

God or Government?

Who do you Trust?

You may be surprised to learn that Paul's "New Testament" letters present an entirely different perspective, in fact, a wholly contradictory approach to government than what God has to say through His prophets. And since Yahowah used prophecy to prove that we could trust what He revealed, these conflicting positions put Paul, and therefore Christians, in a precarious position.

Cited from the *New American Standard Bible*, which purports to be a literal translation, we read the following preposterous statement in the 13th chapter of the book Paul wrote to the Romans:

“Let every person be in subjection to the governing authorities. For there is no authority except from God and those which exist are established by God. (1) Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. (2) For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; (3) for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil. (4) Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake. (5) For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. (6) Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.” (Romans 13:1-7)

Calling this declaration, “preposterous,” is being way too lenient. Paul's statement may be among the most ignorant and irrational propositions ever attributed to God. It presents all governments as good when both history and current events affirm an entirely different reality.

Considering what Rome did to its Judean Province in 70 CE and again in 133 CE, one would have thought that this insane man's letter to the Romans, which became the cornerstone of Pauline Christianity, would have been tossed aside as a

moronic hoax. But unfortunately, in matters of religion, only one in a million believers think.

When we compare Paul's tribute to Roman authority to what God revealed to Daniel, we are confronted by one of the most cathartic conflicts in the Christian Bible. Yahowah told His prophet that this same Roman government was an unGodly beast, demonic and vicious. He then revealed that the governmental authority which would grow out of Imperial Rome, the Roman Catholic Church, would be far worse – calling it the most counterproductive and vicious regime in human history, one which would be dreadful and terrifying, predicting that it would crush and devour the world.

Rather than support Paul's position on government generally, and Rome specifically, God predicted that the Romans, through their Empire and Church, would have the single greatest negative influence on His creation. And it would be out of Rome's influence, according to God, that the Towrahless One, known to Christians as the "Antichrist," would emerge. No empire in human history wielded its sword more often, or more commonly, for evil intent. (Although, the empires of Muhammad, Great Britain, and the United States are in competition.)

So while the revelations found in Daniel are the antithesis of those promoted in favor of Roman authority by the man born as Sha'awl, this was far from Yahowah's first or most comprehensive condemnation of government or of Paul. God's initial political commentary is found in the Towrah, where He revealed that the collective and ubiquitous cruelty of human authority necessitated the flood. It was not mankind's improper relationship with God, or lack thereof, that caused Him to reset humanity but, instead, man's viciousness toward his fellow man.

The most comprehensive critique of government, and indeed the most revealing commentary ever recorded in this regard, occurs in First Samuel immediately after the Yisra'elites requested a king to rule over them. God's astute prognosis was particularly poignant because it followed His expose on religion, the one He delivered through Shamuw'el, previously. And it is this juxtaposition between religion and government that is so enlightening. But what makes it both historic and prophetic is that the man that the nation chose over Yahowah politically bore the same name, "Sha'awl," as the man billions would choose over God religiously.

The preamble to the political prophecy with religious implications begins with the opening line of the 8th chapter of 1st Samuel. Yah's prophet had lived a long and productive life.

“And it came to pass, accordingly, when Shamuw'el, meaning, He Listens to God, grew old, he appointed his sons as judges to resolve disputes in Yisra'el, for those individuals who engage and endure with God. (8:1) So it

came to be that the name of his firstborn son was Yow'el, meaning, Yahowah is God, and the name of his second was 'Abyah, which affirms that the Father is Yahowah. They exercised good judgment to resolve disputes in Ba'rsheba' – the Well of the Promise of Seven. (8:2)

And yet his sons did not always walk in his ways, and instead, they extended themselves to pursue dishonest gain and profited wrongful. They accepted gifts and turned aside from the means to justly resolve disputes. (8:3) Therefore, all of the elders of Yisra'el gathered together, and they came to Shamuw'el for their betrayal.” (8:4)

There was intrigue in the Land. The natives were not just restless, they were about to be defiant.

On the surface, it would appear that the elders had a legitimate concern. Yow'el and 'Abyah were not living up to the names their remarkable father had given them. But there was betrayal underfoot, something sinister was brewing. The elders weren't being altogether altruistic.

The story starts out well enough...

“And it came to be (*wa hayah* - so it came to pass and to exist), **accordingly, when** (*ka 'asher* - comparatively) **Shamuw'el** (*Shamuw'el* – He Listens to God; from *shama*' – to hear, to pay attention to, to perceive and to understand, 'el – God Almighty) **grew old** (*zaqen* - became advanced in age, a dignified elder), (*wa - then*), **he appointed** (*sym* - he set in place) **his sons** ('*eth beny huw*') **as judges to resolve disputes** (*shaphat* - decision makers, adjudicators of matters between parties, to execute good judgment) **on behalf of** (*la* - concerning the approach of) **Yisra'el** (*Yisra'el* - Individuals who Engage and Endure with God).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 8:1)

This was among the means Yahowah deployed to communicate His guidance to His people, knowing that some were illiterate and therefore could not read His Towrah for themselves. It was also the means to keep peace in the family. If there was a disagreement, either personal, or interpreting something Yahowah conveyed, the *Shaphat* / Judge would adjudicate the matter in accord with the Towrah and resolve the dispute.

The *Shaphat* were not religious or political. They were not paid. They had no power or authority. Their role was to assist the family in understanding the Towrah – Teaching of Yahowah so that they could apply its lessons to their lives.

“And it came to pass (*wa hayah*) **that the name** (*shem*) **of his firstborn son** (*ben huw' ha bakowr*) **was Yow'el** (*Yow'el* – Yahowah is God), **and the name** (*wa shem*) **of his second** (*mishneh huw'*), **was 'Abyah** ('*Abyah* – the Father is Yahowah). **They exercised good judgment to resolve disputes** (*shaphat* – they

rendered just and justifiable decisions, adjudicating and executing justice) **in** (*ba*) **Ba’rsheba’** (*Ba’rsheba’* – Well of the Promise of Seven; from *ba’r* – spring and *sheba’* – the promise of seven).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 8:2)

The man who Listened to God knew that by simply introducing his sons by name, he would reveal the two most important truths in the universe: the Father is Yahowah and Yahowah is God.

Their occupation was also telling. Just as Yahowah’s Towrah was written to “*mishpat* – justly resolve disputes for those who exercise good judgment” regarding its Instructions, Yow’el and ‘Abyah were engaged in *shaphat*. And not just anywhere. They prevailed at the Spring of the Promise of Seven.

As would be the case with Christians failing to follow Yahowsha’, the boys with promising names did not walk in their father’s footsteps. The lesson for us may be that no matter how perfect the father, sometimes even the best intentions don’t always produce the most desirable results. Consider God and His creation.

“And yet (*wa*) his sons (*beny*) did not walk (*lo’ halak* – did not conduct their lives (qal perfect – telling us that they were no longer actually walking)) **in his ways (*ba derek* – in his approach or path), **but** (*wa*) **they swerved and turned away** (*natah* – they stretched out, stooped down, bent over, and extended themselves, moving in a different direction (qal imperfect)) **after** (*‘achar*) **dishonest gain and wrongful profit** (*ha betsa’* – the illicit and unjust revenue, being cut off, severing the relationship, for ill-gotten gain). **They accepted** (*laqah* – the grasped, received, and collected (qal imperfect)) **gifts** (*sochad* – presents and rewards, payment for a favor, sometimes even bribes designed to influence the outcome of their services) **and turned away from** (*wa natah* – moved in a direction that was different than the path to (hifil imperfect)) **the means to justly resolve disputes** (*mishpat* – way to execute good judgment and to properly decide; from *shaphat* – to justly adjudicate matters between parties).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 8:3)**

The purpose of the Towrah is to “*mishpat* – justly resolve the issues” which separate us from God. The remedy is delivered by way of the seven *Miqra’ey* – Invitations to be Called Out and Meet with God. This is the “*derek* – path” Yahowah provided those who are interested in participating in His Covenant. Without “*mishpat* – exercising good judgment and responding correctly” to Yahowah’s offer, we remain flawed, and too imperfect and impoverished to enter His home. So when Shamuw’el’s sons veered away from this approach, when they moved in a different direction, they subverted God’s way and became worthless. Seeking to enrich themselves, they did just the opposite.

This is a serious matter with the Almighty. He does not like it when we prosper at the expense of others. He hates it when we pervert justice. And He is especially upset when someone, claiming to be serving Him, accepts money.

For example, the primary meaning of *laqah sochad* is “to receive a gift, to accept a present, or to collect a reward.” It is “payment for a favor.” Therefore, especially in this context, following “*betsa*’ – wrongful profit and unjust revenue,” it can be extrapolated into “receiving money with a quid pro quo,” a.k.a., “accepting a bribe.” But from Yahowah’s perspective, any gift, any monetary reward, any payment of any kind is inappropriate because a monetary exchange corrupts the plan He has freely provided. This is one of the many reasons He lambasts religious leaders for making merchandise of men.

God is wholly opposed to a paid clergy. If you want to work with Him, there are two hard and fast rules. First, communicate what He has said accurately. And second, do not accept any money for doing so.

He is not charging us for our His *towrah* – guidance, for entrance into His covenant – family, or for enriching and empowering His children. He does not want our money. And He is the only one who can genuinely assist us. So if He is doing so freely, the least we can do is communicate what He is offering accurately and without charge.

Religious clerics, and that would be all of them, violate both aspects of this baseline requirements. They accept money for their services, and they consistently misrepresent Yahowah’s testimony. For these reasons, most pastors and priests will spend eternity separated from God in She’owl.

The problem is easy to resolve. Ignore those claiming to serve God and turn directly to Him for answers. Read His *Towrah* – Teaching yourself, closely examining and carefully considering His testimony.

That said, as was the case with those who listened to Shamuw’el, there is nothing wrong with doing what we are engaging in now. Shamuw’el didn’t charge anyone anything. And he accurately shared Yahowah’s Word. So while I’m not a recipient of direct and personalized divine revelation from Yahowah’s mouth to my ear, I am able to translate what God told him and share it with you. So long as I endeavor to be accurate, open, and honest, and neither request nor accept any remuneration, then we are engaging in a proper and productive relationship.

That is so long as you remain cognizant of the fact that I’m nothing more than a flawed and enthusiastic tool in the right hands. I will share what I learn. What you do with Yahowah’s Guidance is up to you. If you come to accept it, then I would encourage you to augment what you are discovering here, and as time permits, begin to translate and contemplate God’s Word on your own, also sharing what you

come to know along the way, so that all of us are enlightened and enriched as a result.

Rather than going directly to God, and to His Towrah, the Yisra'elites went to Shamuw'el. And that's perplexing because, as we learned in the previous chapter, Shamuw'el encouraged them to turn to Yahowah. But it would not have mattered, because they were interested in listening to either. They were there to talk. It reminds me of Christians who are fixated on praying to their god, but never actually listen to God.

“So then (wa) all of the elders (kol zaqen – every one of those advanced in age and mature) of Yisra’el (Yisra’el – Individuals who Engage and Endure with God in addition to those who Wrestle and Struggle with God) gathered together (qabats – assembled), and they came to (wa bow’ el – returned to and pursued) Shamuw’el (Shamuw’el – He Listens to God) for their betrayal (ha ramah – to mislead, dealing treacherously, to beguile and to deceive, to abandon and to renege on the agreement (note: Ramah is a town in Benjamin); also speaks of maggots and of a manmade religious shrine to gather and worship; from ram – where the exalted and lofty nobles are loud and proud).” (1 Shamuw’el / He Listens to God / 1 Samuel 8:4)

What's interesting here is that we have two completely different options available to us with regard to the final word, *ha-ramah*. There was a town in Benjamin called Ramah, thereby associating this misguided action with history's most infamous descendant of Benjamin: Sha'uwl/Paul. The other option is even more telling, and that is to simply translate *ramah*, thereby depicting the elders as “treacherous, beguiling, and deceitful.” A translation reveals that the actual intent of their gathering was to present themselves “*ramah* – like nobility, elevating their own status by being loud and proud.” And considering that the Covenant affords no accommodation for either, doing so was in essence “reneging on the original agreement and abandoning the relationship.” These “*ramah* – maggots” were “*ramah* – plotting to build their own religious shrines in order to worship their own gods.”

An amalgamation of these connotations, reveals that the *ramah* are: “arrogant, loud-mouthed, self-exalting Benjamites who preach a treacherously deceitful message of betrayal to deceive the unwary into abandoning the relationship agreement with God for religious worship.” Yahowah has just painted a bullseye on Sha'uwl/Paul's forehead. These men wanted to do away with the existing provisions Yahowah had established to justly resolve disputes and replace God's plan with their own.

Ramah also serves as the basis for the Islamic *Ramadan*. Muslims will protest that the word is Arabic (meaning scorching heat), not Hebrew. However, virtually

every important Qur'anic term, such as *qur'an*, itself (from *qara'* – to read and recite), was derived from Hebrew. In Islam, this is the month that Muhammad purported to have received his first Qur'anic revelation, an episode that was so “*ramah* – misleading and treacherous, so beguiling and deceitful,” it’s amazing that this demonic overture promoting the “abandonment” of Yahowah and “rejection of His Covenant agreement” would be celebrated by anyone sane.

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While Sha’uwl/Paul would demean and discard Yahowah’s *Towrah* / Teaching and *Naby’* / Prophets, saying that God’s “old system should be equated to porn,” this treacherous assembly of elders simply called Yahowah’s prophet “old.” But that was just the beginning for both of them. It would get far worse. The plot is about to darken.

“And they actually said to him, ‘Behold, you are old. And your sons have not walked in your ways. So then, henceforth, we want to put in place for us a ruler, a king who is in charge of the governmental, serving as our political, religious, and military authority, to make our decisions for us and to govern us, just like all of the Gentile nations. (8:5)

And this statement was quite literally wrong and would always be harmful, continuously troubling, immoral and improper, in the eyes and understanding of Shamuw’el, accordingly, when they said, ‘Appoint for us a ruler, establishing a government, for the purpose of actually deciding for us and continually governing over us.’ So Shamuw’el personally requested ongoing intercession from Yahowah. (8:6)

Then Yahowah said to Shamuw’el, ‘Choose to actually listen within certain limits to the voice of the people concerning everything they have to say to you because they are not against you, rejecting you, but, instead, they have rejected Me, avoiding and actually despising an association with Me as an authority and adviser to ponder, consider, and respond to among them.’ (8:7)

Similar to and consistent with the deeds, customs, and practices that they have engaged in from the day I lifted them up and withdrew them out of the crucibles of Mitsraym, even to this very day. And so they have rejected Me and are continually abandoning Me, and they are serving gods of others. And now they are also doing so to you.” (8:8)

This is extraordinarily sad. Freewill is a tremendous gift, but one which has to be handled with considerable care. That was not the case in Yisra’el.

