and indeed throughout history, we know that people have acquiesced their freedoms to leaders professing to be instruments of change. Such politicians are often granted a Ma’aseyah-like status—one they are all too willing to cultivate and wear.

For instance, if one were to replace “Hitler” with “Obama” in letters and headlines written in Nazi Germany in the mid-1930s, and compared them to “Change We Can Believe In,” the sentiment is indistinguishable. That’s not to say that Obama is as bad as Hitler, but that humankind is all too willing to follow

false Ma'aseyahs that promise change, even though as Isaiah's prophecy contends that nothing ever changes. Religions continue to damn, political dogmas continue to oppress, and economic schemes continue to impoverish the masses for the benefit of the elite, because man quenches his thirst for power by trying to supplant Yahowah's role in peoples' lives.



We have finally reached our destination, the 57th chapter of Yasha'yahu, so it is especially instructive to know that in this opening verse, the Masoretic renders '*abad*, "have vanished," in past tense while the Dead Sea Scrolls were scribed in future tense, as "will vanish," predicting a yet unfulfilled disappearance.

“And (*wa* – [in 1QIsa but not the MT]) the upright and innocent (*tsadyq* – vindicated, righteous and just, those in accord with the standard and thus guiltless, the judgmental, discriminating, and redeemed) **vanishes (*'abad* – literally disappears (based upon the etymology), goes away, withdraws and departs, so as to be lost as in not to be found, their whereabouts unknown to others; [the MT renders the verb in past tense while the DSS shows present tense]). **And no one takes it to heart** (*'ayn 'ysh sym 'al leb* – no individual sets, places or examines it with or upon their inner nature; figuratively: no one devotes any thought to it or ponders the core of the issue). **Individuals** (*'ysh*) **of the mercy, favor, loyal love, and affectionate relationship** (*chesed* – those individuals who are part of the unfailing kindness [translated literally from 1QIsa not the MT]) **are gathered, harvested, and taken away** (*'asab* – assembled together and withdrawn, moving from one place to another, are reaped from the winepress and threshing floor, removed and received) **without anyone realizing what has happened, considering or discerning what actually occurred** (*byn* – apprehends what has transpired, looks closely, observes clearly, or has the ability to understand). **For indeed** (*ky* – surely) **the upright and innocent** (*tsadyq* – vindicated, righteous and just, those in accord with the standard and thus guiltless) **are gathered, harvested, and taken away** (*'asab* – assembled together and withdrawn, moving from one place to another, are reaped from the winepress and threshing floor, removed and received) **from** (*min* – away and out of) **the presence** (*paneh*) **of great evil calamity, miserable tribulation, and disastrous distress** (*ra'ah* – injury and wickedness, ruin and misfortune, roaring and suffering)...” (Yasha'yahuw / Yahowah Saves / Isaiah 57:1)**

Yes, indeed, we have absolute proof of a harvest of saved souls right in the middle of the Covenant Scriptures. Too bad most all Jews and Christians will miss it and be left behind.

This passage provides one of many clues regarding the timing of the *Taruw'ah* Harvest. It states that those who are upright will disappear before “the evil calamity, the perverse rule of man, the time of crime and destruction” known as the “Tribulation.” We’ll examine the Revelation verse which confirms this timing in the “*Yahuwdy* – Belongs to Yah” chapter. And while all other references to this harvest, and its timing, will be discussed in the “*Erchomai* – Comings and Goings” and “*Paralambano* – Accepted” chapters, suffice it to say for now, Yahowsha’s prophetic letter to the Philadelphian Assembly affirms that those who love Yahowah’s name and Word will be kept out of the Tribulation, because they will be harvested before it occurs.

Speaking of the upright who will be harvested in Yahowah’s vernacular, we discover that they will go to a better place. “...and (*wa* – [in 1QIsa but not the MT]) **he enters into** (*bow*’ – comes, arrives, is brought into, and is included in) **reconciliation** (*shalowm* – complete safety and total satisfaction, absolute contentment, health, peace, harmony, security, restoration, and salvation; the most favorable of all circumstances and states). **And they will rest** (*nuwah* – a reference to Noah, also meaning leading and guiding, spiritually satisfied) **upon** (*‘al*) **His** (*huw*’ – [in 1QIsa but “their” in the MT]) **couches** (*miskab* – furnishings designed for comfort, rest, reflection, and thoughtful meditation), **each one walking** (*halak* - come and go, travel about, traverse and journey, live in the manner of being) **upright in front of** (*nakah* – standing straight and right in sight of and as a result of) **Her** (*hy*’ – her (as in our Spiritual Mother) [in 1QIsa as “*hy*’ – her” vs. “*huw*’ – his” in the MT]).” (Yasha’yahuw / Yahowah Saves / Isaiah 57:2)

Personally, I’m pleased that Yahowah added “upright” and “journey” to His heavenly description, confirming that we will be doing something more than just relaxing. I’m looking forward to exploring the universe. And even with regard to “relaxing” Yahowah is embodying us with His Spiritual energy. God is making us more like Him. He is empowering us to explore His universe.

One of the reasons Jewish religious, political, academic, military, and media representatives will miss this ride, and miss its significance, is explained in the next verse. “**But as for you at this time** (*henah* – now), **you associate with** (*qarab* – draw near and approach, appear before, represent and join) **the children** (*ben* – sons, offspring, direct representatives, and beneficiaries) **of those who mislead and cloud judgment in association with demons** (*‘anan* – sorcerers, those who create the appearance of something which actually doesn’t exist, those who foretell the future by means of casting spells, conjuring up the insights of the dead). **They are the offspring** (*zera*’ – descendants, seeds, representatives, and family of) **the unfaithful adulterer who committed idolatry** (*na’ap* – the one who violated the marriage covenant and is thus illegitimate) **and the loathed**

prostitute (*zanah* – the one who encourages illicit services through bribes, the unfaithful and despised one who engages in prostitution).” (Yasha’yahuw / Yahowah Saves / Isaiah 57:3)

‘*Anan* means more than “the practice of sorcery and divination.” It describes the foundation of Rabbinical Judaism where the arguments of deceased rabbis, as they are chronicled in the “Oral Law,” are conjured up to cloud the thinking of Jews. It also describes the slight-of-hand used by Socialist Secular Humanists as they obscure the truth by creating a false impression of man’s past and future. The root of ‘*anan* means “to cloud, to obscure light” which is why the word has been extrapolated to describe “sorcery,” “casting spells,” and “creating a false impression.”

Zanah and *na’ap* are singular in the text, and thus cannot be translated offspring of “adulterers and prostitutes.” Superficially, God is saying that the Jewish leaders who cloud mankind’s judgment are the offspring of the Adulterer and the Prostitute. While the reference to sorcery and demonic spirits in ‘*anan* leads us to the correct conclusion regarding the identity of the prostituting adulterer, the full and original understanding of these terms is telling. The *zanah* was the “harlot,” as in the Whore of Babylon. This Whore embodies false religion, deceptive politics, and greed-based economics—all of which meld into Satan’s scheme to induce illicit behavior and idolatrous worship. It is the Devil’s counterfeit.

