



YADA YAHOWAH COMING HOME



VOLUME TWO

MASHYACH • MESSIAH

CRAIG WINN

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MASHYACH ♦ MESSIAH

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About the Author...

Twenty-three years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam's Terrorist Dogma in Muhammad's Own Words* has now been updated and substantially expanded, becoming *God Damn Religion* after witnessing the sadistic savagery of Muslims on 10.07.23 in Israel. The resulting assessment of Islam is irrefutable because the deplorable nature of this death cult was revealed by reordering the *Quran* chronologically and setting it into the context of Muhammad's life using the earliest and most credible *Hadith*, notably Al-Tabari's *Tarikh* | History and Ibn Ishaq's *Sirat Rasul Allah* | Life of Allah's Messenger. Also, by citing the Torah and Prophets, he has conclusively demonstrated that Allah was invented in the 6th century CE and is not God, much less, Yahowah, the God of Abraham and Moses. If you want to know why fundamentalist Muslims commit 90% of the world's most heinous terrorist acts, these 5 volumes will answer your questions.

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to the 3-volume series providing *An Introduction to God*, the 8 volumes of *Yada Yahowah*, the 5 books encouraging *Observations*, 3 exploring *Babel*, 5 for *Questioning Paul*, now *Twistianity*, and then to the 3 volumes devoted to *Coming Home*. Throughout, Mr. Winn has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded

thousands of unique insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and current events on over 5,000 talk radio programs and has hosted 5,000 more, leaving a vast quantity of archived shows from Shattering Myths to Yada Yah Radio. He currently produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his 35 printed books are offered without royalty.

Craig has devoted his life to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind and a desire to learn, you will enjoy his translations and insights.

He encourages readers to share his translations and resulting conclusions, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in a violent act. When it comes to exposing errant and counterproductive ideas, wield words wisely.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

COMING HOME

MASHYACH • MESSIAH

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Contradicting God

The Essence of Religion...

Yahowah's animosity toward the Gentiles who have fraudulently claimed to have inherited the blessings He gave to Yisra'el continues with the next Mizmowr. God is making a point, one relevant to us today, so we should listen. Additionally, He has a great deal more to say about the villainous creature identified in the lyrics of the preceding Song.

The Psalm begins with Dowd asking Yahowah why He has distanced Himself from His people and for how long He intends to remain aloof. The answer to the first question is simple, and thus, Dowd wrote it for our benefit. God is setting an example we must follow to enter His Home. He has separated Himself from His people because they have become political and religious, emulating the ways of the *gowym*. It would be hypocritical for Yahowah to ask us to disassociate from these institutions and then endear Himself to those embracing them.

When His people cease being political and religious and answer His call to return home, He will come for them. And that is why this will occur on the Day of Reconciliations.

“For what reason (*mah* – why and until when) **is Your presence so far away, distant and separated** (*'amad ba rachowq* – do You endure estranged and remote for such a long interval of time), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elawah* – God

guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation), **concealed** (*‘alam* – with You remaining unseen and disregarded) **in times** (*ba ‘eth* – during periods) **of drought and destitution, of being cut off and restrained** (*batsarah* – of vexing distress when being confined to less space by adversarial rivals, and of anguishing tribulation)?” (*Mizmowr* / Lyrics to Sing / Psalm 10:1)

God intervenes in human affairs when required to honor His Covenant promises, liberate or defend His people, or fulfill the *Miqra’ey*. Otherwise, He is only seen by those who observe the written witness of the *Towrah* and Prophets.

And while Yahowah is highly communicative when working with the Covenant’s children, especially if we are about His business, He is otherwise unseen. This is why during the Roman siege of Jerusalem, or centuries later during the Holocaust, neither victims nor perpetrators knew Him. Quite frankly, there was no one for Him to speak with since He remains overtly opposed to the political, religious, military, and conspiratorial influences prevalent within human society.

For most, Yahowah is not readily or easily known. The effort required to realize that God has proven His existence as well as demonstrated His inspiration of the words found in His *Towrah*, the time needed to discover that we can trust Him, appreciate what He is offering, and appreciate what He expects in return, is considerable. To know our purpose and place in the universe takes a rational and open mind and a diligent, systematic approach to His testimony. We have to know where to look and how to approach His witness.