I would be the turning point. The place in time when man decided that he was more capable than God. So let's examine these words carefully in order to avoid the same mistakes.

“And they actually said to him (*wa ‘amar ‘el huw’* – so they continually conveyed to him (qal imperfect)), **‘Behold** (*hineh* – now pay attention), **you are old** (*‘atah zaqen*), **and your sons** (*wa beny*) **have not walked in your ways** (*lo’ halak ba derek* – have not journeyed along your path (qal perfect)). **So then, now** (*‘atah* – henceforth, from this point on, and straightaway, for the next phase) **we want to put in place for us** (*sym la ‘anah* – appoint and assign before us) **a ruler** (*melek* – a king, a head of state, a governmental, political, religious, and military authority) **to judge us** (*shaphat* – to resolve our disputes and to make our decisions for us, to govern us) **just like** (*ka* – as it the case with and similar to) **all of the Gentile nations** (*kol ha gowym* – all of the animalistic and pagan foreigners).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 8:5)

By making this request, the leading elders of Yisra’el were rejecting the Towrah, its Covenant, and its Author. At this juncture, the Gentile nations with which the Yisra’elites were most familiar were Mitsraym and Kana’an.

“And Yahowah communicated to Moseh to say, (18:1) ‘Speak to the children of Yisra’el. And you should say to them, “I am Yahowah, your God. (18:2) Anything similar to (*ka* – like, consistent with, or that could be compared to) **the practices** (*ma’aseh* – the work, customs, actions, deeds, pursuits, undertakings, or accomplishments) **of the realm of Mitsraym, existing as the crucibles of human oppression** (*Mitsraym* – Egypt), **in which you dwelled, you should not act upon or engage in** (*lo’ ‘asah* – you should not make a habit of doing what they choose to do (qal imperfect jussive – a literal expression of ongoing behavior that is subject to third-person (addressing the Egyptians) volition)). **And also, anything similar to the customs and pursuits of the realm of Canaan, the Merchants who Subdue** (*Kana’an*), **where I am bringing you, there you should not engage in what they choose to do. You should not walk in or follow** (*halak*) **their clearly communicated and inscribed prescriptions for living** (*chuqah* – their engraved decrees). (3)

In accord with My means to execute good judgment regarding the way to resolve disputes (*mishpat*) **you should engage and act** (*‘asah*), **and in association with My clearly communicated and inscribed prescriptions for living** (*chuqah*) **you should observe, closely examine and carefully consider** (*shamar*), **to approach by** (*la*) **walking in and following them** (*halak*). **I am Yahowah, your God.”**”” (*Qara’* / Called Out / Leviticus 18:1-4)

But this was not the only time Yahowah advised His children on the subject of emulating the ways of the Gentile nations. Also in *Qara’* / Leviticus, this time in

the 20th chapter, God listed some of the things He detested about Gentiles customs prior to offering the same admonition. First among them was choosing to place one's children under the control of the god of government:

“Speaking through Moseh, Yahowah says (1) to the children of Yisra’el, ‘Any man whosoever, whether Yisra’elite or foreigner, dwelling in Yisra’el, who offers his children to the Molek, to the pagan god of government, to the god of kings and rulers, to those who entrap and control their prey by way of their counsel (*Molek* – god of the Phoenicians and Ammonites; from *malak* – the reign of kings and the imposition of government), surely such people will die. The people of the Land should stone him with stones.’ (2) And My presence will be set against that man, and I will cut him off from the midst of his people, since he has given some of his offspring to the Molek, to the pagan god of government, to the god of kings and rulers, to those who entrap and control their prey by way of their counsel, so as to defile My sanctuary and to profane My set-apart name. (3) If the people of the Land, however, choose to disregard that man, closing their eyes regarding him, when he offers any of his offspring to the kings, to the government and their god, to Molek, so as not to put him to death, (4) then, I, Myself, will set My presence against that individual and also against his constituents, nation, extended family, and kindred spirits, along with everyone who is following after him and unfaithful, prostituting themselves by engaging in whoring around after the god of kings and government, Molek, who seeks to entrap and control from the midst of the people and family. (5) So the soul who relationally turns to intoxicating spirits, to inebriating spiritualists and mediums, to the ghosts of the dead, or to those who are familiar with and claim to know about spirits, necromancers, and soothsayers, even approaching whoring around after them, I will establish Myself against that soul and will cut them off from being part of the family. (6) Therefore, separate yourselves and then you shall exist set apart, because I am Yahowah, your God. (7) Observe My clearly communicated and inscribed prescriptions for living and act upon them, because I am Yahowah who sets you apart.” (*Qara’* / Leviticus 20:1-8)

So then after telling us not to sacrifice our children, by whoring after the god of government, and to not participate in any form of religion, Yahowah tells us: **“If any individual belittles, disdains, despises, or trivializes (*qalal* – diminishes the value of, retreating from, and makes light of) in this regard, his Father or in this regard, his Mother, he shall surely die, ceasing to exist.”** (*Qara’* / Leviticus 20:9) In this context, and especially following the criticism of fathers offering their children to Molek, the Father and Mother we ought not belittle, represent our Heavenly Father and Spiritual Mother.

This is followed by stating that **“continually committing adultery with an evil and adversarial woman is deadly.”** (20:10) The list of debilitating perversions includes every possible permutation of incest, as well as homosexuality and bestiality. God concludes with: **“Therefore, you should observe, closely examining and carefully considering, all of My clearly communicated and inscribed prescriptions for living as well as the entirety of My means to execute good judgment regarding the way to resolve disputes, and likewise, act upon them, so that I do not vomit you out of the Land where I’m bringing you to live. (22) And you should not follow, walking in, the engraved ordinances regarding conduct associated with the Gentile nation that I dispatched and sent away before you, because they did all of these things and I detested them.”** (*Qara’ / Leviticus 20:22-23*)

While nothing could be as germane to the issue at hand than the *Qara’* 20 decree, similar cautions regarding the politics, social customs, and religion of the Gentiles can be found in *Dabarym / Deuteronomy 12:20 and 18:9* (which we’ll consider later), as well as *Shaphat / Judges 6:10*, leaving the elders of Yisra’el without excuse. The best known instruction in this regard was scribed by Yirma’yah / Jeremiah (in 10:2), albeit four centuries later.

The Christian, Sha’uwl, was also rather fond of the Gentile nations. He adopted a Roman name: Paulos. He wrote in their language: Greek. He quoted and praised their gods: the Lord and the Graces. And he wanted everyone to subject themselves to their governments.

Just as would be the case with Sha’uwl/Paul, and the Christians he betrayed, the Elders of Yisra’el didn’t much like God’s way. Neither would walk in it. They all preferred the ways of the pagan Gentiles.

Shamuw’el, appreciating God’s disdain for Gentile nations, Gentile governments, Gentile religions, Gentile gods, Gentile militaries, Gentile leaders, and Gentile customs, or in His parlance, “the disgusting ways of the Gentile nations,” recognized immediately that this was a horrible idea with devastating consequences.

“And (wa) this statement (ha dabar – this matter and word, this speech) was literally wrong and would always be harmful (ra’a – it was decidedly evil and actually immoral, it was genuinely wicked and continuously troubling, it was consistently displeasing, disastrous, and distressing, it would bring great hardship, affliction, misery, terrible mistreatment, absolute calamity, injury, and ruin over time; from ra’ – it was improper and sinful and would sever the relationship bringing sadness, sorrow, and regret (the qal stem denotes a literal interpretation, while the imperfect conjugation conveys ongoing results (rosh ayn ayn))) in the eyes and understanding (ba ‘ayn – from the perspective and in the sight) of

Shamuw’el (*Shamuw’el* – He Listens to God; a compound of *shama’* – hear, pay attention to, perceive, and understand ‘*el* – God Almighty), **accordingly, when** (*ka ‘asher* – in the matter of the relationship, in as much as) **they said** (‘*amar* – they claimed, intending and requesting, avowing (qal perfect)), **‘Appoint for us** (*nathan la ‘anahnw* – place before us, giving and granting us the approach of, bestowing, producing, committing, granting, and delivering to us) **a ruler** (*melek* – a king, someone to be in charge of the government, a political, societal, religious, and military authority and adviser to ponder, consider, and respond to) **for the purpose of (la) actually deciding for us and continually governing over us** (*shaphat nuw* – always judging for us, having ongoing authority over us, leading us and defending us (qal infinitive construct – a verbal noun intensifying the action of an ongoing condition).’

So (wa) Shamuw’el (*Shamuw’el* – He Listens to God; from *shama’* – to hear, to pay attention to, to perceive and to understand, ‘*el* – God Almighty) **personally requested ongoing intercession** (*palal* – decided on his own initiative that he’d receive a thoughtful response regarding the consequences, and thus individually made a request of, while asking for intervention mediation, and arbitration (hitpael stem, whereby the subject, Shamuw’el, acts upon his own initiative and in the process causes the object, Yahowah, to respond and engage, imperfect conjugation – on an ongoing basis)) **from** (‘*el* – from the perspective of the Almighty) **Yahowah** (𐤆𐤍𐤏𐤍𐤁).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 8:6)

Shamuw’el already knew God’s position on this matter. He had read the Towrah – as have we. Yahowah had provided clear and unequivocal instructions regarding the ways of the Gentiles, telling all who would listen not to do what they did, especially governmentally and religiously. But nonetheless, Shamuw’el asked and then paused to listen to Yahowah’s response.

“Then (wa) Yahowah (𐤆𐤍𐤏𐤍𐤁) **said** (‘*amar* – answered and spoke, responded audibly using words (qal imperfect)) **to** (‘*el* – as the Almighty to) **Shamuw’el** (*Shamuw’el* – He Listens to God from *shama’* – to hear, to pay attention to, to perceive and to understand ‘*el* – God Almighty), **‘Choose to actually listen** (*shama’* – it’s at your discretion, but I’d like for you to genuinely hear and understand (qal imperative – literal interpretation of a request presented under the auspices of freewill in the second person)) **within certain limits** (*ba* – within their defined three dimensional area), **to the voice** (*qowl* – to the sound) **of the people** (*ha ‘am* – of the nation, group, followers, and related kin) **concerning** (*la* – with regard to) **everything** (*kol* – all and the totality of) **that they have to say** (‘*asher ‘amar* – what they propose and claim on an ongoing basis regarding the relationship (qal imperfect)) **to you** (‘*el ‘atah*), **because** (*ky* – for indeed, truly) **they are not against you** (*lo’ ‘eth ‘atah*), **rejecting you** (*ma’ac* – avoiding an association with you at this moment, temporarily despising, scorning, and spurning you, being

adverse to and loathing you (qal perfect)), **but, instead** (*ky 'eth*), **they have rejected Me, avoiding and actually despising an association with Me** ('*any ma'ac* – refusing and spurning the idea of Me (qal perfect)) **as** (*min*) **an authority and adviser to ponder, consider, and respond to** (*melek* – a ruler, a king, someone to be in charge) **among them** ('*al hemah* – before and over them).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 8:7)

It was sad, but true. And the same could be said of Sha'uwl/Paul and the Christians he misled. They weren't just rejecting a prophet, they were not just demeaning the original way God had established of doing things, they were not just abandoning the Towrah's Guidance, or simply the means God provided to justly resolve disputes. They were rejecting Yahowah. Those who choose to trust a government or believe in a religion, by doing so, they have distanced themselves from God. By choosing one over the other, they are estranged from the Covenant and excluded from Heaven.

There are no exceptions. There are no excuses. There is no remedy. There is not, and never will be, a single Christian, Muslim, Secular Humanist, Hindu, Buddhist, Roman Catholic, or Mormon in Heaven. Similarly, there are no politicians, no one who devoted their life to government service. God is overtly opposed to both, and so the last thing on His mind is spending His eternity with such misguided men and women.

Should you be curious, I can think of three reasons Yahowah would encourage Shamuw'el to listen to those proposing this horrendous idea. First, his prophets are more effective with they understand the reason human schemes are not only counterproductive, but an abomination to God. Empathy and hate are powerful motivators when compassion drives us to expose and condemn ideas which are deceitful, destructive, deadly, and damning.

Prior to hating religious and political institutions which inspire things like terrorism, kidnapping, slavery, rape, pedophilia, sexual discrimination, deprivation of freedoms, indoctrination, thievery, and mass murder, we serve as unwitting enablers. Our failure to understand the menace and stand up against it, leads to more innocent people becoming victimized by the perpetrators of these crimes. Righteous indignation is enlightened, compassionate, moral, rational, responsible, Godly, and right. It is a wonder that misguided and immoral Secular Humanists under the umbrella of Political Correctness get away with their campaign against morality.

Second, Shamuw'el was God's friend, His associate and companion. Friends share joys and burdens with those they love and respect. Yahowah was deeply hurt by Yisra'el's betrayal, and Shamuw'el was among a handful of people with whom He could share His frustration.

Third, there is power in understanding. The more we know about the history of government and religion, the more clearly God's instructions regarding the ills of these institutions resonate, and the more apt we will be to do as He requests, and walk away from them.

For this reason, Moseh was chosen to go with Yahowah to Mitsraym. He understood the Egyptians. He knew the pharaoh, his government, his religion, and his military. This made him more effective.

Howsha'/Hosea was asked to marry a temple prostitute so that he would better appreciate Yahowah's frustration with Yisra'el's relationship with the Whore of Babylon. As a result, Howsha's prophetic testimony is extremely compelling.

I was once a Christian, an ordained ruling elder in the Presbyterian church, an evangelist who taught bible studies. This exposure, while embarrassing to me now, has the benefit of having equipped me to be a much more effective witness against the religion's many deceptions.

Simply stated: the more we know, the more we understand, the better our relationship with Yahowah will be and the more productive we become witnessing to our fellow man.