In the lexicon of the day, *na’ap* was as likely to be used to describe a male who was unfaithful in marriage as it was anyone who was unfaithful to the covenant established by God. The *na’ap* were idolaters devoted to the worship and reverence of things and spirits which were unworthy. *Na’ap* is related to *na’at* which means to “blaspheme, to spurn, to despise and abhor.” It is also akin to *na’am* and *na’um*, meaning to “predict and declare.” Therefore, these Jewish leaders will be Satan’s representatives, using religion, politics, commerce, and promiscuity to cloud the minds and hearts of their brethren, causing them to be unfaithful to Yahowah. Claiming to speak for God, their words will be blasphemous, despised and abhorred by Him. And that is why they will be left behind.

At the heart of Rabbinic Judaism, better known as “the Jewish religion,” which serves as the model for Socialist Secular Humanism, is the notion that man’s rules, not God’s, prevail. The rabbis, or “exalted ones” see themselves as being in control, and they see their words as being law. So seven-hundred years before the term “rabbi” was first applied to men by religious zealots, Yahowah said: “**Most high** (*’al*) **exalted and boastful ones** (*rahab* – arrogant and greedy self-aggrandizing ones, the basis of rabbi), **whom are you mocking** (*’anag* – finding pleasure in ridiculing and exploiting)? **How is it that** (*mi*) **you boast**

(rahab) with your mouth (peh) and stick out ('arak) your tongue (lason) against the Most High ('al)?” (Yasha'yahuw / Yahowah Saves / Isaiah 57:4)

Rabbis today will tell you that their title means “teacher,” and yet that isn't true. The root of the word is “exalt,” and thus means “exalted ones.” Applying it to oneself infers arrogance, with man acting as if he were god. And yet this hubris is the essence of religion.

In contrast to human schemes, Yahowah incorporates brilliant nuances into the words He selects. In this passage He was able to discredit and condemn those who are antagonistic to Him, His Word, His message, and His children, using the very terms they would ultimately use to describe themselves. In so doing, He not only warns them and us about their destructive ways, God makes it easy to connect the perpetrators to their crime by giving us their name.

Being *the* exalted one is also the ambition of Satan. So Yahowah, in using the term *rahab*, has demonstrated that He was aware of the emergence of rabbis, their self-aggrandizing attitude, and their religious corruptions, seven-hundred years before they would come to exist. And God is scolding them using their own chosen moniker—their self-selected title. He's pretty good at this prophecy stuff. (But in reality, God really isn't predicting the future, because He has already seen the future. He is simply sharing what He already knows will happen because He has witnessed it happening. It's not just an open book test in which He is the author of the text; in His case, the answers have already been filled in.)

Returning to the previous passage, *'anag*, translated “whom are you mocking,” can also mean “whom are you binding up and subjugating for the purpose of a lavish lifestyle and beautiful appearance.” The truth be known, most religious and political leaders know that their power and wealth are derived from playing their congregations and devotees as apathetic fools. They know they are hypocrites, but there is money in fooling fools.

Yahowah advances the message contained in the fourth verse with an accusatory rhetorical question. **“Aren't you (halo lo' 'atem) the children (yeled – young offspring) of rebellion (pasha – of crime, defiance, sin, revolt, and transgression), the offspring (zera' – descendants, representatives, and family of) the Deceiver (seger – False Witness, liar)?...”** (Yasha'yahuw / Yahowah Saves / Isaiah 57:4)

Seger, the Deceiver and False Witness, is also singular, meaning that those who flap their lips and stick out their tongues aren't the offspring of “liars,” but instead they are Satan's children—the Devil's representatives.

As we move into the next clause in the extension of this rhetorical question, it is instructive to know that most Scriptural references to trees, especially those

modified by *ra'anan*, meaning “spreading,” speak of them designating the sites pagans would meet to worship their worldly gods. In this regard, it should also be noted that *ra'anan* is related to *ra'a'*, the Hebrew word for “evil.”

“[Aren't you]...the ones who (*ha*) incite animosity and inspire strife (*hamam* – who burn with sexual passion and rage, who inflame passions, who are provoked by lust and who incite infidelity) among (*ba*) the rulers (*'ayil* – religious and government leaders, people of prominence, and societal gatekeepers) under (*tahat* – prospering by) all types of (*kol*) spreading (*ra'anan*) trees (*'ets* – wood, timber, gallows, and idols, the source of energy and fuel which burns, the medium of written communication and thus the implement used to establish laws, the material upon which buildings are framed, as well as the means to punish those who rebel)?...” (Yasha'yahuw / Yahowah Saves / Isaiah 57:5)

'Ets denotes all things related to wood. So in this context, *'ets* is symbolic of the upright lintels and the upright pole of Passover which serve as the doorway to heaven. With this in mind, we discover that *'ets* is from *'atsah*, which means “to shut.” Further, *'ayil*, translated “rulers,” also means the “lintel of the doorway and the pillar upon which the hinge of a door turns.” Therefore, we have God telling us that the “gatekeepers” prosper by “shutting” the door which leads to Him. The power of paper, a wood derivative, the threat of the wooden gallows, and the lure of idols carved out of wood, all serve to inspire animosity toward our Creator and Savior, blocking the way to Him.

It is also instructional to know that most of mankind's religions, and all too many of man's political schemes, including those embraced by the Cana'anites, slaughtered children to satisfy the bloodlusts of their people and gods. **“[Aren't you]...the ones who slaughter (*sahat* – in human sacrifices) the children (*yeled*) in the valley (*nachal* – gorge or ravine) under (*tahat*) the rocky clefts (*sa'yp*) of cliffs (*sela'*)?”** (Yasha'yahuw / Yahowah Saves / Isaiah 57:5)

Nachal, in addition to “valley or gorge,” can mean “a manmade depression such as a pit or a grave.” *Nachal* also denotes “disease, the infliction of a mortal and incurable wound.” Further, the same three letters speak of “taking a possession, especially an inheritance right.” The associations with being “grave robbers,” “stealing a child's inheritance,” and of “spreading disease” could be appropriate in this context.

In the pretext of full disclosure, *tahat* usually means “under,” and thus conveys the idea of being “under the auspices of” someone or something. That recognized, the root of *sa'yp*, translated “rocky clefts,” could be *se'ep*, meaning “disloyalty, twisted thinking, despicable and contemptible behavior, moral corruption and lawlessness.” Rendered in this manner, the rabbis were “killing

their own children, taking their inheritance (which was to be with God), by way of their own “disloyal, twisted, and despicable behavior.”

