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The GOD of Israel, IS Real.

Tangible and Verifiable PROOF of the Existence of Our Creator.

A case file in twenty-six chapters



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Dedication

To the Nation of Israel

To the people who kept a Name when empires spent theirs.

To Zion, not as a slogan, and not as a pawn.
To the public fact of a people returned, a language raised, a city still called Jerusalem.

> For יהוה has chosen Zion. He has desired it for his habitation.
>
> **— Psalm 132:13 (adapted from WMB)**

> For I will take you from among the nations and gather you out of all the countries, and will bring you into your own land.
>
> **— Ezekiel 36:24 (adapted from WMB)**

> This case does not use you.
> It calls the world to look at what can be seen, and to stop calling it an accident.

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Dedication

To the Honest Reader

To the one who will not be flattered, and will not be rushed.

To the skeptic who still loves the truth more than the win.
To the believer who is willing to let the evidence take the stand.
To the curious one who just wanted to know what all the fuss is about.
Welcome... We're happy you're here.

This book was written for you, whoever you are. Every claim of fact in it comes with a way to check it: a museum number, a published paper, a verse you can look up yourself. If we got something wrong, you will be able to show us, and we will thank you.

> Test all things, and hold firmly that which is good.
>
> **— 1 Thessalonians 5:21 (WMB)**

> Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily to see whether these things were so.
>
> **— Acts 17:11 (WMB)**

> At the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.
>
> **— Deuteronomy 19:15b (WMB)**

Cross-examine these pages.
If a claim is inferred, make us say so.

> You are not the enemy of this book.
> You are the reason it was written as a case file.

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Prologue

The Charge Is Read

This is a case file, not a sermon.

The charge is simple, and it is public:

> **The GOD of Israel, IS Real.**

Not as a mood. Not as a private warmth. Not as a brand.

As the Living One whose Name is יהוה (said to be "unpronounceable," and pronounced many different ways in the world. We will pronounce the Name as 'The Hebrew Letters' themselves, and read it aloud as: "Yud, Hey, Wav, Hey").
As the Creator the heavens still declare.
As the God who bound Himself to a people, a land, a book and a promise, in history that can be checked.

> The heavens declare the glory of God. The expanse shows his handiwork.
>
> **— Psalm 19:1 (WMB, superscription omitted)**

> For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity, that they may be without excuse.
>
> **— Romans 1:20 (WMB)**

> It was shown to you so that you might know that יהוה is God. There is no one else besides him.
>
> **— Deuteronomy 4:35 (adapted from WMB)**

A sermon asks you to feel. A case file asks you to examine.

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What you get for your time

- **The evidence, laid on the table.** Science, history, archaeology, manuscripts and logic. Stones with museum numbers. Scrolls you can see online. Papers you can look up.
- **A label on the hard sentences.** You will know whether you are reading a fact you can check (a claim), an argument from the facts (an inference), or something that has not passed the test yet (unconfirmed).
- **The other side, at full strength.** The best objections get their own chapters, and the book says plainly where a stone cannot carry what someone once claimed for it.
- **A way to test it yourself.** Every chapter has a section on what it does not claim, and tells you where to check what it does.

No percentages. No odds dressed up as proof. No "trust us." If you were hoping for a book that shouts, this is the wrong shelf. If you were hoping for one that shows its work, pull up a chair.

You are not required to close your mind to enter.
You are required only to keep it honest.

Skeptic or believer, you are both welcome on the jury. The skeptic gets the strongest case we can build, with every weak spot marked. The believer gets reasons that will still stand when someone asks, "How do you know?"

If you came for a performance, close the file.
If you came to know, walk the path.

The court is in session.

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Introduction

How to walk the twenty-six steps

This book is one case in twenty-six chambers.

It is built so a seeker can enter without drowning, and a student can go all the way down. Book and path are one case, two rooms.