Speaking of understanding, Sha'awl/Paul didn't prevail in a vacuum. The Greeks and the Romans were already predisposed to despise Yahowah, His message, and His people. Similarly, these arrogant and treacherous elders weren't the first nor were they alone among Yisra'elites in their rejection of Yahowah. Neither God nor truth has ever been popular.

“This is similar to and consistent with (*ka* – making a comparison and connection, this is like) **all of** (*kol* – everything and the totality of) **the deeds, customs, and practices** (*ha ma'asah* – the work, the labor, the focus of the undertakings and pursuits, the habits, and the things constructed) **that they have engaged in** (*'asher 'asah* – which they have by way of association acted upon and accomplished (qal perfect) **from the day** (*min yowm*) **I lifted them up and withdrew them** (*'alah 'any 'eth hem* – in association with them, I caused them to rise up and, together with them, I took them away (hifil infinitive – expressing action unlimited in time or individuals whereby the subject (Yah) causes the object (Yisra'el) to participate in the action as if they were just like the subject (God)) **out of** (*min* – away from) **the crucibles of Mitsraym** (*mitsraym* – the Black Land, Egypt, the confining and enslaving cauldrons of governmental, religious, military, and economic oppression; plural of *matsowr* which is from *tsuwr* – to be besieged by an adversary, curtailing freedoms, to be assaulted and tested to the limit of human endurance by a relentless foe, to be bound and controlled as a result of being confronted by a militaristic enemy which hems in and precludes escape, cutting off

supplies, while relentlessly attacking the source of strength), **even to this very day** (*wa 'ad ha yowm ha zeh* – also continuing to this specific time).

So (*wa* – then in addition, moreover) **they have rejected Me and are continually abandoning Me** (*'azab 'any* – they are actually leaving and ending any association with Me on an ongoing basis, continuously neglecting, discarding, and literally forsaking Me (qal imperfect)).

Moreover (*wa*), **they are serving** (*'abad* – they are expending considerable energy and intensity to be indentured to, lowering their status by being enslaved, and reduced to servitude by worshipping (qal imperfect)) **the gods** (*'elohym*) **of others** (*'acher* – who are strange, manmade, additional, and different, who solicit a following, and who are derived from Benjamin (1 Chronicles 7:12)).

And now (*wa*) **they are also doing such things with you** (*hemah gam 'asah la 'atah* – they are engaging and acting this way in turn with you).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 8:8)

Based upon my experience over the past twenty years, I suspect that Yahowah’s accounting is correct, that there are thousands among billions who have accepted His merciful plan as a result of being observant. That means that as few as one in a million people are on the right path. The customs, deeds, and practices of the rest are misguided and counterproductive. And this has not changed. It was the same in Shamuw’el’s time.

It is subtle to be sure, but it isn’t insignificant. Yahowah “*'alah* – lifted His children up and then withdrew them” from this bastion of religious and political subjugation. The kings, clerics, generals, and merchants who were inferior to God in every way, forced every man and woman to bow before them and to submit to their authority. And yet Yahowah enabled those who had been enslaved, controlled, and abused by the institutions of the Black Land to stand in His presence. Fathers get on their knees to lift their children up. As our Heavenly Father, this is God’s initial goal with regard to His family. He wants us up on our feet, not only so that He can lead us away from human subjugation, but also so that we can engage with Him and go where He would like to lead us. This is yet another example of how man’s ways are the inverse of God’s ways. Satan, and those working for him, have amassed a cadre of religious gods, all of which demand to be worshipped and to have men bow before them. This is the antithesis of what is desired by the one and only God.

There is a timeless message in the statement: “I lifted them up and withdrew them, and in association with them, I caused them to rise up, taking them out of and away from the Black Land, the confining and enslaving crucibles of governmental and religious oppression where they were besieged by an adversary who sought to curtail their freedoms, relentlessly assaulting and testing them to the limit of human

endurance (*'alah 'any 'eth hem min mitsraym*).” In it, the infinitive construct affirms that Yah’s response is unlimited in time and that it is available to every individual. Also, in the hifil stem, God is enabling us to participate in our quest for liberty while elevating us so that we become more like Him. In this regard, He is offering to free us from the negative influences of our country, of our society, and of our religion, so long as we are willing to stand up and walk away with Him.

In spite of the offer, or the One making it, 999,999 out of every 1,000,000 individuals turn it down, choosing instead to put their faith in false gods and unworthy people. The single most rejected individual in human history is the single most desirable.

In the previous chapter, we learned that religion separates mankind from God. Now we are discovering that so does government. Those who want their government to make decisions for them, to take care them, to protect them, are rejecting Yahowah’s Instructions in this regard.

The Creator of the universe and the Author of life said of the people He had fashioned and rescued, that “*'azab 'any* – they had rejected and abandoned Me, they have neglected and discarded Me.”

And while that’s incomprehensible, they didn’t just end their association with their Creator and Savior. They replaced Him with false gods – gods conceived and created by the very human institutions that were abusing them. Can you even imagine Yahowah’s disappointment, His frustration, or His disgust?

It is a wonder He didn’t give up on us. But yet, just as there was a Shamuw’el, there would be others like him, men and women willing to listen to Him and accept His generous offer.



Akin to light, and in the seventh dimension, Yahowah is able to see our future and witness the consequence of our choices prior to their occurrence in the ordinary flow of time. Then He asks His prophets to write down what He has witnessed, so that when we read their accounts of future history, we will come to trust God’s witness and be forewarned. What follows is an example of this. Yahowah knew that rulers would abuse their subjects and that all governments would be counterproductive. Choosing government over God would be as devastating as choosing religion over the relationship He envisioned.

“And so now, it’s at your discretion, but I’d like for you to listen and understand, but only because you should testify repeatedly as a witness,

admonishing and warning them now and continuously, approaching them and telling them conspicuously in their presence of the decisions and judgments of the ruler who shall reign over them. (8:9) And so Shamuw'el conveyed all of the statements, every word, of Yahowah, to a nation asking for a ruler. (8:10)

He said, 'This specifically will continuously exist regarding the decisions and judgment, the procedures and processes, of the ruler and government who shall reign over you: 1) he will continually take your sons, 2) he will appoint for himself vehicles to be used as his weapons, as his cavalry, his warhorses, and his horsemen as a means to pierce, separate, and scatter. 3) And they be swiftly deployed before his vehicles serving as weapons of war. (8:11)

4) Then he will appoint for himself commanders and captains, lords and princes, thousands of military officers with rank, along with leaders of the government and society by the fifties. 5) And by extension, they will conceal the evil they are doing for him, while devising a plot that causes others to be deaf, dumb, and speechless. 6) They will reap his harvest for the purpose of manufacturing his weapons for continuous war, along with the implements to complete his military vehicles. (8:12)

7) And with regard to your daughters, he will continually take them for ointment makers and mixers, working for him as druggists, and as menial executioners and butchers, even as bakers of bread or cakes. (8:13)

8) From the best of your fields and pastures for grazing, and your cultivated land and vineyards, as well as your olive groves, he will continually take, and he will give all of these to his slaves and servants, to his designated officers and officials, and to his dependents. (8:14) 9) The sowing of seeds and the cultivating of your land and vineyards, he will decimate by demanding a tax, confiscating a tenth, and he will give all of it to the high ranking military officers, government officials, and the religious ministers he has castrated, to his subjects, slaves, and servants. (8:15)

10) And with your male and female workers, your subordinates and dependents, in addition to your best young men, even your finest beasts of burden along with your most desirable oil, he will consistently take to engage in his prescribed affairs and mission. (8:16) 11) Your flocks, he will decimate by demanding a tax, confiscating a tenth, 12) and you shall literally and continually exist for him, therefore, as slaves, subjects, and servants.'" (8:17)

That certainly does not sound pleasant or productive. So why is anyone patriotic? Why would anyone in their right mind ask God to bless their country, or worse, bless their troops, after reading this?

Yahowah had a lot to say about the human institution of government. Let's listen carefully, starting again with the preamble of His debilitating list of grievances.

“And now (*wa 'atah* – so then), **it's at your discretion, but I'd like for you to listen and understand** (*shama'* – choose to hear (qal imperative – literal interpretation of a request presented under the auspices of freewill), **but only because** (*'ak ky* – indeed, albeit by way of contrast, rather) **you should testify repeatedly as a witness, admonishing and warning them now and continuously** (*'uwd 'uwd ba hem* – you should correct them at this time and on an ongoing basis and caution them by boldly declaring a vital caveat (hifil imperfect infinitive)), (*wa*) **approaching them and telling them conspicuously in their presence** (*nagad la hem* – informing them in their midst, making it known to them by announcing, expounding, acknowledging as a messenger, and publishing the report in opposition to them) **of the decisions and judgments** (*mishpat* – the procedures and processes, even the justifications; from *shaphat* – the means to exercise judgment, to make decisions, and to decide disputes, to plead the cause and case of and to defend the controversy of the government) **of the ruler** (*ha melek* – of the king, of the one in charge of the government, of the political, societal, religious, and military authority, of the adviser to ponder, consider, and respond to) **who shall reign** (*'asher malak* – who as a result of this association shall act as an authority to rule and be in charge) **over them** (*'al hemah* – before and among them).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 8:9)

The choice is ours. That is the nature of freewill. But no decision can be reasoned or rational if we are ill-informed or misinformed. God wants us to embrace the best possible option, the one which provides the most reliable and beneficial results. So in addition to explaining the merits of His Covenant, He has taken the time to expose and condemn the failures of government.

We have been forewarned which is why we are without excuse. Yahowah asked Shamuw'el to approach mankind in the most conspicuous way, in our presence, declaring and publishing what He knew would befall us if we submitted to human authority, if we became political. And be aware, this isn't just a treatise on the ills of totalitarian regimes. This admonition isn't just in opposition to the Holy Roman Empire's imposition of cleric and king. The people were not only choosing to be governed, they chose the candidate and system of governance. The notion that democracy is somehow Godly is completely misplaced.

“And so (*wa* – then) **Shamuw'el** (*Shamuw'el* – He Listens to God from *shama'* – to hear, to pay attention to, to perceive and to understand *'el* – God Almighty) **conveyed** (*'amar* – continually and actually spoke, said, communicated, and declared (qal imperfect)) **all of the statements, every word,** (*kol dabar* – the entire message), **of Yahowah** (יְהוָה) **to a nation** (*ha 'am* – to a group of people

or related kin) **asking for** (*sha'al* – inquiring about and requesting, even demanding; serving as the basis for *Sha'uwl* – the given name of the principle author of the Christian New Testament (meaning Question Him)) **a ruler** (*ha melek* – a king, a leader to be in charge of the government, a political, societal, religious, and military authority, a head of state to ponder, consider, and respond to).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 8:10)

This government, one modeled after the pagan military states surrounding them, was the people's choice. In spite of all of the abuse they had suffered at the hands of such regimes, especially in Egypt, they wanted to forfeit their independence and relinquish their freedom.

There is a myth that a nation is free if their leaders govern them as opposed to someone else's government. But men are men. Leaders don't suddenly become good in Ireland but bad in Scotland, evil in England but righteous in Wales, wicked in Spain but altruistic in France. The Soviets weren't any better than the Nazis. The Romans were worse than the Greeks. The US government is more oppressive by almost any measure than that of the native peoples it displaced.

Everything which follows is a consequence of requesting a ruler, of wanting to be governed, of favoring the oversight of a political, religious, and military institution. This is the way governments operate, their standard procedure, their accepted practices, and the way they make decisions and impose their judgments.

“He said (*wa 'amar* – so He answered and promised, communicating, claiming, and declaring (qal imperfect)), **‘This specifically** (*zeh* – in direct reference to this entity, this should be regarded as what) **will continuously exist as** (*hayah* – will come to always and actually be (qal imperfect)) **the decisions and judgment, the procedures and processes** (*mishpat* – the measures and justifications; from *shaphat* – the means exercise judgment, to make decisions, and to decide disputes, to plead the cause and controversy of the authority) **of the ruler and government** (*ha melek* – of the king, of the one in charge of the government, of the political, societal, religious, and military authority, of the adviser to ponder, consider, and respond to) **who shall reign** (*'asher malak* – who as a result of this association shall act as an authority to rule and be in charge) **over you** (*'al hemah* – before and among you): **In opposition** (*'eth* – in association and with accomplices):

1) **He will continually take** (*laqah* – he will habitually obtain and grasp hold of, he will always collect, select, and consider his possession (qal imperfect)) **your sons** (*'atah beny* – your children),

2) **and he will appoint for himself** (*wa sym la huw'* – he will cause to be made and then give to himself, establishing for himself) **vehicles used as his weapons** (*merkabah huw'* – his chariots as part of him doing business, wheeled vehicles in

which his soldiers will be seated and ride; from *merkab* and *rakab* – mobile military vehicles which are ridden into battle by troops), **as his cavalry and his horsemen as a means to pierce, separate, and scatter** (*wa ba parash huw'* – along with his horsepower designed for aggressive military purposes and the experts trained to fight on them; from *parash* – to distinguish as dung by breaking things into pieces, to declare distinct and separate (military vs. civilian) to sting and toss aside, to wound and puncture reducing to fecal matter).

3) **Then** (*wa*), **they shall move swiftly, being rapidly deployed** (*ruwts* – they shall quickly and aggressively pursue, speedily running (qal perfect)), **before** (*la paneh* – in the presence of) **his vehicles serving as weapons of war** (*merkab huw'* – his chariots as part of him doing business, his wheeled vehicles in which his soldiers will be seated and ride; from *merkab* and *rakab* – his mobile military vehicles which are ridden into battle by his troops).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 8:11) The numbers 1), 2), 3), etc. have been supplied, and like the verse designations, are not in the original text.

Governments are warlike. Their first inclination is to establish a military by drafting the nation's children. Then they build weapons of war. Their second inclination is to use them.

Consider the Gentile nations of Babylon, Egypt, Assyria, Persia, Sparta, Greece, Carthage, and Rome. Consider the Byzantines and Ottomans, Great Britain and Germany, Russia and China. It has always been this way.

Today, the world's largest military is in the United States. It is the most expensive and best equipped. It is also the most prone to be deployed. America has become what Yahowah predicted, having fought 101 wars since the first European Christians set foot upon the continent.