Considering the sorry state of religious “translations,” we have to be willing to either learn Hebrew or embrace the tools that facilitate our understanding of God’s chosen

language. I have been at this for twenty-two years, and I'm still learning. Sharing what I've discovered, to make it easier for you, is for the purpose of *An Introduction to God, Yada Yahowah, Observations, and Coming Home*.

What most do not yet appreciate is that coming to know Yahowah has to be challenging to make eternity enjoyable and rewarding for everyone. To avoid allowing Heaven to be like Earth, there must be tests and filters. If God had provided much more than He has already given us, those without a passion for learning and exploring, those without an honest commitment to truth and to reason, would feign their acceptance of a few simple steps and contaminate the Covenant with their apathy and unfounded opinions into perpetuity. As such, the Towrah is both the path and the door – one which can swing open or closed.

While those who come to God through His words will have been vetted along the way, through our due diligence we can find and know God. And truly, the process of learning and growing is a reward in and of itself.

The phrase “*mah ‘amad ba rachowq* – why do You stand away, separated, continuing to present Yourself as so distant and remote for such a long interval of time” provides an interesting insight into the period in question. Apart from supporting His Son while fulfilling Pesach, Matsah, and Bikuwrym in year 4000 Yah, it would be 2,000 years later that He and the author of this Song would find their identity more conspicuously disclosed.

When I considered the words Yah inspired in this next statement, I was immediately taken back to the museums throughout Europe, which I had perused during years of travel. Many were dedicated to displaying the torture devices deployed by the Roman Catholic Church to anguish Jews and anyone else they didn't like. And after reading this, I now realize that those who invented and deployed such heinous contraptions will be forced to suffer

their effects. You can call it Divine retribution. I would call it justice. The more I learn about what they did, the more I want the political and religious Christians who authorized and encouraged the use of these torturous devices to suffer well beyond what their victims endured.

This sounds like the Father of Lies launching his assault against Jews...

“With arrogance (*ga’owah* – with unwarranted status, the immoral and self-proclaimed, pridefully and presumptuously, with haughtiness), **the dishonest, condemnable, and guilty** (*rasha’* – those who are wrong, vexing, and unethical, overtly evil in their religious malfeasance, fraudulent and unethical behavior), **with inflamed passions and burning animosity, persecute and harass** (*dalaq* – hotly and impulsively pursue to oppress) **the outspoken and unpretentious without political or religious status** (*‘any* – those with lower standing in society who are responsive, providing accurate testimony).

Let him be seized and forced to endure (*taphas* – let him be caught in the act for having perpetrated these malicious schemes and then arrested and then suffer for what they have done (nifal imperfect)) **the evil devices** (*ba mazimah* – within the wicked inventions and implements of their design which were part of the heinous plans) **that they have imagined and conceived** (*zuw chashab* – which they have invented and judged appropriate, even desired and esteemed).” (*Mizmowr* / Lyrics to Sing / Psalm 10:2)

Hebrew stems and conjugations are a story in themselves, as is the case with *taphas* written in the nifal imperfect. It reveals that those who imposed these schemes and deployed the resulting devices will endure their effects for a considerable period of time. Therefore, it is God’s conclusion that it is appropriate for perpetrators to endure

the pain they imposed on His people. God will not forgive them – nor should He.

When they are held accountable, I don't think that Church officials will enjoy the nauseating effects of the "Pope's Pear," the excruciating pain of "Jacob's Seat," the debilitating agony of their "Iron Spider," the torturous effects of the "Scold's Bridle," the horrific suffering of their "Heretic's Fork," the anguishing misery of the "Lead Sprinkler," the torment inflicted by their "Knee Splitter," their infamous "Rack," the monstrous "Iron Maiden," "Scavenger's Daughter," or "Strappado," the Inquisition's "Spanish Donkey," "Head Crusher," and "Saw Torture," the overwhelming agony of being "Drawn and Quartered," being slowly "Burned at the Stake" or "Boiled Alive," enduring the repugnant torment of "Death by Rats," or having to endure their "Breaking Wheel." Look them up if you want to see why Christians must endure what they have conceived and perpetrated. To forgive and forget would be a miscarriage of justice.