I might have rendered the verse as such had it not been for the addition of *sela*’ which, in addition to meaning “cliff,” is the “lofty and highly elevated stronghold and protection provided by the rock of our salvation.” With four Messianic metaphors included in the word, Yahowah could well have been comparing the consequence of Jewish leaders prospering by spiritually murdering their own children, against the Ma’aseyah’s promises of eternal life for God’s children. After all, this whole discussion has been a comparison between God’s way and man’s.

These options considered, if we were to associate *ra’anan* with the word it actually precedes in the text, “slaughter,” and define *ra’anan* “spread out and grow rich,” the previous line of this colorful communiqué could have remained on theme with the following play on words. **“You spread out and grow rich (*ra’anan*) slaughtering (*sahat*) children (*yeled*), spreading disease and stealing their inheritance (*nachal*), under the auspices of (*tahat*) highly (*sela*’) twisted thinking and despicable behavior (*se’ep*).”** (Yasha’yahuw / Yahowah Saves / Isaiah 57:5)

Speaking of a play on words, God uses another one to reveal: **“Your fate (*chalaq* – your share and reward, your apportionment in the land), your grave and inheritance (*nachal*), is among (*ba*) the smooth-talking flatterers and thieves who destroy (*cheleq* – harmful slippery tongued false preachers who steal, taking booty, as well as the smooth stones of idol worship). They are your lot (*goral* – allotment, sentence, judgment, verdict earned based upon recompense (penalty for the damage incurred) and retribution (punishment dispensed based upon a crime committed)).”** (Yasha’yahuw / Yahowah Saves / Isaiah 57:6)

Chalaq, whose primary meaning is “fate and reward,” can be translated “apportionment in the land.” As such, this verse infers that those who murder children will be buried with them, in the same ravines and pits in which the children were sacrificed.

But more interesting still is the fact that *chalaq* is textually identical to *cheleq*, the term translated “smooth-talking flatterers and thieves who destroy.” *Cheleq* conveys the “one who divides and separates,” and it means “to allot plunder, to distribute booty, and to divide people.” *Cheleq* denotes the use of “seductive and flattering words to seduce people to part with their possessions and inheritance.” Therefore, the *chalaq* “fate,” of those who cause children to die, is to be among those who *cheleq*, “use deceitful language, smoothly presented, to flatter and thereby divide people while apportioning a share of the resulting booty or plunder.”

Additionally, some lexicons suggest that *cheleq* was used in connection with the smooth stones common in pagan religious rituals, especially among Arabs. This may be why Allah was said to inhabit the smooth Black Stone which is encased in the stone house for stone idols known as the Ka'aba. When children are sacrificed, and when smooth-talkers destroy, religion is never far away.

Letting His people know that they are without excuse, Yahowah proclaims: **“Indeed, you were quick to swallow** (*gam/gama'* – moreover, you swiftly drank) **and were loud, snarling out your intoxicated desires** (*hamah* – you were a loud-mouthed and enraged drunk), **pouring out and spilling your drink offering before them** (*sapak* – scattering and draining an intoxicating brew, building a lavish lifestyle by preying upon the weak), **causing people to stumble and falter** (*nasas* – to be unsure and flee, running away). **You have lifted up, been a witness for, and have become a conscript of Allah/the perverse and unrighteous one** (*alah* – you have been led by, married to, enraged and carried away by deception, engaged in error, wickedness, and perversity), **presenting him with your veneration, tributes and offerings in submission** (*minhah* – homage, relationship, and allegiance, religious devotion, obligatory sacrifice in submission/*islam*).” (Yasha'yahuw / Yahowah Saves / Isaiah 57:6)

While it is possible that the use of *alah* was merely to convey the idea that the Jewish leaders were advocates of deception, unrighteousness, and perversity, their *minhah*/veneration of the perverse and unrighteous one in submission/*islam* is unquestioned.

If it were not for rabbis and their Oral Law, there would be no Allah or Islam. Muhammad was an illiterate nincompoop. Had he not purchased Talmud recitals from Jewish rabbis living in Yathrib, today's Medina, Islam, which is Arabic for “submission,” would not have sounded sufficiently religious to fool anyone. Based upon this verse, and the evidence marshaled in *Prophet of Doom* based upon the Islamic scriptures, I am convinced that Yahowah knew that Jewish religious leaders would manufacture their enemy 1,400 years before Allah was made in Satan's image and Islam/Submission was invented, and 2,700 years before I formed the same conclusion. In my case, it's better late than never. With regard to rabbis, they have no excuse.

“Shall (*ha'al*) **the Most High** (*'al* – Yahowah's title) **change His mind and console and encourage** (*nacham* – relent, comfort, and grieve for) **them?”** (Yasha'yahuw / Yahowah Saves / Isaiah 57:6) This rhetorical question asks: “Is it appropriate for God to act inconsistently, and pity those who were, are, and will be directly responsible for the spiritual murder and fleecing of billions of Muslims and millions of Jews?”

Throughout this very colorful and vivid prophetic portrayal, Yahowah has played on the various shadings of words to convey truth in an entertaining and often ironic fashion. Using *'al*, “the Most High,” in this condemnation of rabbis being the conscripts and troubadours for Allah and Islam, is hilarious. Yahowah reminds us that He actually is what Allah/Satan wants to be—“*Allahu Akbar!*”—Allah is the Most High, the Greatest!” Our creator has a sense of humor.

Incidentally, more than a hundred times in the Qur'an, Allah boasts that he is “All-Forgiving, All-Merciful.” And yet, the same Qur'an repeatedly brags that Allah spends his days in hell torturing those who do not submit to him. The juxtaposing of these opposing sentiments proves that Allah is neither forgiving nor merciful, and that neither the Islamic god, nor his messenger Muhammad, can be trusted.

By contrast, while Yahowah has told us in Isaiah 9 that His capacity for mercy is infinite, this verse, where God affirms that He is not “all-forgiving nor all-merciful,” isn't a contradiction. Yahowah has the ability to forgive everyone, but He won't. This profound truth is completely missed by Christians who see God as a jovial loving father, but not as a judge. This propensity to disdain judgment, is now pervasive in Secular Humanism as well. “Enlightened sensitivity,” promoted by “political correctness,” has created an ignorant, irrational, illogical, and immoral perspective where evidence and reasoning are irrelevant.

Therefore, in *Yasha'yahu*, a book devoted to predicting and explaining the redemptive advent of the Suffering Servant, our Heavenly Father has given us a comprehensive assessment of His nature. He is saying that He is our Savior, and that He has articulated and enabled a path to Him. And while that path exists as an unearned gift, as a merciful favor, God is also affirming that He is our Judge. He wants us to know that our response to the specific terms He has offered will determine our fate.

More than that, Yahowah is saying that He isn't going to change His nature or His Covenant to accommodate those who have worked against Him, who have allied with Satan to the detriment of His children. The Third Statement Yah etched in stone stands as He wrote it. Lifting up and supporting deceitfulness and lifelessness in God's name continues to be unforgivable.