Government leaders do not act alone. They enjoin accomplices. Kings authorize lords to enslave the people, to rob them of their dignity, their freedom, and the fruits of their labor. Rulers also need generals to impose their authority. Generals need officers to do their bidding.

Hitler was an evil man, but he was powerless until the masses voted for him. Even then, he required a legion of accomplices to carry out his agenda and start a war. The first thing a wannabe Caesar did on his rise to power was bribe generals and their legions to support them. Muhammad founded a religion by telling his jihadists that they could keep eighty percent of whatever they stole.

Recognizing that this would be the case, God reported...

4) **“And then** (*wa*), **he will appoint for himself** (*sym la huw'* – he will cause to be made and then give to himself, arranging and establishing for himself, putting into place for himself (qal infinitive)) **commanders and captains, lords and**

princes (*sar* – military officers with rank, leaders of the government and society, wardens overseeing those who are imprisoned, official rulers, merchant princes, vassals and overseers, nobility; from *sarar* – those who have power to lord over and govern in an adversarial manner), **by the thousands** (*'elephym*) **and** (*wa*) **military officers with rank and leaders of the government and society** (*sar* – commanders and captains, lords and princes, official rulers, merchant princes, vassals and overseers, nobility; from *sarar* – those who have power to lord over and govern in an adversarial manner) **fifty at a time** (*chameshym*).

5) **And by extension** (*wa la*), **they will conceal the evil they are doing for him while devising a plot that leaves their victims deaf, dumb, and speechless** (*charash charysh huw'* – they will use an engraving tool to inscribe for him, holding their tongue, while secretly engaging in demonic religious rituals for him, working clandestinely in a manner not widely known, keeping their sorcery and specifics known only to those working for him at the highest level in his harsh and vehement tilling scheme (qal infinitive)).

6) **They will reap** (*qatsar* – they will cut off, vex, and grieve, they will anguish, shortening the life and strength of (qal infinitive)) **his harvest** (*qatsyr huw'*) **for the purpose of** (*wa la* – so as to and concerning) **manufacturing** (*'asah* – creating and making, fashioning and deploying, acting and engaging with (qal infinitive)) **his weapons** (*kely huw'* – his vessels, equipment, objects, supplies, and articles) **of continuous war** (*milhamah* – for constant combat, for conducting ongoing battles, always ready to attack in hostile military actions; from *malah* and *lacham* – fighting using naval vessels, engaging in battles and waging wars) **along with** (*wa*) **the implements and apparatus to complete** (*kaly* – the equipment required to facilitate and finish; from *kalah* – to accomplish and consume, to complete) **his military vehicles** (*rekeb huw'* – his mounted cavalry and chariots).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 8:12)

Almost every oppressive human institution has a hierarchal structure. With the Roman Catholic Church, the pope rules over cardinals who outrank bishops, who in turn preside over priests, with the laity at the bottom rung. In the army, generals command colonels, who in turn order majors to direct captains over lieutenants, warrant officers, sergeants, and privates of various grades and classes. Among royalty, we find kings over queens, princes over dukes, earls, and barons, and all lording over the common man. Even in business, there is a Chairman of the Board, a CEO, President, Senior and Executive Vice Presidents, Directors, Managers, Supervisors, and Foremen.

With God, there is no hierarchy – no chain of command, no organizational chart, no caste system. Yahowah does not lord over us. He lifts us up so that we can stand with Him.

The evil intent of government is almost always concealed from the public. But even when the most reprehensible acts are made public, as was the case recently with Julian Assange of WikiLeaks and Edward Snowden, the masses don't seem to care. It is as if governments have devised plots which are so debilitating, the masses are left deaf, dumb, and speechless.

The Romans accomplished this by crucifying anyone who criticized them, or who sought to be free of them. The Roman Catholic Church followed their example and devised the most gruesome implements of torture the world has ever known to silence their critics. Today, socialist secular nations, under the guise of political correctness, cloak their wickedness in darkness by ostracizing anyone who is willing to tell the truth. Criticize a religion, homosexuality, the military, or democracy in a public forum and watch what happens. If you are elected, you'll be booted out of office, and if you are employed, you will lose your job.

In this vein, the economy of nations is typically predicated upon the strength and imposition of their militaries. Rome's economy, like that of Babylon and Assyria, was based upon tribute, of forcing peoples conquered by their armies to surrender their wealth. They would even take their sons, forcing them to serve in the legions that facilitated Rome's propensity to steal.

Islam grew this same way. During its "Golden Era," Muslims, following Muhammad's death, ravaged the world, killing, enslaving, and plundering the highest percentage of the world's population than ever previously endured. The British Colonial Period was a product of its navy. More recently, America has become the merchant of death by building the world's largest military industrialized complex. It has military bases in over one hundred countries and uses its Army, Navy, and Air Force to impose its economic preferences and trade practices.

This is why Yahowah told us that a nation's harvest would falter because the proceeds would increasingly be used to manufacture deadly and destructive devices. So once again, whether we are looking at what happened to Yisra'el, what happened to Rome, or what's occurring before our eyes in America, God has been right on the money.

But He was not done exposing and condemning government. In fact, He was just getting started.

7) **“And with regard to your daughters** (*wa 'eth bat 'atah*), **he will continually take them** (*laqah* – he will habitually obtain and grasp hold of, he will always collect, select, and consider his possession (qal imperfect)) **for** (*la* – to approach as) **ointment makers and mixers, working as druggists** (*raqach* – to mix and prepare oil and spices in a pharmacy, to make compounds in an apothecary, to supply drugs), **and as menial executioners and butchers** (*wa la tabahah* – to cook up killing without a struggle, to butcher and to slaughter), **even as** (*wa la*)

bakers of bread or cakes (*'aphah* – cooks).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 8:13)

Most religious translators render *raqach* as “perfume makers.” I suspect they do so to trivialize the work of women and to diminish the scope of Yahowah’s rebuke. But the word is actually very similar to the Greek “*chriso* – to supply and apply drugs” as well as “to be drugged,” upon which Christ and Christian were derived.

As is the case with America, where such a high percentage of the population is drugged, either with prescription, illicit drugs, or alcohol, the masses are often controlled this way. In fact, beer, ale, and wine became the cornerstone of human civilization, without which cities would not exist. But that came with a price. Alcohol is intoxicating, impairing judgment, dulling consciences, and debilitating the ability to properly respond to what the inebriated observe.

I write these words in Butler County, Ohio. That’s relevant because in the first nine months of last year, 2015, 108 of the 135 deaths in the county were attributed to heroin overdoses. Nationwide, heroin use is up over 400%. The country is decaying in its heartland.

Even the title “*'aphah* – baker” carries concerning overtones. In Howsha’ / Hosea 7:4, the bakers are called adulterers for tainting the process of baking as well as for creating the round wafer cakes used in religious rituals. That is why mothers were implicated in the Yirma’yah / Jerimiah passage we considered in the last chapter in association with the Eastertime worship of ‘Astart/Ishtar.

Governments confiscate the proceeds of those who, unlike them, work to be productive. Taxation is legalized stealing. The money is used to advance a whole host of inappropriate activities, including enriching those in charge.

8) **“From the best of** (*wa 'eth ha towb* – out of the prosperity of your goods in) **your fields and pastures for grazing** (*sadeh* – land under your care and in your territory, particularly that used by shepherds to graze their sheep), **and your cultivated land and vineyards** (*kerem* – your farmland where crops are planted, tended, and harvested, often associated with growing grapes for wine), **as well as** (*wa*) **your olive groves** (*zayth* – your orchards), **he will continually take** (*laqah* – he will choose to consistently collect and habitually obtain, literally taking away with developing consequences over time (*qal yiqtol* imperfect)). **And he will give all of this to his slaves and servants, to his designated officers and officials, and to his dependents** (*wa nathan la 'ebed* – and then he will offer and totally provide these to those he controls, bestowing them completely to those who serve him, actually granting and assigning them to those who work for him, advise him, and worship him (*qal* perfect)).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 8:14)

This is what is known today as “progressive taxation and liberal spending.” This wealth redistribution scheme penalizes those who are productive and rewards those who are not. Recognizing that Robin Hood was a thief engaged in armed robbery, this is the same system, albeit on a national scale. The payments are called “entitlements,” but in fact, they do little other than cause the recipients to become dependents – which is their purpose. Such individuals are easy to control and they never rebel.

Politicians garner support for themselves by taking from the few and giving to the many. The productive may protest, but when they fight to keep what they have earned, their property is confiscated as is their liberty and life. The masses, however, come to depend upon these grants, provisions that they have neither earned nor deserve. So, no matter how evil their government may be, they are conditioned to rely upon it, making them, in essence, dependents of the state – its children. The scheme destroys incentive and character.

And this is, of course, a bankrupt policy, which is why America has a national debt of nearly \$20 Trillion and another \$80 Trillion in unfunded mandates. This system of entitlements is bankrupting Europe as well. Global economic collapse is inevitable. It will cause the chaos evil seeks to impose its will long before the world succumbs to the likes Islamic Terrorism, Anthropogenic Global Warming, or the militarization of the world’s police, even to world war.

The Roman Catholic Church under Theodocius in 400 CE imposed the lord and serf fascist system of economic governance being described by God. It would devastate Europe for a millennium, depriving the masses of their productivity and freedom.

You may have noticed that there were three productive assets being confiscated: the best sheep, wine, and olive oil. The first two represent Passover’s Sacrificial Lamb and the blood He would shed upon the Doorway to Life and upon the Mercy Seat to make the Covenant’s Children immortal. Olive oil represents the Set-Apart Spirit, because olive oil enlightens, cleanses, and nourishes. Her Light perfects and empowers the Covenant’s Children, perfecting them. When these three things are taken by government, there is no hope for those controlled by it.

And while it will cost them their souls, those who do the bidding of rulers, their servants, officers, and officials, will remain loyal as a result of having these riches confiscated and assigned to them. As may have been the case with Shamuw’el’s sons, those who serve the government’s agenda are being paid to do so. Their judgment is compromised as is their collective character.

In this regard, democracy is the tyranny of the majority on the minority. The majority will vote for those who increase their entitlements by confiscating the

wealth of the minority. This is also known as fascism, socialism, and communism – all of which are highly controlled forms of capitalism.

9) **“And (wa) with the sowing of seeds (zera’ – your kernels which propagate the species and are productive, yielding a desirable result, your offspring and children, your posterity, that which you produce from your fruitful sowing) and cultivation of your land and vineyards (kerem – from your farmland where your crops are planted, tended, and harvested, especially your growing of grapes for wine), he will decimate by demanding a tax, confiscating a tenth (‘asar – he will annihilate by tithing, using governmental or religious authority to impose and extract ten percent, he will reduce and devastate (qal yiqtol imperfect)). And he will give all of it to the high ranking military officers, the government officials, and the religious ministers he has castrated (wa nathan la caryc – and then he will offer and totally provide it to those he’s made impotent, bestowing it in its entirety to the presidents, heads of state, and chiefs of staff, actually granting and assigning it to his authorized overseers; related to *ceren* – his fellow lords, rulers, and tyrants (qal perfect)), as well as to his subjects, slaves, and servants (wa la ‘ebed – and to those he controls, and to his dependents, those who serve him, those who work for him and worship him).”** (1 *Shamuw’el* / He Listens to God / 1 Samuel 8:15)

Zera’, which speaks of “sowing seeds,” also addresses “being productive so that one’s labor yields a desirable result.” So once again, it is productivity that is being penalized, and thereby diminished. But *zera’* is just as accurately translated “offspring” as in “children,” one’s “posterity.” Therefore, in this case, the lesson is that governments will influence generations of children, indoctrinating them to the point that their lives are devastated and their souls are annihilated.

‘Asar, meaning “to confiscate ten percent as a tax or tithe,” is from *‘ashar*, a verb which has two distinct meanings, one good, the other bad. On the positive side, it means “to enrich tenfold,” although it is usually written *‘isarown* in such cases. Negatively, *‘asar* is “to fake wealth and to pretend to be rich.” The verb is related to *‘asuwq* which is “to oppress through extortion.” This is an ugly picture of a horrid institution. But it is a valid portrayal of a fiat economy where assets are actually liabilities and the currency has no tangible value.

This decimating tax is designed to confiscate the lion’s share of the food which is produced. The first cut is being used to feed the troops. The second is sold to equip them. But it also feeds the monster, enriching those who sacrifice their conscience for capital gain. However, taxation, which penalizes productivity, reduces a nation’s output, devastating the economy over time. Wealth is confiscated, not created. It is taken from those who know how to use it to create more of it and given to those who squander it. Moreover, taxation is a control

mechanism – a way of imposing power and of rewarding the loyalty of the collaborators.

Should there have been any question regarding the nature of those receiving the ill-gotten gain, their station within the government and their affiliation with the leadership, Yahowah has added “*caryc* – high-ranking military officers, government officials, and religious ministers who are heads of state, lords and tyrants” to “*ebed* – subjects, slaves, and servants who are dependent upon and controlled by the ruler.”

To be castrated is to have one’s testicles removed, emasculating the man, depriving him of his power and courage. A castrated man is neutered, and thus easy to control. He is impotent.

It happens so often, it has become commonplace for senior political and military leadership of those nations charged with war crimes to protest that they were emasculated and impotent, powerless to prevent the horrors perpetrated by their government. And yet it was that same government that empowered them and enriched them.

In organized crime, which is akin to politics and religion, deputies are “made” by documenting the crimes they are told to commit. Should the official grow a conscience, the cost of leaving the regime is character assassination at the very least.

Over time, everything of value is decimated by government. The burdens grow, and so do the dependents, until the weight is too great for the productive to support, and it all crashes down. Nations seldom die at the hands of invaders. They almost always succumb to their own villainy and collapse from within.