> We have developed a Family of Apps that we link to throughout this exploration, to immerse you in the information like never before. Along the way, a note will point you to the app that lets you see the place, hold up the stone, or sound out the word for yourself. In the digital editions a tap takes you there and brings you back to the same page. In print, a short web address and a QR code do the same job. The apps are companions, not crutches. Every chapter stands on its own, and the apps go live one by one at thegodofisraelisreal.com.

You will meet five movements.

> **Part I. The Beginning.**
>
> A universe that had a beginning, constants set within narrow ranges, life that runs on coded information, minds that can know the world, and a moral law we did not invent. These are measured facts and the arguments drawn from them, each labeled. Together they point to a Beginner: a cause for the beginning. It does not yet get you the Name, 𐤉𐤄𐤅𐤄. Do not rush the Name into a physics paper. Let the foyer do its work.

> **Part II. The Name.**
>
> The beginner is not anonymous. The Name appears in stone, in Israel named among the nations, in scrolls that held their meaning across a thousand years, in the names of Israel's kings in empires' own archives, and in a covenant made in public. Here the case becomes specific. Not “a god.” 𐤉𐤄𐤅𐤄, the God of Israel.

> **Part III. The Word.**
>
> Scrolls that held, prophets on the record before the events, a people the nations could not erase, and a return that kept a date.

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Part IV. Messiah, and Knowing Him.

The line of promise is laid out as text. The Servant Song is read three ways, in order: its plain sense (peshat), how Jewish tradition reads it, and the Messianic reading. Yeshua is checked against the record outside the Gospels, and the resurrection is weighed against its strongest rival explanations, at full strength.

Part V. The Last Doors.

Here the strongest objections and the hardest questions—especially suffering and why God can feel hidden—are answered head-on, without dodging. Where a stone or a tourist site cannot prove what someone once claimed for it, we say so plainly. Then we step back to look at what the whole body of evidence adds up to, what it means to actually know Him for yourself, and who we are as the witnesses presenting this file. Finally, after the house is already standing on its own, Chapter 26 opens the sealed file of the undeniable proofs, with every rule laid out so you can check them yourself.

Exhibits that have not yet passed this book's test are listed in an appendix as unconfirmed. They will not be counted as certain by stipulation. Truth cannot be stipulated.

Three Kinds of Sentences

Learn these, or the book will feel like a shout.

A CLAIM is what we put on the table as a fact you can check.

> **Example:** The Merneptah Stele names Israel in Canaan near 1208 BCE. The object exists. The line can be read.

AN INFERENCE is what we argue from the facts.

> **Example:** A universe that begins is not self-explained. A people that should have vanished, and did not, is an anomaly that asks for an explanation. Inferences can be strong. They can also be wrong. We will mark them.

AN UNCONFIRMED EXHIBIT is something that has not yet survived the last test this file requires.

> It goes to the appendix of untested items until it does. It does not get to vote early.

A few other tags appear less often: **CONFESSION** (what the book believes and says so), **TRADITION-INTERNAL** , and **RECORD ONLY** . A confession is never counted as evidence.

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> He who pleads his cause first seems right— until another comes and questions him.
>
> **— Proverbs 18:17 (WMB)**

> You shall seek me and find me, when you search for me with all your heart.
>
> **— Jeremiah 29:13 (WMB)**

How to read, if you are serious

1. Do not skip to Chapter 26 because you like mysteries. Mysteries that arrive before the case are not mysteries. They are bait.
2. Do not skip Chapter 20 because you already agree. The honest objection is part of the proof. A case that cannot take a hit is not a case.
3. Do not demand that Chapter 1 sound like Chapter 8. The foyer is not the throne room.
4. Test the exhibits. Museum numbers. Papers. The text itself. If we fail a source, mark it. We will correct it.
5. When you reach Chapter 26, test it by its own method, as you tested everything before it.

This is not hidden knowledge for sale.
This is a public record, written so that a person may come to know.

> "Come now, and let's reason together," says יהוה.
>
> **— Isaiah 1:18a (adapted from WMB)**

The first dedication was to the people who kept a Name.
The last was to you.

Walk.

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