Speaking to the Jewish religious, political, military, academic and media leadership, Yahowah says: “**On a high mountain you have arrogantly** (*gaboah* – proudly, improperly, and immorally) **put in place and fashioned** (*suwm* – made, set up, established, appointed), **raised up and advocated** (*nasa'* – lifted up and supported, praised and borne, desired, respected, honored, and exalted), **your own bed and death bier** (*miskab* – place for sexual relations and for cremation of a corpse). **And indeed, you have quickly become witnesses for, lifting up**

Allah/the perverse and unrighteous one (*alah* – you have exalted, elevated, married, and were carried away by Allah in unrighteousness, error, wickedness, and perversity), **killing the living in an act of religious worship to gain the favor of a deity** (*zabach* – slaughtered the living as a sacrifice).” (Yasha’yahuw / Yahowah Saves / Isaiah 57:7)

Throughout human history, and around the globe, clerics and kings have used child sacrifices to drive fear into the hearts of their subjects, and thus control them more readily. But the brutal murder of children isn’t the most heinous crime political and religious leaders have perpetrated. More abhorrent still, at least in the eyes of God, is the spiritual assassination of children at the hands of their parents, political leaders, teachers, and preachers. This occurs in classrooms, in churches, synagogues, temples, and mosques.

It is our responsibility to educate our children, to expose them to the evidence which exists in favor of Yahowah and against all other claims to divinity. That way, when they are exposed to false witnesses, they will be forearmed and equipped to deal with the wide variety of threats launched against their souls.

In this passage, God has also warned us that religions have a bad habit of extending their power and influence by motivating their adherents to plunder and kill all those who do not capitulate. All too often, the religious warrior is promised admission to paradise along with a dubious list of heavenly rewards, for killing others.

While Islam is renown for this, they do not have a patent on it. Shinto Imperial Japan had kamikazes—the “divine wind.” Spartans valued no life and lived to die in battle. The Vikings had stations in Valhalla equivalent in reward to how ferociously one died. Pope Urban II offered crusaders an express pardon from judgment if they died fighting to regain the Holy Land.

Returning to the “gatekeeper” metaphor, Yahowah, speaking through His prophet, predicts that religious rulers would stakeout their claim on the wrong side of the door. **“Behind (*’aharown*) the gate (*delet*) and doorway pillars (*mezuzah* – upright posts which provide entrance into the home where there is abundant life) you have placed (*sym* – set up and established) your memorial (*zikarown* – your maxims, proverbs, statements, and symbols, your claims to inheritance). Indeed, you have branded yourselves (*ky* – revealed a stigma as a sign of ownership by another) away from (*min* – separated from) Me.”** (Yasha’yahuw / Yahowah Saves / Isaiah 57:8)

Mezuzah, translated “doorway pillars,” is from *zyz*, meaning “the fullness and abundance of life.” This is the doorway to heaven, the passageway to eternal life, which is built out of the upright post upon which God was nailed. But as

Yahowah had predicted, Jewish leaders would make their mark on history, and brand themselves, as being on the wrong side of this eternal divide.

The second part of this passage is reminiscent of Yahowsha's conclusion to the Sermon on the Mount where He affirmed that the way to destruction was wide, and that many would find it. **"I ('ani) have also (wa) revealed and exposed (galah – uncovered and laid bare) Allah, the wicked, perverse, unjust, and evil one (alah – the self-exalting and arrogant one who sees himself as the greatest, as the most high; exposing error, injustice, wrongdoing, wickedness, and perversity), and the wide and broad (rahab – vast, boastful, selfish, and greedy) death bier (miskab) which leads to separation and destruction (karat – which cuts people off from the Covenant, separating and banishing them)."** (Yasha'yahuw / Yahowah Saves / Yah Saves / Isaiah 57:8)

It is of course, interesting to note, that Allah's perverse dogma, Islam, is the most popular and fastest growing religion in the world. And as such, it fits the "wide and broad" designation it is afforded here, and again in Yahowsha's testimony.

Likewise, this verse should give Christians pause as well. For this is not the only place where Yahowah explains that the path to life is narrow, while the path to destruction is popular.

In this regard, it is instructive to know that *karat* means "to be cut off and to be cut down, to be separated and to be banished," as well as to "cut a deal." So within the context of all of these potential renderings, Yahowah may have just "exposed Allah's perverse deal with death." Throughout the Qur'an, Muhammad's god is shown cutting a deal with Muslims, whereby he promises beds in paradise filled with virgins for jihadists who unjustly kill those who do not surrender to Islam on his behalf while shouting "*Allahu Akbar*—Allah is the Greatest!" If this is the intent of the passage, then Muslims have been warned that the consequence of their deal with the Devil won't turn out as they had hoped.

Since there was no punctuation or capitalization in most ancient languages like Hebrew, we must use our judgment to determine where one sentence ends and another begins. Such is the case with *karat* in Isaiah 57:8. While I suspect that it belongs at the beginning of the next sentence, and will use it there, it also provides an informative conclusion to the opening sentence, so I've placed it there is well.

Therefore, Yahowah's next thought is most likely: **"You have cut an agreement (karat – formed a covenant) among them (la – on their behalf)..."** But it could also be: **"Among them (la – and on their behalf), and by means of (min) your tumultuous uproar and rage (hamah) in a close relationship with them, loving ('ahab – desiring and preferring) their bed and death bier**

(*miskab*), **you have loudly snarled out and proclaimed** (*hamah* – while intoxicated yearned for and declared) **that you have chosen and coveted** (*hazah* – selected and preferred) **power and control** (*yad* – possessions acquired and authority held by the hand as a result of human endeavors).” (Yasha’yahuw / Yah Saves / Isaiah 57:8)

Whether Yahowah is speaking to Muslim, Christian, Jewish, or other leaders, all have made a deal with the Devil. They have fought against God for earthly gain, for their personal enticement and for power and control.

Hamah, rendered “snarled out and proclaimed,” can also mean “claiming to see, beholding insights and being privy to visions and then prophesying and witnessing on their behalf.” If these definitions are used, in place of those stated above, then we are being made privy to the tools of religious manipulation—especially with regard to Islam whereby Muhammad claimed to have received visions from Allah. Joseph Smith’s claims at the foundation of Mormonism would fit this admonition as well.

Recognizing that we turned to this passage to affirm the nature and timing of the *Taruw’ah* Harvest, and to correlate it with the *paralambano*, in Yahowsha’s parlance, this subsequent material is providing us with valuable insights into the religious and political landscape that will exist on Earth immediately before and after the fulfillment of the Called-Out Assembly of Trumpets. And what we are seeing here is that Islam and Judaism are now on center stage. These religions are opposed to one another, opposed to God, and are in opposition to their own children. We are not only witnessing the prelude to the Tribulation and to the Magog War, we are seeing prophecy being fulfilled before our very eyes.