10) **“And with your male and female workers, your subordinates and dependents** (*wa ‘eth ‘ebed wa ‘eth ‘ebeduw* – your male and female workers (from the DSS 4QSam, the MT has *shiphchah* – maids/slave girls), **in addition to your best young men** (*wa ‘eth bachuwr* – your chosen one, your elect male youth, the most acceptable of your youth), **and your finest beasts of burden, as well as the most desirable oil** (*ha towb ‘eth chamowr* – the most beneficial and productive livestock trained to carry loads and barrels (a *chomer* is 65 gallons) of oil, pitch, tar, and bitumen), **he will consistently take** (*laqah* – he will habitually obtain and grasp hold of, he will always collect, select, and consider his possession (qal yiqtol imperfect)) **to engage in** (*wa ‘asah* – to act upon and do all of (qal perfect)) **his prescribed affairs and mission** (*la mala’kah* – to approximate his version of the service of the spiritual messenger; feminine of *mal’ak* – heavenly representative and spiritual envoy).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 8:16)

This is getting progressively worse. After confiscating the nation's sons, building weapons of war, and sending boys off to fight for him, after imposing an autocratic hierarchy to carry out his clandestine mandates, after using young girls to intoxicate the public, after controlling the food supply, after imposing debilitating taxes to enrich his fellow lords and tyrants, making his subjects dependent slaves, he wants to control the means of production, taking the proceeds to engage in his own prescribed affairs.

His mission will be to position himself so that he is seen as an alternative to the “*mala’kah* – service of the spiritual messenger and heavenly representative” of Yahowah. He will have his own doctrine, a new covenant. The wannabe King Sha’uwl / Saul is in this way a prophetic prototype for the wannabe Apostle Sha’uwl / Paul.

The repurposed male and female workers were employees, but are now servants. The beasts of burden are machines which have been transformed from the means of production to implements of war. But beyond this, *chamowr* is invocative of the transition from the purity of olive oil to the crude nature of a barrel of oil, the fuel of today's war machines and the world's most lucrative, enriching, and empowering commodity.

The best young man, however, is symbolic of the Chosen One, the Ma’aseyah, Yahowsha’ – and thus the One we should be following instead of the King or Apostle. By appropriating Him, cleric and king are engaging in replacement theology, whereby pagan myths are incorporated into their ill-conceived schemes.

It is interesting to note, that according to God, governments appropriate and control the means of production. All capitalistic systems, including free enterprise, fascism, socialism, and communism, orchestrate the four categories of capital – man, machine, money, and the property – to drive the economy. With free enterprise, the government regulates all of these things. With fascism, the government controls all of these things. With socialism, the government allots all of these things. And with communism, the government owns all of these things. But since ownership and control are different sides of the same coin, without exception, man's economic systems serve governments.

You have heard of give and take in a relationship. Well, this is forcibly take and then give some of what you've taken to retain control.

Yahowah is our shepherd. We are His sheep. He wants to lead us to the finest pastures, protecting and nurturing us along the way. Governments, however, consistently lead the sheeple astray, often to their slaughter.

11) **“Your flocks** (*tso’n* – your migrating herds, typically of sheep, goats, and cattle), **he will decimate by demanding a tax, confiscating a tenth** (*‘asar* – he

will annihilate by tithing, using governmental or religious authority to impose and extract ten percent, he will reduce and devastate (qal yiqtol imperfect)),

12) and you shall literally and continually exist for him (wa ‘atem hayah – and you shall always be as an extension of his whim and will (qal yiqtol imperfect jussive)), **accordingly** (*la la* – approaching the status of), **as slaves** (*‘ebed* – as servants controlled by the authority of government, the property of lords and masters, working for another as his subjects).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 8:17)

Yahowah led His children out of slavery, freeing them from bondage and servitude. Governments and those who rule over them take mankind in the opposite direction. That has been the message from the beginning.

Choose Yah, accept His Towrah Guidance, and engage in His Covenant and He will make you immortal. He will perfect you, adopt you, enrich and empower you, raising you up so that you can walk with Him. Choose man, accept human government, engage in politics and religion, and you will die after being corrupted, abused, and discarded, impoverished, and disenfranchised. So why is it that only one in a million choose Yah?



This is all Yahowah had to say about human governance, at least here through His prophet, Shamuw’el. But He had more to tell us about those who choose this fate.

Keep in mind, Yisra’elites have had a lot of experience with bad governments. The Egyptian government enslaved the Children of Yisra’el for four hundred years. The Babylonian and Assyrian governments destroyed the Northern Kingdom and hauled Yahuwdym into slavery eight hundred years later. Rome crucified Yahowsha’ in 33 CE. Yahowah’s Temple on Mount Mowryah was razed by the same government and its military in 70 CE. Imperial Rome and its legions under Hadrian destroyed Yaruwshalaim in 133 CE with the intent of turning the Temple Mount into a shrine to Emperor, himself. Between these assaults, Yisra’elite slaves and wealth were deployed by the Caesars to build the most disgusting tribute to government’s preoccupation with perversity the world had ever known, the Roman Colosseum.

The Byzantine government was the next to abuse the Children of Yisra’el followed by Muhammad’s Muslims, the Mongol-infused Ottomans, and then the British. Another totalitarian expression of government, Hitler’s Nazi Regime,

would seize on the opportunity to enslave Yisra'elites and murder six million of them. There were many occasions for tears. But the victims had chosen their fate, doing so on this day and at this time.

God, Himself, memorialized the somber occasion...

“And you will cry out in this day because of the concerning presence of your king, the ruler of the government, whom you have chosen for yourselves. But Yahowah will not answer you in those days. (8:18) And yet, the people utterly refused to listen and were in defiant rebellion regarding what they were hearing. So they actually said, ‘No! Indeed, by way of branding and ownership, rather we have actually chosen to continuously have a supreme ruler and sovereign government over us.’ (8:19) If this referendum were presented today, the response would be the same.

It is astonishing. In defiance of five-thousand years of recorded history, all conveying the same counterproductive, oppressive, and vicious retort, man routinely spurns love and chooses to be abused, to be deceived rather than accept the truth, to be robbed instead of rewarded.

This conversation was recorded for us to preclude us from siding with the majority. God has never been popular, even in the most dire times. Moreover, for those who are of the opinion that they can wait to the last moment before turning to God, Yahowah is aware of our insincerity. He has no interest in being chosen by default – just to make the pain go away.

More completely amplified, God’s warning reads...

“And you will cry out (*wa za’q* – so then you will wail and weep, crying in anguish, lamenting (qal perfect)) **in this day** (*ba ha yowm ha huw’* – at this time) **because of the concerning presence** (*min la paneh*) **of your king** (*melek* – your supreme ruler, your head of state, your political, social, religious, and military authority, your sovereign, and your leader) **whom you have chosen** (*‘asher bachar* – whom as a result of your association, you have desired and elected, demonstrating your preference to join his covenant) **for yourselves** (*la ‘atem*).

But (*wa*) **Yahowah** (אֱלֹהֵינוּ) **will not answer you** (*lo’ ‘anah ‘eth ‘atem* – will not reply or respond to you (qal yiqtol imperfect)) **in those days** (*ba ha yowmym ha huw’* – [Masoretic Text (“on that day”) corrected by DSS 4QSam]).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 8:18)

And why would He? The people cast their votes. They chose their leader. They rejected God and opted for a government modeled after the Gentiles, after the Egyptians, Philistines, Assyrians, and Babylonians. It was ignorant, irrational, immoral, and indeed insane. Why would God want to listen to people like this?

And it is not as if He didn't warn them. They were without excuse. With Yahowah's message echoing in the ears, they ignored Him. This is not unlike today's Christians, who lug around their "Old Testament" for no apparent reason.

The consequence of rebellion, the result of choosing government instead of God, is twofold. First, man brings anguish and misery upon himself. Second, Yahowah will not respond. He will not save us from our choice to reject Him.

Yahowah's plan is to lead mankind away from human oppression. He has established seven steps along the way, His *Miqra'ey* – Invitations to be Called Out and Meet with Him. Having offered engraved Invitations to Festival Feasts, He is hoping that we will respond, that we will reply to what He is offering, and celebrate with Him. But when we choose man's way, we are rejecting God's way. We let His Invitations go unanswered. So God responds in kind.

I suspect that a case could be made that "'*anah* – respond and answer" is among the ten most important verbs in the Hebrew language. '*Anah* is used frequently in association with Yahowah's seven *Miqra'ey*, which isn't surprising since they are all "Invitations" from God to us for the purpose of meeting with Him. Yahowah is asking us "'*anah* – to respond and to answer" Him. The Invitation is written prominently in His Towrah, providing us with all of the pertinent instructions along with the directions to these annual events. Collectively, they represent the most generous and beneficial offer ever made. So when we ignore Yahowah's Invitations to meet with Him, God simply ignores us. And when we reject His way, He rejects our way. It is as it should be. It is fair.

Very few people answer these invitations, partly because they have been hoodwinked by their religious leaders into errantly believing that they aren't being offered to them. And even if they were, the faithful have been led to believe that these meetings are no longer valid. And that brings us to the negative side of '*anah*, at least for those who either ignore or reject the *Miqra'ey*. '*Anah* can also convey "to afflict," which means that those who fail to respond to these Invitations will see their souls diminished, ceasing to exist, while those who reject them, encouraging others to do the same, will find their souls vexed in *She'owl*.

Also interesting, the two sides of '*anah* reveal the nature of Passover and UnYeasted Bread. Because Yahowsha' allowed His body and soul to be afflicted on the *Miqra'ey* of *Pesach* and *Matsah*, the souls of those who respond to Yahowah and answer His Invitations will not be afflicted.

'*Anah*, therefore, presents life's ultimate referendum. It is the most important choice anyone can make. Are you going to "'*anah* – answer" Yah's Invitation to become part of His Covenant Family and are you going to attend His Annual Meetings, or are you going to remain a victim in the family of man, with your soul "'*anah* – afflicted" as a result?

You may have noticed that “*bachar* – choice” can also be translated “covenant.” But unlike Yahowah’s “*beryth* – covenant,” which is based upon “*beyth* – family,” this “*bachar* – covenant” is an “expression of man’s preferences and desires,” not Yahowah’s.

For example, most prefer Sha’uwl/Paul’s Christian “New Testament,” and its covenant, over Yahowah’s Towrah and its Covenant. With man’s “*bachar* – preferred covenant,” all a person has to do is believe in Paul’s “Gospel of Grace,” something which is open to their own interpretation making the choice easy. But with Yahowah’s “*beryth* – Covenant,” there are specific and inalterable conditions, all five of which must be known, understood, accepted and acted upon – all of which necessitates observing His Towrah. While thousands have chosen to know and trust Yahowah, many billions prefer Sha’uwl/Paul, putting us right back to 1400 BCE, to the same choice and consequence being presented by Shamuw’el to Yisra’el.

Christians have transformed their god into a meddling micromanager. They give Him credit, or blame, for everything that happens, from dating to sports, from school to career, right down to winning the lottery or getting a base hit. It is pathetic, especially in light of what Yahowah is saying to those who have chosen human authority over Him. He has not and will not respond to their cries for help much less their pleas for the trivial.

Just in case you thought that I may have been extrapolating somewhat regarding the black and white nature of being aligned with government or God, of listening to Sha’uwl/Paul as opposed to listening to Yahowah, and are of the belief that a person could cling to both, consider this next statement.

“But the people (*wa ha ‘am* – so the family and nation) utterly refused to listen and were in defiant rebellion regarding what they were hearing (*ma’an shama’* – resisted receiving, processing, or considering the proclamation, unwilling to receive the pronouncement (qal infinitive – thereby developing a genuine and ongoing predilection to be poor listeners and rebellious)) in the instruction and guidance (*ba qowl* – with the direction and message) of Shamuw’el (*Shamuw’el* – He Listens to God).

So (*wa*) they actually said, ‘No!’ (*‘amar lo’* – they continually and habitually responded negatively, saying ‘Surely not’ with all of the ongoing and unfolding consequences of being without and for naught (qal imperfect)).

Indeed, by way of branding and ownership, rather (*ky* – instead, because, surely, accepting the stigma, by contrast) we have actually chosen to continuously have (*hayah* – we want to always exist with (qal yiqtol imperfect)) a supreme ruler (*melek* – a head of state, a political, social, religious, and military authority, a

sovereign king, and a government leader) **over us** (*'al 'anahnuw* – before and upon us).” (1 *Shamuw'el* / He Listens to God / 1 Samuel 8:19)

It is one or the other. Both is not an option. You can listen to and accept Yahowah's guidance and trust and rely upon Him, or you can listen to religious and political men and rely on their promises.

Christians, by way of their rejection of Yahowah's Towrah, have essentially said, “No, we refuse to listen to God and we are defiant about it.” That is the crux of Pauline Doctrine. That is the message of the “Christian New Testament.” That is the purpose of the “Gospel of Grace.” It is the antithesis of what Yahowsha' said, did, and encouraged.

A line has been drawn in the sands of time. You cannot straddle it. You cannot repetitively jump back and forth. It's either God or government. They are opposing influences.

This is one of many reasons why Yahowah selected the verb “*karat* – cut” to describe the establishment of His Covenant. A soul is cut in or cut out. Everyone is on one side of the divide or the other. It is also why Yahowah refers to everything important as “*qodesh* – set apart.” We are either set apart unto God or man.

Yahowah's position on the political, religious, cultural, societal, academic, moral, and militaristic ways of the Gentile nations is irrefutable. It is stated as bluntly and clearly as words allow in the two *Qara'* / Leviticus passages we considered earlier in the chapter, but also in *Dabarym* / Deuteronomy 18:9 and in *Yirma'yah* / Jeremiah 10:2. Let's take a moment and consider the last two at this time.

Directly out of Yahowah's *Towrah* – Instructions, we read...

“Indeed, when you come into (*ky bow' 'el*) the Land (*'erets*) that beneficially, as a result of the relationship (*'asher*), Yahowah (יהוה), your God (*'elohym*), is literally giving to you (*nathan la 'atah*), choose not to teach, accept, respond to, nor submit to (*lo' lamad* – decide not to make a habit of imparting information about or continually training others in, do not become a disciple of or speak on behalf of, do not become accustomed to (*qal yiqtol* imperfect)) so as to act upon or engage in (*la 'asah* – so as to perform or profit from, seeking to approach by doing (*qal* infinitive construct)) anything resembling or associated with (*ka* – that which is like or similar to, in accord with or corresponds to) the detestable and repulsive abominations, especially the confusing lies associated with the idolatrous idol worship (*tow'ebah* – abhorrent practices; from *towah* – to cause trouble by confusing, to engage in wars by lying, to mislead, mystifying and bewildering, creating uproarious conflict and strife, and *ta'ab / ta'ah* – abominable religious rituals which are abhorrent, errant and deceitful, intoxicating

and causing many to stagger and wander away) **of the pagan Gentile nations** (*ha gowym* – of the backwards and black, the heathen and animalistic institutions, the arrogant people and estranged foreign corpses).” (*Dabarym / Words / Deuteronomy 18:9*)

With a statement this unequivocal from a source so credible, why is it that almost everything man does – politically, religiously, militarily, patriotically, judicially, socially, and academically – reflects the practices of the Gentile nations, particularly the Babylonians, Greeks, and Romans. It is as if mankind said, “Just for fun, let’s do the exact opposite in every area of our lives, public and private, of what our Creator has instructed and see where it leads us.”

The common denominators among these countries were many. The head of state also led the military – an institution which consumed the lion’s share of resources, including the nation’s young men. The king almost always claimed divine sanction to rule, with the government fully integrated into the religious establishment. The national investment into religious institutions was second only to the military, because there was no better tool for influencing and controlling the masses. There was almost always a national religion, where only the names of the gods were changed to accommodate the local culture. Each permeation was remarkably similar, because like Christianity, they all evolved from the same Babylonian source. These governments were powerful, intrusive, totalitarian, and aggressive. They taxed their subjects and demanded tribute from neighboring states. Their economies were driven by slave labor, demonstrating the involvement of the military, which captured the slaves and prevented their escape.

One thousand years after the Towrah was written, Yahowah’s advice was unchanged...

“Therefore (*koh* – here and now), **Yahowah** (יְהוָה) **says** (*‘amar* – genuinely communicates and instructs, wholly and completely (qal perfect)), **‘Unto the way** (*‘el derek* – towards the course of conduct, path, and manner) **of the pagan Gentile nations** (*ha gowym* – of the backwards and black, the heathen and animalistic institutions, the arrogant people and estranged foreign corpses), **never teach, never accept, nor ever submit to** (*‘al lamad* – decide not to make a habit of imparting information about nor continually train others in, never become a disciple of nor speak on behalf of, don’t respond to or become accustomed to (qal yiqtol imperfect)), **for they are from** (*wa min*) **the signs of the heavens** (*‘owth ha shamaym*).

Nor should you be in awe and thus frightened, confused and therefore dismayed, confounded resulting in destruction (*‘al chatat* – never be astonished nor discouraged, never frightened nor terrorized, never split apart nor ruined, and thereby cast down, never bewildered and thus abolished (nifal stem – the subject,

in this case those listening to and reading this, will not be destroyed if they are not confused because the subject carries out and receives the action of the verb, then the *yiqtol* imperfect conjugation – addresses continuous and ongoing actions which are often habitual, so in this case it conveys that the listener who accepts this advice was not, is not, and will never be confounded with the unfolding consequence that they will not be split apart or scattered from Yahowah, and with jussive mood – the response is the reader’s choice under the auspices of freewill)) **because, indeed** (*ky* – surely branded by them), **the Gentile nations** (*ha gowym* – the backwards and black, the heathen and animalistic institutions, the arrogant pagan people) **are confused and dismayed, confounded and destroyed by the signs of the heavens** (*chatat* – are astonished, frightened, and terrorized by the heavenly signs, split apart and ruined, thereby bewildered and thus cast down by the signs in the sky (*nifal* stem – the subject, in this case the Gentiles, will be destroyed as a result of being confused because the subject carries out and receives the action of the verb which, with the *yiqtol* imperfect conjugation, reveals that their continuous and ongoing bewilderment and habitual confusion will have unfolding consequences, ultimately causing them to be cast away and down)).” (Yirma’yah / Yahowah Uplifts / Jeremiah 10:2)

The father of the gods was usually called “the Lord” and was symbolized by the sun. And that’s a problem for Christians, with their reverence for Sunday, a god referred to as “the Lord,” halos over the heads of “saints,” and sunbursts used throughout their religious décor. Even steeples are sun god related, as they are designed to catch the first and last rays of the rising and setting sun. Moreover, the Christian “Jesus Christ” was modeled after Tammuz, Osiris, and especially, Dionysus – the Son of the Sun.

The Divine discussion which follows the Yirma’yah 10:2 admonition, serves as an overt condemnation of Christmas and especially the Christmas Tree. God is clearly unimpressed with mankind’s religious traditions. And that is followed in turn by an condemnation of Easter and a repudiation of the Christian New Testament.

Yahowah does not want us to teach in the way of the Gentile nations. He constantly states that He would prefer that we convey the message found in His Towrah all day, every day, to everyone, especially our children. However, with these Gentile nations, not only was education offered exclusively to clerics and kings, and the nobility who served them, since virtually all early literature extolled the virtues of those kings as if they were gods, and the merits of their gods as if they were real, even secular education was poisonous.

Yahowah asked us not to accept the ways of the Gentile nations which would include their fascist and totalitarian regimes, but also their democratic and representative governments. This would include veering away from their invasive

militaristic nature, their religious mythology, their rituals and holidays, their propensity for patriotism, their overt restrictions on freedoms, their imposition of constricting laws, the subjugation of their own people whom they impoverished for the benefit of the few, their tendency to torment their neighbors, as well as their pervasive integration of religion and politics. These are things we ought not speak in favor of, accept as customary, or teach to our children. Yet, we have done all of these things.

The expressions associated with the second verb, *'al chatat*, are far reaching and worth reinforcing. As a result of the nifal stem, those who are willing to carefully and thoughtfully consider this message, and act upon it, will not be destroyed if they are not confused. They will not be cast down if they are not confounded, because the listener is shown receiving and then acting out the indications of the verb. If we are not misled by religious myths, then we will not be separated from God.

Furthermore, with the yiqtol imperfect conjugation, if we continuously accept this advice and habitually act upon it, the ongoing and unfolding consequence of not being bewildered is that we will never be split apart or scattered from God.

Since Yahowah's entire exposé on the choice between God and government, between the Covenant and religion, has been presented under the auspices of freewill, we should not be surprised that *'al chatat* was scribed in the jussive mood, whereby this response is the reader's choice. God is not imposing Himself on us. He is simply stating a fundamental axiom. Confusion about religion leads to bad decisions and to undesirable consequences.

However, the second time *chatat* was deployed, when it wasn't negated, and when the subjects were Babylonians, et al, the jussive mood was withdrawn. While God offers freewill, Gentile governments typically usurp it. In *Gowym* nations, the masses are so indoctrinated, so manipulated, so deprived economically, and so shortchanged intellectually, freedoms are few and far between.

The overwhelming preponderance of Egyptian, Babylonian, Assyrian, Greek, and Roman gods were displayed in the heavens, as the sun and moon, the stars and planets, and especially as constellations. The astrological zodiac, in conjunction with the earth, sun, moon, and planets of our solar system, served to provide what was misconstrued as gods and goddesses. From the movements of these heavenly signs, divine advice was proclaimed, prophetic predictions were made, and the resulting mythology was used to shape architecture and temple design, religious worship and rituals, national holidays and societal customs, moral codes and legal systems, in addition to military campaigns. The religious mythology was first and foremost a control mechanism, providing the dubious justifications for clerics and kings to lord over the people. Rivals for the throne were fought and empires were

expanded based upon the oracles of these gods. Even today, as recently as the Reagan Administration, astrologers were consulted before decisions were made.

The pagan calendar imposed by the Roman Catholic Church still revolves around them. At the vernal equinox, the sun, representing the Lord, crosses the constellation of Taurus, impregnating Astart/Ishtar on Easter Sunday so that, nine months later, the Son of the Sun is born during the Nativity celebrated during the Winter Solstice, back then on December 25. With the Zodiac, it's Capricorn, the Goat, representing Satan, that emerges on this day, rather than the Sacrificial Lamb of God.

Virgo, the Virgin, represents 'Astart/Ishtar/Venus. As the consort of the Sun, she is the Queen of Heaven and Mother of God. Libra, the Scale, is a twisted replacement for the Torah. Scorpio, the Scorpion, is one of the most common metaphors for Satan's debilitating sting. Pisces, the Fish, was usurped from Astrology to serve Christians as their Icthus.

Aries, the Ram, and Taurus, the Bull, are counterfeits for Yahowsha' and Yahowah. The first letter in the title "'el – god" was drawn in the form of a ram's head. Aries' most famous proclamation was based upon the verb at the heart of Yahowah's name, *hayah* – "I Am." Taurus' most acclaimed phrase is "I Possess," further identifying the Bull with Yahowah's Lord/*Ba'al* nomenclature. Also interesting, in Babylon and Assyria, the two most enduring symbols for Satan were the Bull and the Lion, both represented by their own constellations. Lent, Easter, Christmas, and Sunday worship are all derivatives of the Signs of the Heavens that Yahowah wants us to reject.

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Returning to this portion of Yahowah's admonition through Shamuw'el, we find that, even after God explicitly told the Yisra'elites what the consequence of relying upon men and their political, military, and religious institutions would be, they either ignored or rejected everything Yahowah had to say. They made the worst choice possible.

“And then, it will be for us also, that we shall be like all of the Gentile nations. So he will make our decisions and govern us. Our supreme political, religious, and military authority shall go out before us, and he will continually fight our battles, engaging in our ongoing state of war.’ (8:20) So then Shamuw'el listened to all of the words, every statement, of the people of the nation, and he conveyed their statements within earshot to Yahowah. (8:21)

And Yahowah said to Shamuw’el, ‘Hear what they have to say considering enthroning a king, establishing a governmental and a religious and military authority over them.’

Then Shamuw’el said to the people comprising Yisra’el, ‘Each individual should choose of your own accord to actually go, walking toward his city, town, or village.’” (8:22)

Reexamining this exchange between the people and their prophet, and then between God and Shamuw’el, we are confronted by man’s brazen disregard for almost everything Yahowah had to say.

“And then, it will be for us also (*wa hayah gam* – moreover, in addition it will come to be and exist for us, as well (qal perfect)), **that we shall be like** (*‘anahnuw ka* – we will be similar to, sharing a connection, association, and identity with) **all of the Gentile nations** (*kol ha gowym* – embracing every backwards and black, heathen and animalistic institution, becoming entirety pagan and arrogant, and therefore, completely estranged, akin to foreign corpses).

So he will make our decisions and will govern us (*shaphat* – he will lead us, judge us, have authority over us, resolve our disputes, and exercise judgment, vindicating and punishing us, defending and condemning us (qal perfect)). **Our supreme political, religious, and military authority** (*melek* – our ruler, our head of state, our sovereign king, and our government leader) **shall go out before us** (*yatsa’ la paneh* – shall come out, go forth, and proceed, moving forward on our behalf and in our presence, appearing in front of us (qal perfect)), **and he will continually fight our battles, engaging in our ongoing state of war** (*lachim milhamah* – he will show hostility in opposition while conquering, using our weapons to devour, he will struggle militarily against those we fight, always attacking, consumed with destroying, while warring in association with political and religious nations).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 8:20)

It is hard to imagine turning down, and then actually discarding, the only real God for a pantheon of pathetic fakes. It is hard to imagine rejecting the most generous, beneficial, and reliable offer ever made for the counterproductive, false hope pontificated by self-serving men speaking on behalf of their corrupt institutions.

With Yahowah, it has been a continual litany of testimony validated, predictions realized, and promises fulfilled. He had consistently proven His ability to do everything for His people. With man, there had been a habitual pattern of lies, of contradictions, of unrealized promises, and of deceit, destruction, and death.

The Gentile nations had come and gone, risen and decayed. They lived and died by the sword. They were beastly. Even their own citizens were considered the

property of the state and belonged to the king. Worse, foreigners were harassed, terrorized into submission, and then exploited. There was no such thing as freewill, as freedom, or as free speech. Only the kings, the priests, the nobility, and the generals prospered. Everyone else was controlled, subjugated, and oppressed. And yet, knowing this, they chose man over God.

They didn't want freedom. They wanted someone to decide for them, to control them. They didn't want peace. They wanted a man to lead them into war.

This is the heritage of nations. Governments fight wars. For example, in the 400 years after the first colonists invaded the new world, the newly minted Americans fought 101 wars – one every four years for four centuries. And in the vast majority of those cases, these conflicts were justified by lies. In many cases, if not most, the prevailing tactic was terrorism.

The people's response circa 1100 BCE, sounds somewhat similar to the lyrics of the *Battle Hymn of the Republic*, like those found in *Hail to the Chief*, akin to those in the *U.S. Army Song*, the *Air Force Song* and, of course, is reflected in the lyrics of the *U.S. Marine Corps Hymn*, even resonating throughout *Onward Christian Soldiers*.

As choices go, there is none better than electing to engage in a relationship with Yahowah. As choices go, there is none worse than aligning oneself with a political or religious institution.

“Then (wa) Shamuw’el (Shamuw’el – He Listens to God) listened to (shama’ – heard) all of the words (kol dabarym – every statement) of the people who were family (ha ‘am), and he conveyed their words (wa dabar – he repeated their words) within earshot (ba ‘ozen – into the ears) to Yahowah (יְהוָה).” (1 *Shamuw’el / He Listens to God / 1 Samuel 8:21*)

This is one of many inspired statements which serves to demonstrate that Yahowah is not omnipresent nor omniscient. He does not listen to those He does not know – especially those who don't listen to Him.

The benefit of freewill is love, nurturing relationships, and the ability to exercise good judgment regarding the most beneficial and reliable options. The problem of freewill is that, with corrupted information or without a conscience, bad choices are more common than good ones. And with most poor decisions, there is an undesirable consequence. That is what is happening here. Yahowah is telling Shamuw’el that, based upon what the Yisra’elites have chosen and what they have rejected, the most responsible and reasonable, indeed, fairest, option is to allow them to have what they want. It is the only way they will ever learn. And it prevents making a mockery of freewill.

This may have been among the most painful experiences in Yahowah's relationship with humankind. He was allowing His children to leave Him and to run headlong into the arms of someone who would mislead and abuse them. Under the circumstances, and after providing a stunningly poignant argument against government, He had to let His children go.