In the next verse, the Masoretic Text claims that the Jewish religious and societal leaders would travel to see a *melek*, which is “a king,” singular—so that is how most English translations read. But I thought that was odd, even inconsistent with Yahowah’s condemnation of the rabbis for their allegiance to the Deceiver in the guise of Allah. Moreover, if the venerated king was singular, then he would have been named.

Clearing this up, the Dead Sea Scrolls confirm that the Jews went to Molech—the Ammonite sun god whose religious rituals Yahowah condemned repeatedly in His Word, calling Molech the “Harlot, the Whore of Babylon.” Admonitions against Molech and his veneration can be found in Leviticus 20:5, where Yahowah says that “He will separate Himself from those who chase after this whore.” In Isaiah 30:33, we learn that hell was created for Satan in the guise of Molech, and that fire and brimstone will be his lot. Molech is called “a detestable idol” in 1 Kings 11:7. He is the “abomination of Ammon and Moab [today’s Jordan]” in 2 Kings 23:13. Molech’s religion is specifically raked over

the coals in Leviticus 18:21, 20:2-5, 2 Kings 23:10, and Jeremiah 32:35, saying that “honoring Molech profanes the name of Yahowah.” God reveals that “anyone who performs a religious rite in Molech’s honor will lose their life.” And we are told that Lord Ba’al, Satan’s most common Scriptural title, and Molech are one in the same: “They built shrines to Ba’al and caused their children to pass through the fires of Molech...which is an abomination.”

These Scriptural associations considered, let’s proceed with the passage. **“You journey to and regard** (*suwr* – travel with, see, and perceive, even care for) **Molech with** (*ba*) **your olive oil** (*semen* – anointing oil and medicinal ointments) **and numerous perfumes, sending out your** (*salah* – dispatching your) **delegation** (*syr* – group of messengers and envoys, authorized gatekeepers). **On this account** (*min* - therefore), **you will be forever alienated** (*‘ad rahoq* – eternally distant from the source, no longer in association, remote for an unlimited duration of time), **humbled and brought low** (*sapel* – acquiring a lowly status, diminished and humiliated, lowered and cast down, diminished and abased) **eternally** (*‘ad* – forever, continually, and always) **in She’owl** (*she’owl* – the place of inquiry where the dead reside, the void, and desolate wasteland).” (Yasha’yahuw / Yahowah Saves / Isaiah 57:9)

In addition to “eternally,” *‘ad* can mean “taken as prey or as a spoil taken by the enemy, plundered.” As such, rather than repeating “forever,” Yahowah could be using one of the two inclusions of *‘ad* to convey that those who prey on others will become prey, the plunderers will be taken as a spoil by the Adversary.

The reason Sheol is known as the “place of inquiry” is because those who are sent there are awaiting judgment. They will be questioned. Yahowah as Judge will determine whether they are to have their souls extinguished for having been victimized by deceit, or be cast down and humbled forever in the place of separation for having deceived others on behalf of Satan.

The closest Hebrew word to *she’owl*, one that shares the same first four letters, is *sha’own*. It means “desolation, destruction, ruin, corruption, and slime-pit.” Some see *she’owl* as being based upon *sha’wal*, meaning “the place where one asks, even begs, for a leave of absence.” The context in which *she’owl* is used in Scripture affirms that it is the place where dead souls go while awaiting judgment. Scripture also confirms that Sheol is the “place where one is alienated and separated, no longer in association with the source,” which is God.

In the context of the *Taruw’ah* Harvest, where those who love Yahowah, His name and His Sabbaths (of which the Called-Out Assembly of Trumpets is one), are lifted up to God, it’s instructive to know the fate that awaits those who oppose God. And that is why Isaiah 57:9 was included in this discussion.

Speaking of those who sided with the Whore of Babylon, God says: **“You have become wearisome** (*yaga’* – expended considerable energy and labored hard to achieve your goal) **during your long and great rabbinical journey** (*rab derek* – many walks and self-exalting pursuits), **never saying** (*lo’ ‘amar* – not admitting), **‘There is no hope, only despair** (*ya’as* – were cast down in spirit because this is futile and useless).’ **You have become animals** (*chayah* – taking on a beastly nature, become wild and predatory) **coming to possess** (*masa’* – finding out about and obtaining) **strength, power, control, and possessions** (*yad* – the hand, symbolic of the ability to obtain power, take control, and seize the possessions of others) **and the ability to wound and weaken** (*halah* – to intercede and cause illness, pain, and grief).” (Yasha’yahuw / Yahowah Saves / Isaiah 57:10)

Partnering with Satan has its benefits, although they are short-lived and they come at a horrific price. Man acting on his own behalf, and especially in league with Satan, is a vicious animal—the most lethal, cruel, and oppressive beast on the planet.

As spirit, the Adversary is eternal, possessing greater power than we mortals. However, when a person capitalizes on his supernatural nature in the pursuit of power and possessions, God comes to see them as being spiritual predators.

As you read further into *Yada Yah*, you will be reminded that mortal souls can become eternal in two ways. They can be born anew from above in Yahowah’s Spirit, or they can be reborn from below in Satan’s spirit. While the effect either way is to become immortal, the inheritance, association, and accommodations are quite different. Religious leaders who covet power and possessions, and who act as intermediaries to weaken and wound, who preach a hopeless and lifeless message, will be cast down in spirit and will be eternally incarcerated with Satan.

Many Jewish religious, political, academic, military, and media leaders are going to spend eternity with the Adversary because they lied about the single most important thing to God. They committed the unforgivable sin, which is to promote lifelessness—distancing souls from Yahowah. **“Who and what** (*mi*) **caused you to be afraid** (*da’ag* – to live in fear, to be troubled and anxious) **and to show such reverence** (*yare’* – veneration so as to be awestruck) **that you were branded** (*ky* – switched sides and became the property of another, were stigmatized) **and became proven liars for a pagan god** (*kazab* – communicated that which was in no way true on behalf of a delusional and deceptive deity, became failed deceivers) **and did not remember** (*zakar* – recall or proclaim truths related to) **Me, placing and keeping Me in your heart?”** (Yasha’yahuw / Yahowah Saves / Isaiah 57:11)

Yare' can mean "to be afraid and to fear." But when applied to Yahowah it always means "to revere, to respect, and to honor." Earlier in Isaiah, God told us that "fearing Him was a manmade tradition." In this case, since *da'ag* only means "fear," it's clear that *yare'* is being used to question the Jewish allegiance to and veneration for the Adversary.

"Was I silent and inactive (*hasah*) so long ('*olam*) that you did not revere or respect (*yare'*) Me?" (Yasha'yahuw / Yahowah Saves / Isaiah 57:11) These are painful questions.