“And (wa) Yahowah (יהוה) said ('amar) to Shamuw'el (Shamuw'el – He Listens to God), ‘Hear what they have to say (shama' qowl – listen to their voice) considering enthroning a king (malak – ponder the implications yourself and respond carefully after considerable thought about the coronation of a specific individual, a governmental, societal, religious, and military ruler (Note: malak – to reign and to coronate a specific ruler, malak – to ponder, think about, carefully consider, and then respond, melek – royal ruler over a nation and its government as well as its social, religious, and military institutions, and Molek – the name of the god of governments and kings, are all written identically in the original text) (in the hifil stem – the subject, Shamuw'el, will cause the object, Yisra'el, to endure the ruler's reign, while the perfect conjugation – conveys that this will be a onetime event, that should be repeated, and will not endure forever)), a governmental, religious, and military authority (melek – a royal ruler, a king, a societal leader, a sovereign) upon them (la hem).’

Then (wa – so as a result) Shamuw'el (Shamuw'el – He Listens to God) said to ('amar 'el) the people ('yshy – the men (plural)) of Yisra'el (Yisra'el – Individuals who either Engage and Endure with God or Wrestle and Struggle with God), ‘Each individual ('ysh – each man (singular)) should choose of your own accord to actually go along or walk (halak – it is your decision to go with the flow, to genuinely follow, or to walk away (qal imperative – denoting something that should be genuinely considered and interpreted literally which is subject to freewill with volition expressed in second person)) toward (la – in the direction of) his city, town, or village ('yr – anguishing place of inhabitation or fear-provoking shrine).’ (1 Shamuw'el / He Listens to God / 1 Samuel 8:22)

It is telling to be sure. The Hebrew word for “the reign of a king,” for “the imposition of governmental authority,” and for “the coronation and subsequent application of royal authority at the hands of a specific ruler,” *malak*, is written identically in the text to: *malak* – to ponder and think about, to carefully consider and then respond to, *melek* – an authorized leader over a nation and its government as well as its social, religious, and military institutions, and *Molek* – the name of the god of governments and kings, especially the Phoenicians and Amorites.

Also, please note, in the previous statement, the Yisra'elites were called “‘am – people who are family,” and here they have become dissociated, “‘yshy – people / individuals.” Then, as they are asked to choose and either follow or walk away from the bad advice, each person became an “‘ysh – lone individual.” Religion and

government are collective enterprises, while the trek away from them and to God is an individual choice.

While I may be reading too much into it, you may also find it enlightening to know that *'iy*r speaks of more than just of a “city, town, or village.” An *'iy*r can also be a “source of anxiety and anguish, a cause of fear, a shrine to anger,” or “a temple of terror.” In addition, *'Iyr* was the name of the city, formerly in Sumer, but then in Babylon, when Yahowah asked Abraham to “to walk away from *'Iyr* of the Chaldeans (Babylonians).”

'Iyr was also used in 1 Chronicles 7:2. There, *'iy*r conveys a sense of “belonging to a community associated with Benjamin.” That is relevant because the self-proclaimed Apostle Sha'uwl / Paul was a Benjamite, as was King Sha'uwl / Saul. And finally, and perhaps as a way to convey even more about the fate of these individuals, an *'iy*r is a “domestic ass.” It is a slightly more civilized depiction of Yahowah’s prophetic metaphor for Muslims (through their identification with *'Ishma'el* (Individual of a Questionable God (from *'iysh*, *mah*, and *'el*))). He said of them: “They will be wild asses of men, whose hand will be raised against their brothers and whose brothers’ hands will be raised against them while living in hostility with the whole world.”

So while *'iy*r can simply mean “city,” considering the nature of this discussion and the context in which it was held, all of the negative implications resonate. They could all apply. And given the choice between having too little information and having too much, I’d much rather err on the side of having to think about which connotations best fit the conversation. So even though I’m often accused of providing too much data and overwhelming readers, I am certain that there is always something that I’m missing.

The best I can do is attempt to correct the Masoretic Text by examining the differences presented in the one-thousand three-hundred year older Qumran (Dead Sea) Scrolls while, at the same time, considering the alternative meanings of words prior to the application of their diacritical marks. In addition, I can and should evaluate related terms and ponder each word’s verbal root. Also, I can be of value by thoughtfully conveying the unique aspects of the Hebrew stems, conjugations, and moods. But in the end, the best, most accurate, and complete translation is a product of context, of knowing who is speaking to whom and why.

I’m sharing all of this with you because I don’t want you to blindly trust me. I want you to know how I go about this process, because I want you to be able to translate Yahowah’s Word on your own. In doing so, you’ll learn more than I could possibly share.

There have been very few discussions in the whole of human history as important as the one we’ve been considering throughout these past two chapters.

Yahowah has made His position on and His opposition to, religion, government, and the military crystal clear. And yet, as few as one in a million people today realize that we are being instructed to completely dissociate from religion before we can engage in a relationship with God. Furthermore, the overwhelming preponderance of people are unaware of the fact that, according to God, governments and their rulers are malicious, militaristic, and deadly, money grubbing and conniving, and that an allegiance to one's nation or its military separates the patriotic from God.

It is religion or the Covenant relationship. It is government or God. Choosing either religion or government will absolutely and unequivocally separate an individual from Yahowah, estrange them from the Covenant, and keep them out of Heaven.

☞☞☞

Based upon what we have read in 1 Shamuw'el 7 and 8, and especially in the related material in *Shaphat* / Judges, *Qara'* / Leviticus, *Dabarym* / Deuteronomy, and *Yirma'yah* / Jeremiah, it has become obvious, crystal clear and undeniable, that to be in a relationship with God we must first reject religion, and also that to choose government is to reject God. This idea was introduced in *Mashal* / Proverbs 6, and it will be advanced in *Mashal* 7. It is the subject of *Yasha'yah* / Isaiah as well.

There have been countless insights provided along the way which demonstrate that the integrated religious and political scheme Yahowah was most adverse to was born and bred in Babylon, experienced in Egypt, accepted by Yisra'el, advanced through Greece, codified in Imperial Rome and, then, incorporated into Christianity and spread worldwide by the Roman Catholic Church. And while there have also been many indications that a man from the tribe of Benjamin would sponsor the deadliest plague to ever inflict humankind, up to this point, we have yet to settle upon the name of this villain.

But now, it's time to meet Sha'uwl. He is the man at the helm of Yisra'el's first government, the first to promote government submission in his god's name, the first to promote his own agenda and doctrine above the Towrah, all with disastrous and deadly consequences. But he was not the last, the most disastrous, or the deadliest, Sha'uwl, to do these things. That title belongs to the Sha'uwl who would become known as the "Apostle Paul," the one who would write most of the Christian New Testament.

So, since Shamuw'el was a prophet, let's let him make the introduction.

“Now there was an individual of Binyamyn and his name was Qysh, son of ‘Aby’el, son of Tsarowr, son of Bakowrath, son of ‘Aphyach, an individual son going south, a mighty and strong man, a warrior and hero, of wealth and twisted capabilities politically and militarily, who would give birth to anguish and suffering. (9:1) And in this regard, he had a son whose name was Sha’uwl, a good, generous, beautiful, and pleasing young man who was preferred as a fighter. There was not an individual among the Children of Yisra’el who was more good than him. However, from his shoulders and above, he was grievously defiant and treacherously unfaithful, hard to understand, conceited, haughty, and improper, worse than any of the people.” (9:2)

There is a great deal more that we can learn from this depiction of Sha’uwl – the man the people foolishly chose to trust instead of God. Let’s begin by examining the names on the list.

“Now (wa) there was (hayah – there is and there will be (qal imperfect) an individual (‘iysh – a person and a man) of (min – from and out of) Binyamyn (Binyamyn – Son Headed South to the Sea of Gentiles, transliterated: Benjamin, from ben – son and yam – headed south to the sea (a metaphor for Gentiles)) and his name was (wa shem huw’) Qysh (Qysh – One who is Crooked and Lures Prey into a Trap, one who is bent and bowed down; from qowsh – to bait and entice into a snare, to bring together to control), son of (ben) ‘Aby’el (‘Aby’el – ‘aby – My Father is ‘El – God (representing either the title “god” or the name of the Canaanite deity)), son of (ben) Tsarowr (Tsarowr – One who Besieges and Binds as an Adversary by Prescribing Drugs (Christ and Christian are based upon *chriso* which also means drugged), one who distresses and ties up; from *tsarar* – to bind and distress, to vex and to show hostility, to harass and to hate (related words include: *tsara’* – leper, *tsary* – to make or prescribe drugs, and *tsarach* – to cry out shrilly and uproariously)), son of (ben) Bakowrath (Bakowrath – One who Laments the Birthright and Who is the First to Cry and Complain; from *bakowrath / bakowr / bakath* – firstborn to wail and weep, offspring of howling bitterly), son of (ben) ‘Aphyach (‘Aphyach – I Breathe that which Breaks and Ensnares, Inflaming Souls; I Am the Source of Breath/Souls; from *puwach* – to blow hard, blast away, snare, and break with one’s breath), an individual (‘iysh) son (ben) going south (yamyny – from *yamyn* – to veer right, going south, to the *yam* – sea (to Gentiles)), a mighty and strong man (*gibowr* – an individual who prevails through their bulk and the size, strength, power, and might of the political and military force under their command, a champion, warrior, and hero) of wealth and twisted capabilities politically and militarily who gives birth to anguish and suffering (*chayl* – of physical strength and special ability in commanding troops as a rich merchant; from *chuwil* – to twist and to whirl about, using circular reasoning to bring forth enduring

pain, to grieve for a lifetime, to permanently anguish).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 9:1)

“**And** (*wa*) **in this regard, he had** (*la huw’ hayah* – so accordingly there was and there will be (qal perfect)) **a son** (*ben*) **whose name was** (*wa shem*) **Sha’uwl** (*Sha’uwl* – Question Him; from *sha’al* – to question, written identically to *She’owl* – the realm of dead souls who are questioned and then eternally separated from God, place of no return, abandonment, and punishment, more commonly known as hell), **a good, generous, beautiful, and pleasing** (*towb* – handsome and desirable, prosperous and charitable, values oriented, with all the proper characteristics to perform the expected functions of a) **young man who was preferred as a fighter** (*bachuw* – adult male who was an able fighting man with the strength and ability of a soldier; from *bachyr* – the selected, preferred, and chosen one).

There was not an individual (*wa ‘ayn ‘iysh*) **among** (*min* – out of and from) **the Children of Yisra’el** (*beny Yisra’el* – Children who Engage and Endure with God and Children who Wrestle and Struggle with God) **who was more good than him** (*min towb huw’* – who was more generous, beautiful, or pleasing than him, who was more handsome, desirable, prosperous, or charitable than him, who did more good deeds or made people feel better than him).

However, from his shoulders (*min shekem*) **and above, he was grievously defiant and treacherously unfaithful** (*wa ma’al* – and upwards he manifest the highest level of sin, falsehood, trespass, and adultery, he displayed exceedingly substantial violations of the standard, incurring the resulting guilt), **hard to understand, conceited, haughty, and improper** (*gaboah* – proud and arrogant, self-serving and self-exalting, devoted to zealously, albeit inappropriately, seeking and claiming a high, powerful, and official status) **than any of the people** (*min kol ‘am*).” (1 *Shamuw’el* / He Listens to God / 1 Samuel 9:2)

First things first; what does Benjamin actually mean? Almost every lexicon states that Binyamyn is from *ben* and *yamyn* which, they claim, means “son of the right hand.” But *yam* means “sea,” not hand, and the Hebrew word for hand is *yad*. *Yamyn* is actually a directional concept and conveys “to go or turn south to the sea.” Therefore, Binyamyn would be more accurately translated “Son Turning South to the Sea.” This is evocative of the tribe, whose territory was due north of Yahuwdah, turning south to attack Yaruwshalaim. Also telling, the Dead Sea lies south of Binyamyn, a metaphor for a sea whose waters are so polluted they can no longer support life.

The reason this is important is because there is no indication that Benjamin was ever “right,” in the sense of being “correct,” nor of him being “authorized and empowered by position” which would result from “being at the right hand” of

Yahowah or Ya'aqob. The Hebrew word for "right" in respect to being both "correct and accepted" by God is *tsadeq* – which bears no resemblance to *yamyn*.

Further, the "yam – sea" reference found in *yamyn* serves as God's principle symbol for "gowym – gentiles." By contrast, "Yahuwdym – those who are related to Yah" are associated with the "erets – land." Also, since Binyamyn's territory was due north of Yahuwdah, a Benjamite would be someone who turns south to raise his right hand against the people and place Yahowah treasures.

Yahowah describes the tribe of Binyamyn as a "vicious wolf" in Genesis 49:27: "Binyamyn is a wolf that tears, in the morning he eats prey, and at night he divides the spoil." This is an interesting metaphor considering Yahowsha's overt condemnation of the wolf in sheep's clothing viciously ripping souls away from the Towrah during His Instruction on the Mount. Also interesting is the correlation between Binyamyn's birth causing his mother's death and Yahowah continually referring to Sha'uwl, an acknowledged Benjamite, as "the plague of death."

In the Towrah, Rachel foreshadows the prophetic implications of Binyamyn and, thus, of Sha'uwl. This is recorded for our benefit.

“So they set out and pulled away from Beyth’el, the Home and Family of God (*wa naca’ min Beyth’el* – and they set forth, departing and journeying out of, going away from the Household of the Almighty). **Then** (*wa*) **it came to exist** (*hayah* – it happened (qal imperfect – actually with unfolding consequences)) **at this point, and would be repeated after a duration of time** (*’owd* – now and beyond this period, subsequently, speaking of something that would be repeated, occurring again, each occurrence bearing witness), **when they were at a particular distance** (*kibrah* – creating a detached multitude by intertwining, also an implement used to strain out rocks from the grain; from *kabar* – implying fulfillment in another time), **the land** (*ha ’erets* – realm and region) **they were approaching and entering** (*la bow’* – proceeding toward) **was ‘Ephrathah** (*‘Ephrathah* – singular of *‘Ephraym*, the tribe most supportive of and loyal to Sha'uwl which was angered when the royal prerogative was transferred from them to Yahuwdah, also the name of the Northern Kingdom which was in rebellion with Yahuwdah prior to being depopulated and destroyed by the Assyrians; from *‘epha’* – worthless and for naught, *‘ephaph* – to surround and confine, binding, and *‘eph’eh* – a viper, a venomous snake).