Earlier in this discussion, Yahowah explained why He adopted foreigners into His family, why they were harvested, and why no one noticed. Then God was diligent in telling us what He adores and what He disdains so that there will be no excuses come judgment time. The following list falls on the liability side of the ledger: **"I am here ('*any*) and will report (*nagad* – make conspicuous and manifest, will expose, expound upon, and denounce) **your righteousness (*tsadaqah* – your mode of justice and morality, your standard and conditions, your justifications) and your work (*ma'aseh* – your deeds and goals, practices and customs, pursuits, ambitions, and achievements). **Your collection of things and assemblage of related associates (*qibus* – companions and company) will not have any value (*lo' ya'al* – will not avail you or be of any benefit)."** (Yasha'yahuw / Yahowah Saves / Isaiah 57:12)****

Every rabbi, every pope, every cardinal and bishop, every imam, most pastors and priests, and many politicians and teachers, will hear these words and will be exposed in this same way. Whether they taught that there was no God, or they spoke of a god by a different name, Yahowah has put them all on notice that He is in charge, and that He has taken notice.

There may be a less damning fate awaiting those who have justified the unjustifiable without having become aware that their representations of God are suspect. At best, they will have their souls destroyed at the end of their counterproductive lives. But it should be noted that it is unlikely that a person would reach the level of pastor, preacher, mentor, spokesperson, or teacher, and have done so without realizing somewhere along the way that there were serious flaws and inconsistencies in their belief system. Yet, most continue preaching their errant message, even fooling themselves into justifying what they know is unreliable, because they are not willing to surrender the status they have achieved, nor endure the indignity of being ostracized by their peers.

Before we consider the import of the terms deployed here, understand that I did not add the word *qibus*, translated "collection of things and assemblage of associates," capriciously. It is not in the Masoretic Text or referenced in any English translation, but it is found on the Great Isaiah Scroll from the caves at

Qumran. Since the most similar word in Hebrew, *qaburah*, means “burial site, sepulcher, and grave,” the *qubus* are most likely the “company of the dead.” That recognized, *qubah* is a “religious shrine reserved for temple prostitutes.” And *qabab* is “a curse with the force of divine retribution.” While the word appears only twice in Scripture, here and in the next verse, it isn’t complimentary.

There is but one eternal, universal, deserving, completely informed, rational, just, and moral Judge with the authority to determine the fate of all souls. But there are three types of souls who will come before Him, and three outcomes derived from those meetings. Those who have come to know Yahowah, love Him, trust Him, rely upon Him, adore His Word, His Covenant, His Sabbath, and His Name, and who are born anew from above in His Spirit, will be greeted as family, and will be welcomed as adopted children by their loving Father. God will scoot over on His throne and move over on His sofa and ask us to lounge beside Him. There will be no judgment, no bowing down, no review of our words and deeds. We will inherit all that is Yahowah’s and live forever with Him as Yahuwdym.

The second group of souls who will come before the Judge are identified in these words. God has told us that the record of their morality and deeds will be exposed and denounced. The crime that they will be found guilty of is unforgivable. With their moral codes, religions, and edicts, they led people away from Yahowah. But worse, they will be seen as having leagued with Satan, and thus be considered a spiritual entity. Since no spirit can be killed, their sentence will be to endure eternity with likeminded souls. They will be incarcerated with demons and be forever separated from Yahowah. The temporal prison is *she’owl*, which following the Great Light Judgment will be placed into the Abyss—a lightless place of incarceration where spatial dimensions are infinitely small and were time never ends.

The third category of souls who will come before the Judge are the most numerous. If I were to guess, I’d speculate that they represent 99.99% of humanity. These mortals will all have died not knowing Yahowah, and therefore God will not know them. They will have lived their lives uninterested in God or deceived as to His nature. They are the victims of man’s religious, political, and cultural schemes, not their advocates. These mortal souls without any spiritual affiliation will simply cease to exist. There will be no punishment. They lived their lives as they saw fit. Like other animals, when it is over, it’s over. There will be nothing more. Their souls will die and be destroyed, just as their bodies succumb and ultimately decompose.

For these souls, those who have waited too long to find Yahowah, and who have become too comfortable relying upon themselves, their church, their nation, and their possessions, God says: **“When you cry out for help (*za’aq* – wail in agony and summon assistance), let your collection of immoral things and**

assemblage of deceased associates (*qibus* – companions and company, assemblage of related souls) **save you** (*nasal* – deliver you to a more favorable circumstance). **The Spirit** (*ruwach*) **will grasp hold of** (*laqah* – seize control over) **all of them** (*kol hem*) **and carry your meaningless idols away** (*nasa' hebel* – carrying off your futile and lifeless human constructs).” (Yasha'yahuw / Yahowah Saves / Isaiah 57:13)

In this case, *hebel* could represent one of many very different things. The word's primary definition, “meaningless and futile idols” such as in “revered human constructs,” ties nicely into the use of *qibus*, which further defines the collection of things which are being mocked by God. Since *hebel* is also “breath,” the symbol of mortal life and of spoken words, the Spirit may be rounding up and seizing mortal souls along with their lifeless words, and carrying them all away. Further, *hebel* is often translated “vain,” as in “futile and useless,” as well as “empty.” Such souls would be devoid of the Set-Apart Spirit, of light, life, and thus value. I see all of these things as being related, and being applicable, to our understanding of this passage.

Salvation is a byproduct of knowing, trusting, and relying upon Yahowah. **“But whoever takes refuge in Me** (*hasah ba 'ani* – trust and rely upon Me to keep you safe) **will take possession of** (*nahal*) **the Land** (*'erets*) **and become an heir to** (*varas* – receive the inheritance of) **My Set-Apart** (*qodesh* – cleaning and purifying) **mountain** (*har* – My power and authority).” (Yasha'yahuw / Yahowah Saves / Isaiah 57:13) Scripture's message from God to man could be distilled to: “Take refuge in Me, trust and rely upon Me to keep you safe.” Those who do, will possess the Promised Land—a metaphor for Heaven, which is eternal existence as part of Yahowah's family. And they will become God's heirs by way of His Set-Apart Mountain—Mount Mowryah—the location of Heaven's gate.

So the message is clear: league with Satan in a quest for power and possessions and you'll end up with nothing, or associate with Yahowah and inherit everything.

Few things are more important than proclaiming the path to God and clearing the way to Him of all obstacles. **“The One said** (*'amar* – call out and proclaim, declare and promise): **‘Cherish** (*salal* – highly regard and respect, extol and praise, speak and think highly of, esteem, lift up) **and revere** (*salal* – highly regard and respect, praise and speak and think highly of) **the Way** (*derek*). **Prepare and face** (*panah* – turn to and make ready, notice and appear before) **the Path** (*derek*) **which uplifts on high** (*ruwm* – which raises people up to an exalted, lofty, and empowered place). **Remove** (*darak*) **all stumbling blocks and every obstacle** (*miksol* – things which trip people up and cause them to fall) **from** (*min* – out of) **My family's and peoples'** (*'am* – relatives' and followers') **way** (*derek*).” (Yasha'yahuw / Yahowah Saves / Isaiah 57:14)

In Hebrew, the repetition of a word, such as “*salal salal*” in this passage, elevates its importance. With this in mind, *salal*, especially when used in context with *derek*, conveys the idea of building a clear, smooth, ramp or elevated path to a higher place.” Metaphorically, *salal* is the stairway to heaven. These are, of course, the same words Yahuchanan the Immerser spoke as he heralded the arrival of the Ma’aseyah—the Way to God. It is also the summation of the purpose of the Called-Out Assembly of Trumpets, where we are asked to proclaim the beneficial healing news that there is a path to God, while at the same time, warning people about the religious obstacles in their way.

What follows was translated from the Dead Sea Scrolls because the Masoretic is unintelligible. And that’s a crime because the introduction is one for the ages: **“For (*ky* – indeed) thus (*koh*) says (*amar* – claims and promises) the high and exalted One (*ruwm* – the lofty One who empowers), the One who lifts up (*nasa*’ – bears and raises, pardons and forgives), the One who dwells (*sakan* – lives and enables others to live) forever (*ad* – for all eternity), the One whose proper name (*shem* – designation and renown) is set-apart (*qodesh* – cleansing and purifying), He will dwell (*sakan* – live and abide, campout and reside) in the set-apart (*qodesh* – purified and cleansed) heights of heaven (*marwom*) also with (*eth*) the diminished, smitten (*daka*’), and humbled (*sepal* – lowered and abased) Spirit (*ruwach*) to restore and renew (*hayah* – revive and nurture) the spirit (*ruwach*) of the humble (*sepal*) to spare, restore, nurture, and preserve (*chayah*) the heart (*leb* – inner nature, mind, and soul) of the crushed and broken (*daka*’ – the contrite who feel badly about sin).”** (Yasha’yahuw / Yahowah Saves / Isaiah 57:15)

Yahowah is the one who pardons, who lifts up, and who dwells forever. He is the one whose personal and proper name is above all others. Yahowsha’ is the diminished manifestation of Yahowah sent into our world as a humble servant to save us by allowing Himself to be smitten and bruised on our behalf. In so doing, His Spirit renewed and restored those who were humble enough to recognize that they weren’t worthy.

In the sixteenth verse, God tells us that He will not continue to quarrel with man, nor even be angry, meaning that a time will come in which Yahowah’s only contact with humankind will be with His family. **“Indeed, I will not (*lo*’) quarrel, contend with, or plead (*ryb* – accuse, oppose, prosecute, or defend) forever (*olam*), nor (*lo*’) will my displeasure (*qasap* – frustration with injustice and disappointment, indignation) endure into perpetuity (*nesah* – forever).”** (Yasha’yahuw / Yahowah Saves / Isaiah 57:16)

In direct contradiction to what Paul wrote in his letter to the Corinthians, there is a limit to God’s love and to hope. A time will come in which God gives up on man. And that is because man will become so entrenched in false dogmas (like

Pauline Doctrine), that the truth will no longer matter. And man will become so perverse, that he will be unlovable. Noah and the flood, the tale of Sodom and Gomorrah, and Yahowah's directions to destroy the towns whose peoples' inequity was full in the Promised Land, tell us that there is a point where the destruction of those who have gone astray is necessary, because within these cultures, souls are no longer able to break free of the suffocating corruption which permeates their societies. We are rapidly approaching that time.

I separated these sentences because the second half of the 16th verse is as difficult to translate as it is important to understand. God warned: **“For indeed (*ky*), beware and be apprehensive lest (*pen*), My (*'any*) Spirit (*ruwach*) will turn aside and ebb away (*'atap*) from (*min*) the *nesamah* I fashioned (*'asah* – created and made).”** (Yasha'yahuw / Yahowah Saves / Isaiah 57:16)

Pen, translated “beware and be apprehensive lest,” only appears four times in the Torah, Prophets, and Psalms. It is the root of *panah*, which means “to turn away from.” *Pen* denotes something which is “adverse and should be avoided, even renounced.” And there is nothing in all creation as concerning as Yahowah's Spirit turning away from us. But in this context, that is exactly what God is advising us to beware of and to avoid.

'Atap can be rendered in two very different ways, both of which are germane to the Spirit. On the positive side, *'atap* can convey that the “Spirit will completely fill, cover, envelop, and clothe” us which is the desired effect. But this isn't something we should be apprehensive of, and this treatment of the word doesn't work in conjunction with “from.”

So it is *'atap*'s negative aspects that are at play in this passage. And that is why this sentence has been rendered “My Spirit will turn aside and ebb away (*'atap*) from the *nesamah*...” For men and women, that is a death sentence.

The *nesamah* is the human conscience, that unique part of man which is designed to connect our mortal soul (*nepesh* – consciousness or breath of life which is common to all animals) to Yahowah's eternal Spirit (*ruwach*). It is the part of us which was created in Yahowah's image, making us like God, able to choose—to discriminate and judge between right and wrong, good and evil, God and man, truth and lies, life and death.

The word first appears in Genesis, in the midst of the account depicting the creation of 'Adam, which is why the *'asah*, “I created” reference was included in this prophetic passage. God provided us with the connection we would need to fully appreciate the import of this passage.

Properly translated, this verse is one of the most telling in Scripture. There is a consequence of arguing with God, with opposing Him, with being unfaithful, with

self-reliance, and with idol worship. Eventually, God will give up on those who do these things because their *nesamah* or conscience, becomes too scared to be receptive. And as a result, the Spirit of life will withdraw from humanity.

We came to this passage in Yasha'yahu, because I recognized that it served as an important Scriptural confirmation of the *Taruw'ah* Harvest of souls. While we found what we were looking for, I'm unable to pry myself away from this discussion, especially knowing where it ends. Yahowah has meticulously explained why He was compelled to adopt foreigners into His family, abandoning Jews for a while because they abandoned Him. But far more than that, God has revealed the fate of those who rely upon Him and the destiny of those who work against Him. His attack on religious and political leaders has been relentless. Jews cannot say that they were not warned.

“The ill-gotten gain which led to separation (*besa'* – the deceptive acquisition of plunder which caused a division, cutting off My people), is the sin (*'awon* – perverse transgression and legal liability, the crime) which provoked My displeasure and our discord (*qasap/qesep* – righteous indignation and antagonism based upon dissension, a failure to agree).” (Yasha'yahuw / Yahowah Saves / Isaiah 57:17)

Besa' is literally defined as “to cut off a group of people.” It conveys the idea that a “relationship is severed because of the immoral behavior of one of the parties, because of deceit, violence, or greed.” Separating people from Yahowah through religious, economic, and political deception remains an unforgivable sin. It is the basis of the third statement Yahowah wrote on the first of two tablets, and one of the things God hates most. As such, this crime receives the most severe punishment—an eternity of separation. Simply stated: those who separate are separated. And that is why Yahowsha' said: “Don't separate (*krino*) lest you be separated (*krino*).”