And then (*wa*) **Rachel** (*Rachel* – one of Ya'aqob's wives, meaning: sleeping sheep who move away) **went into labor and gave birth** (*yalad*). **But** (*wa*) **in her labor and childbirth** (*ba yalad*), **she experienced great distress and opposition** (*qashah* – she encountered a cruel and confusing stubbornness and an unyielding and corrupt resistance, a complete lack of humility manifesting a superior attitude, one who would be confrontational and brutal, causing great hardship and trouble, a

difficult and perplexing force that was obstinate, burdensome, and genuinely bad (piel imperfect – the object, Rachel’s son, suffers the ongoing and unfolding effect of the verb, making Binyamyn stubborn and confrontational, unyielding in his resistance and opposition, confusing, corrupting, arrogant, troubling, perplexing, burdensome, and bad throughout time)).

So when he became (*wa hayah* – when it came to be) **stubborn and unyielding in confusing confrontational and obstinate opposition** (*ba qashah* – with distressing resistance, with a superior attitude of arrogance, manifesting a perplexing corruption, being a tremendously painful burden) **during labor and childbirth** (*ba yalad*), **she said** (*amar* – she told, declaring) **to the one helping her give birth** (*mayaledeth* – midwife), **‘You should choose never to respect** (*al yare*’ – you should decide not revere or honor, choosing never to afford a high status or authority to (qal stem, imperfect conjugation, jussive mood)) **this one** (*zeh*) **because, indeed** (*ky* – rather instead), **another son** (*gam ben*) **is for you** (*la ‘atah*).’

And it was (*wa hayah* – so it existed and came to pass) **with her soul** (*ba nepesh*) **coming out** (*yatsa*’ – leaving) **that, indeed** (*ky* – truly), **she was dying** (*muwth* – she was losing her life and perishing (qal perfect)). **So she called out** (*wa qara*’ – so then she proclaimed and announced with ongoing consequences (qal imperfect)) **his name** (*shem* – personal and proper name, renown and reputation), **‘Ben ‘Owny – My Son of Unrighteousness, My Son of Idolatry and Iniquity** (*ben ‘owny* – My Son who Exerts Himself in Vain; from *‘aowen* – egotistical and failed, evil and wicked, unjust and false, arrogant and troublesome).’

But (*wa* – and, so, or in addition) **his father** (*ab*) **summoned him** (*qara*’ – called him out) **as** (*la*) **Binyamyn – Son Turning South to the Sea** (*Binyamyn* – Son Veering Toward the Sea of Gentiles).” (*Bare’syth* / In the Beginning / Genesis 35:16-18)

This may be the most infamous introduction in history. On her way out of the “Home and Family of God,” speaking of something that “would be repeated again in the future,” even “fulfilled at another time” and, after entering a place noted for its venomous hostility, Rachel went into labor. She said of the child she alone knew at the time, with her last breath during the travails of labor, that he would be “conceited and cruel, that his corruptions would be confusing, that he would be unyielding in his opposition, stubborn in his resistance, obstinate in his perplexing and confrontational arrogance.” Rachel named the boy who would become known as Binyamyn, “*Ben ‘Owny – My Son of Unrighteousness, of Idolatry and Iniquity, My Son who Exerts Himself in Vain, my egotistical and evil, dishonest and wicked son.*” His arrival was her demise. With his birth, she died. And that’s particularly relevant because Yahowah called Sha’uwl the plague of death. Rachel told all who would listen: “Do not respect or revere this one!”

Also as an interesting side note, at the place noted to be a great distance away from the Household of God, we find *kabar*, a place where “intermingling will create a great multitude,” something that proved prophetic in several ways. First, Pauline Christianity, the world’s most popular faith, grew as an amalgamation of prior religions. Thereafter, Muhammad created Islam, the world’s second largest religion, by blending the pagan beliefs of his Arab ancestors with bastardizations of the Talmud. And third, *Kabar* was the name of a Babylonian river near the “Royal Canal” of Nebuchadnezzar, where Yisra’el exiles settled. It was also the name of the Yisra’elite settlement in northwestern Arabia that Muhammad terrorized. That’s relevant because the “Islamic Prayer of Fear” and terrorist slogan, “*Allahu Akbar* – Allah is Greater,” was first used in *Kabar* to announce that Allah was greater than the God of the Yahuwdim, Yahowah.

Since we know that both King Sha’uwl and the self-declared Apostle Paul were Benjamites, we have learned a great deal about their character – especially since Paul laid claim to Gowym, turning to them and away from Yahuwdim. But when we return to Shamuw’el’s introduction, there is a lot more to consider. For example, let’s ponder the list of names. In order, we have: “**Binyamyn** – Son Headed South to the Sea of Gentiles, **Qysh** – the One who was Crooked, Luring Others into a Trap, **‘Aby’el** – whose Father was *‘El*, the Canaanite God, **Tsarowr** – Who Besieges and Binds as an Adversary by Prescribing Drugs, **Bakowrath** – the First to Cry and Complain Lamenting the Birthright, and **‘Aphyach** – the One whose Breath Breaks and Ensnares, Inflaming Souls.”

While I don’t know how much of this, if any, applied to King Saul, I realize that it all fits the self-proclaimed Apostle Paul. The author of half of the Christian New Testament devoted himself to Gentiles, claiming exclusive authority over them. He was crooked, by his own admission, pretending to be whatever gave him an advantage over others so as to entrap them. His *‘el* - god remained a nameless deity. Beyond this, the title “Christ” was based upon the Greek *cristo*, which speaks of the application of drugs. Moreover, Paul admitted to being possessed by a representative of Satan, making him Adversarial. And his twisted thesis required Yahuwdim to forfeit their birthright to the Covenant so that he could style a new one by breaking the old one.

This next line may apply to both men, even to their fathers. In Shamuw’el, we read: “he was an individual going south (note that Sha’uwl ventured out of Tarsus which was due north of Yisra’el), veering toward the sea and Gentiles (also true of Paul).” Both came from “wealth.” But it was Paul who bragged about his “physical ability to cause suffering” and of his “religious and political prowess” as a result of his rabbinic schooling. In fact, he bragged that he was second to none in this regard. Moreover, the Disciple Shim’own (Peter) specifically accused Paul of “circular reasoning,” saying that his letters caused the unwary “to suffer.” Twisting the

Towrah to suit his agenda was Paul's specialty. He was a master at it which, I suspect, is the reason he has been able to bamboozle so many souls.

It's hard to imagine naming a son, "Sha'uwl – Question Him," especially, considering that *She'owl* is the realm of dead souls who are questioned and then eternally separated from God, a place of no return, of abandonment and punishment, more commonly known as hell. Worse, after the failures of King Sha'uwl, why would the father of the predicted, Sha'uwl, give his son this name?

But here is the fascinating and unexpected part, at least, for those not fully in tune with Yahowah. Being "*towb* – good" will not get a person anywhere with God. Even though religious individuals have been indoctrinated into believing that being a good person, having a good heart, and doing good deeds will garner favor with God, especially, during judgment, it isn't so. Sha'uwl was good, but he was not right. Dowd/David was right, but he was not good. God hated one, recommending against him. God loved the other, inspiring him to inspire all humankind. Yahowah pleaded with His children to reject the kingdom of Sha'uwl, who was good. But Yahowah will actually establish the Kingdom of Dowd upon His return, even though Dowd was not good.

Those who are right about who Yahowah is, what He is offering, and what He expects, as well as where to find His Guidance regarding these things, discover that God has a plan to perfect the imperfect. But no matter how good we are, we aren't perfect, and no amount of good will get us into the Covenant if we are not right with God.

I cannot tell you how thrilled I am to see the despicable and future King Sha'uwl listed as "*towb* – good" for this very reason. Similarly, I was thrilled to see Dowd, who was decidedly not good, serve as the author of the most enlightening lyrics on how to properly observe Yahowah's Towrah. This proves that you don't have to be perfect to benefit from the Towrah as Paul protests. In actuality, the opposite is true. The Towrah does not condemn imperfect people, it perfects them.

While this lone attribute regarding the first Sha'uwl was sufficient to undermine the central plank of the Sha'uwl's/Pauline Christianity – that if a person violates a single aspect of the Torah, they are condemned by the whole Torah – the remaining connotations of *towb* are harbingers of politics to come. Especially today, voters either choose the best looking candidate, the most generous (the one promoting the richest government entitlements), or the most pleasing (the one who tells them what they want to hear). By contrast, Yahowah was physically undesirable in His previous manifestation because He was not trying to impress anyone with His own capabilities. He was here to reveal Yahowah's desirable and pleasing nature, not His own. But with men, especially those in politics, a realm

I've coined the "Arena of Egos," the prowess of the individual and his allied institutions are on constant display.

Whether it is the Muslim Middle East or America, Europe or Russia, politicians who appear tough, always ready to fight, are coined heroes. And so it has been through the ages, the head of state has also been the head of the military. It is what Yahowah disliked most about government, especially its propensity to establish and deploy armies. And the reason is obvious. Are we going to rely on our government, its leaders, their rhetoric, their military, and their weapons to protect us, or are we going to trust Yahowah?

The reason for reemphasizing that Sha'awl was the best Yisra'el had to offer is to underscore the point that man's best is never good enough. This man would be a tragic failure. He would engender the wrath of God, abuse his people, lose the battle, and get killed in the process.

Then by contrast, after praising Sha'awl's heart, Yahowah demeans his head. This is yet another way to demonstrate the importance of being right instead of good.

But before we consider Yahowah's critique of Sha'awl's rebellious attitude, let's first dispense with the customary rendering of this clause in the religious translations found in bibles published by Christian organizations: "above his shoulders he was taller." While "high" is an acceptable rendering of *gaboah*, to infer that Sha'awl was "*min shekem wa ma'al* – from his shoulders and above," "taller" would imply that he had a pencil neck, and that his most recognizable physical attribute was a long, ostrich-like physique, something that would have been a vulnerability in battle and would have given him a gangly and unsightly appearance. Beyond being contradictory, this rendering requires us to ignore the primary connotations of *ma'al* (sin, rebellion, defiance, insubordination, violating the standard and incurring guilt, being unfaithful and adulterous) and *gaboah* (proud, haughty, arrogant, and conceited, an exalted view of self that is improper, a moral failure, a person devoted to seeking and obtaining a place of power and status, and hard to understand).

In His creation account, God reveals that the one thing unique to men among other animals was the gift of a "*neshamah* – conscience," the ability to be discerning, discriminating between good and bad, right and wrong. Yahowah also created humankind with an abnormally large brain for our size. He wants us to use it. In fact, mankind is physically at a disadvantage among carnivores and we only survived and thrived as a result of our superior intellect. So let's use what He gave us to analyze what He said to us.

So while you are free to disagree, after considerable research, I'm convinced that the most consistent and relevant rendering of "*min shekem wa ma'al gaboah*"

is: “From his shoulders and above, he was grievously defiant and treacherously unfaithful, manifesting the highest level of sin, a transgression based upon falsehood, displaying exceedingly substantial violations of the standard and thereby incurring the resulting guilt, hard to understand, conceited, haughty, and improper, proud and arrogant, self-serving and self-exalting, devoted to eagerly and zealously, albeit inappropriately, seeking and claiming a high and powerful official status.” After all, the only part of Sha’uwl’s anatomy “from his shoulders and above” was his head.

And it was “*ma’al* – grievously defiant and treacherously unfaithful.” And while that turned out to be an accurate assessment of King Sha’uwl, it was stunningly prophetic of the wannabe Apostle Sha’uwl. Paul’s thirteen letters, comprising half of the Christian New Testament, are traitorous, openly rebellious, and insolent in treacherous opposition to Yahowah and His Towrah. An unfathomable number of falsehoods are surreptitiously woven into a wholesale repudiation of everything God has revealed. Sha’uwl / Paul’s letters represent the highest level of sin, the greatest trespass on Yahowah’s nature and plan, ever perpetrated in His name.

I only know King Sha’uwl based upon what is recorded in Shamuw’el about him. Based upon what I’ve read, he was a despicable leader and a dishonest man. He was self-centered and paranoid, and probably insecure. But I would consider myself an expert on Paul’s character as a result of the documentation found in www.QuestioningPaul.com. And I can tell you he was the epitome of “*gaboah* – hard to understand” as a result of his twisted and convoluted arguments against the Towrah. He routinely misquoted Yahowah’s testimony, almost always truncating God’s statement before removing it from its context, to claim that something God has said validated his position when, in actuality, the point Yahowah was making was always the antithesis of Paul’s proposition. This misappropriation of evidence and irrational extrapolations from it, comprise the entirety of Galatians, Paul’s foray into writing what he presented as “scripture.” But the irrational nature of Pauline doctrine was never more on display than it was in Romans 7, as Sha’uwl tried to present the Torah as “dead” and, therefore, no longer applicable. That said, the insanity of the Romans 13 oratory on submission to government was breathtaking in its ignorance.

But more than this, and perhaps more than anyone other than Satan, himself, the self-proclaimed and exclusive Apostle to the entire world, Sha’uwl / Paul, was “*gaboah* – conceited, arrogant, self-serving, and self-aggrandizing, devoted to eagerly and zealously, albeit inappropriately, seeking and claiming a high, powerful, and official status which was wholly improper.” This one word defines Paul’s character and explains his letters.

So while we have been introduced to King Sha'awl, we have just met the Apostle Paul. The former was a blip on the radar of human history – a brief and fleeting warning of danger that would lie on the road ahead – a harbinger of man's way, of the way of human nature, of the way of religion and government, and of their military power. The latter, however, had a greater influence on that road than anyone who has ever lived. His *gaboah* lives on in Roman Catholicism and the Christian Church, both of which he founded.

This is the essence and, thus, the idiocy of Pauline Christianity. It is as if their god said, “You cannot trust my original plan because it was a cruel hoax, and even though I told you otherwise, and although I proved that this was my plan and that it would prevail forever, in actuality, I was a complete failure. So I asked a cruel and vicious man, a duplicitous man, a sexual pervert, an egomaniac, a man who was insane and demon-possessed by his own admission, to come up with an entirely different scheme. Not only did his new one contradict everything I had said, unlike my original plan, he provided no evidence or proof of its viability. So, here is the result. Just reject everything I had to say as god and believe Paul exclusively and you'll be saved.”

Or not.

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