'Awon, translated “sin,” is based upon *'awah*, a term which smacks of religion. It is the “bending, twisting, and distortion of the truth which leads to people bowing down and being perverted.”

“I will defeat and destroy them (*nakah* – smite and incapacitate them, chastise, judge, and punish them). I will conceal Myself (*satar* – become invisible, hidden from them, and cease to exist from their perspective) due to My displeasure and our discord (*qasap/qesep* – My righteous indignation and antagonism based upon dissension, our failure to agree). But they will continue their rebellious walk and untrusting ways (*sobab derek* – backsliding, unreliable and self-assured apostasy as hypocrites and as traitors, rebelling against My authority), in (*ba*) their own willful (*carar* – stubborn and rebellious) ways (*derek*).” (Yasha'yahuw / Yahowah Saves / Isaiah 57:17) While the Masoretic

concludes this passage with the softer “in their heart’s way,” the Great Isaiah Scroll has God depicting the people with whom He is displeased, as being “self-willed and self-motivated.”

If you are a Jew, Yahowah is offering the most important “but” in Scripture. Yes, as a people, Jews have served as an example of what not to do, but Yahowsha’ serves as the example of what to do. “**I [Yahowah] have seen and considered** (*ra’ah* – examined and judged) **their ways** (*derek* – path and conduct) **and yet** (*wa*) **I will heal them** (*rapa’* – restore to favor, repair to health, and renew to the original state).” (Yasha’yahuw / Yahowah Saves / Isaiah 57:18)

Yahowah can’t accept them as they are, He must heal them first. So God is promising to restore Yahuwdym to what they were intended to be—Yahowah’s people and family. This renewal is taking place now and it will continue to grow in scope and numbers until most every Jew comes to revere Yahowah’s name, adore Yahowah’s Covenant, and appreciate Yahowah’s Sabbath.

In fact, it is the Sabbath which is being manifest in this verse. At the twilight of the sixth day is when Yahowah will heal and restore His people, doing the work necessary to removing their defects and disease, so that He can spend the Millennial Sabbath camping out with His family.

Today, on this side of the *Taruw’ah* Harvest, Jews are slowly being awakened to this profound truth. But those doing the awakening will soon be gone, as they will be beneficiaries of this harvest. But Yahowah’s renewing and restoring witness will not leave with us. Yahuwdym will be back on duty after a 2,700-year-long recess.

“**I will lead and guide them to** (*nahah* – reliably and personally direct them to) **restoration and salvation** (*shalem* – a loving relationship, safety, and perfect peace; I will voluntarily make the sacrifice, paying the ransom in full, providing complete redemption), **comforting those who are remorseful out of compassion** (*nihumim* ‘*abel* – demonstrating mercy out of affection and love for those who are sorry for what they have done)...” (Yasha’yahuw / Yahowah Saves / Isaiah 57:18)

“**...creating** (*bara’* – bringing into existence) **the fruit** (*nib* – nourishing product which simulates growth and causes life to flourish) **of the lips** (*sapah* – of words, speech, and language): **Salvation and restoration** (*shalowm shalowm* – covenant status and fellowship, redemption and relationship) **to those who are near Me** (*qarowb* – kin who are engaged in a close personal relationship with Me) **and to those who are distant** (*rahowq* – alienated and far away) **says** (*amar* – affirms, announces, and promises) **Yahowah** (יְהוָה). **I will heal them** (*rapa’* – restore them to favor, repair them to full health, and renew them to their original state).” (Yasha’yahuw / Yahowah Saves / Isaiah 57:19)

Scripture is the “fruit of Yahowah’s mouth,” as is the salvation and restoration His words and promises bring. This is Yahowah’s business. We are the beneficiaries. It is the message of the *Miqra’ey* and the focus of the Harvest of *Taruw’ah*, where we are called to proclaim these profound truths.

Yahowah’s offer of restoration isn’t universal, however. While all mankind is invited to avail themselves of His gift, not all will accept. **“But the wicked (*rasa’* – those who are guilty of continuing to violate the standard) are stirred up and will be banished like the retreating tide (*garas* – will be tossed around and will be expelled, driven out, banished, and estranged) like the sea (*yam* – a metaphor for *Gowym* existing outside the Covenant), because they cannot keep silent (*saqat* – accept a favor, be at peace or rest), just as the waters continually dare to (*yakol*) stir up and toss out (*garas*) muck and mire (*repes* – foul mud).”** (Yasha’yahuw / Yahowah Saves / Isaiah 57:20)

Remember, this restoration is taking place during the worst calamity in the six-thousand year history of humankind. We are witnessing what will occur in the depths of the Tribulation. The Magog War has been fought. The Anti-Ma’aseyah has completed his quest for godlike status and the subjugation of the world. Armageddon is on the immediate horizon. Man has stirred up so much muck, most of the souls who entered the Tribulation are no longer alive.

Remorse over prior religious entanglements is a precondition for readmission into the Covenant. **“There is no (*’ayn*) restoration or salvation (*shalowm* – peace, renewal, return to health, satisfaction, blessing, ransom, favor, fellowship, or redemption) until the wicked (*rasa’* – those who are guilty of continuing to violate the standard) affirm that (*’amar*) I Am (*’any*) the Mighty One (*’elohym* – God).”** (Yasha’yahuw / Yahowah Saves / Isaiah 57:21)

We end this prophetic portrait that God has painted where we began, with Trumpets. During the *Miqra’* of *Taruw’ah*, this is what we are asked to do:

“Call out, summon and proclaim, read aloud and announce the news to all publicly (*qara’* – invite people to hear you recite what is written and remember what has been spoken). Do not spare your throat (*’al hasak garon* – don’t withhold or restrain your speech). Lift up and raise (*ruwm*) your voice and your thunderous shout (*qowl*) like a trumpet (*sophar* – the ram’s-horn symbol of the *Miqra’* of *Taruw’ah*), sounding out a vociferous signal (*qowl*) announcing the news and reporting the message (*nagad* – sharing and declaring, proclaiming and avowing, so as to make it known) to My people (*’am*) that they are in rebellion and revolt (*pesa’* – living in defiance). Loudly lament (*hamah* – be audibly disturbed by) the sin (*hatta’* – iniquity and guilt) of the house (*bayth* – family and household) of Ya’aqob [Ya’aqob – known as Yisra’el

to Yahowah, the father of the twelve tribes which comprise Yahuwdym].”
(Yasha’yahuw / Yahowah Saves / Isaiah 58:1)

Shout for joy; signal an alarm...

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