Keep in mind that these torturous inventions were not used to encourage religious devotion but, instead, to impose the authority of the Church and suppress rebellion. They were implemented to control through fear. And make no mistake, they were commonly used on Jews for no reason other than they were Jews.

In the end, it all comes down to who you choose to trust. On the one hand, you have the likes of Moseh, Shamuw'el, Dowd, Yasha'yah, and Yirma'yah, all of whom spoke for Yahowah, and as prophets, each proved that their witness was valid. Their revelations were meticulously maintained and are extant for our inspection among the Dead Sea Scrolls – dating to 200 BCE. They revealed the same story and were universally consistent. Foremost among them were Moseh, who liberated God's people and gave us the Towrah, and Dowd, who united and protected Yisra'el, brought us the Mizmowr and Mashal,

and then served as the Passover Lamb. Moseh was called the greatest of the prophets while Dowd was the Firstborn Son of God, the Branch from which we would grow, the Chosen and Set-Apart One, the Messiah, the King of Kings, the embodiment of the Covenant, God's Strong Arm, Protective Shepherd, and Sacrificial Lamb.

On the other hand, you have Sha'awl, who would adopt the Roman moniker, Paulos. His given name means "Question Him." He would write about himself and on behalf of the Romans and Greeks against Yahuwdah and Yisra'el. He never once mentions Yahowah's name. He only provided one prophecy to validate his opinions, and he managed to get that one wrong. Likewise, he claimed to speak for "Jesus Christ," and yet, on the lone occasion he 'quoted' something attributed to his mythological misnomer, he got it wrong. Everything he wrote was in opposition to the story provided by the prophets. Even his own accounts were riddled with contradictions.

And, lest we forget, God referred to him as the Plague of Death, the Father of Lies, and the Son of Evil. Filling out this opposing hand, you have Luke, who wrote Acts as if Paul's propagandist, Peter, who was the first to rob Dowd to create the mythos of Jesus, Mark, who was a groupie used by both of them, and "Matthew," the ultimate plagiarizer, none of whom were credible.

It seems like a rather easy choice, and yet, in a referendum of man over God, and by a ratio of a million to one, the pinnacle of Yahowah's creation has chosen the likes of Paul, Luke, Muhammad, Akiba, and Marx over Moseh, Shamuw'el, Dowd, Yasha'yah, and Yirma'yah. There is no excuse because we were warned...

"Indeed (*ky*), the dishonest and fraudulent (*rasha*' – the wicked and evil, the guilty of religious malfeasance who is wrong) **improperly slanders and insanely boasts, arrogantly making a fool of himself (*halal* – shows a lack**

of respect, mocks and ridicules, such that this self-proclaimed and self-glorifying psychopath acts like a madman putting on a furious and thoughtless show praising and arrogantly lauding himself (piel perfect)) **based upon** ('*al* – according to and concerning) **what his soul desires** (*ta'awah nepesh huw'* – the lusts, covetousness, and greed, the cravings and longings of his own inner nature, individual consciousness, and personality).

And (*wa*) the one who wrongfully severs the relationship and inspires violence for ill-gotten gain (*batsa'* – the one who accomplishes his mission through brutal and hostile aggression born of covetousness and greed, who is dishonest and immoral, fraudulently seeking an unfair advantage while cutting people off from God) **commends, pretending to bless while advocating** (*barak* – encourages kneeling down while admiring, praising, and blessing) **that which is abhorred and condemned, despised and rejected** (*na'ats* – spurned, scorned, and treated with contempt) **by Yahowah** (*Yahowah* – God's personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist).” (*Mizmowr* / Lyrics to Sing / Psalm 10:3)

Honestly, this is hard to read. It's painful knowing that Yahowah's chosen ones, the recipients of His generous offer and bountiful blessings, turned on Him to deliberately discredit Him in the most heinous way. It is the single greatest betrayal ever perpetrated by the created against the Creator.

There has never been a clearer choice between right and wrong, truth and lies, light and darkness, life and death, a relationship or religion, God versus man.

This statement applies to Paul, Akiba, and Muhammad. They were wrong and knew it, making them frauds. All three fathered religions. Each was insanely arrogant, and each improperly slandered Yahowah. All

three did so to satiate their immoral, personal desires. Individually and collectively, they inspired horrific violence against God's people, and two of the three (Muhammad excluded because he knew nothing of it) severed the most important relationship in the universe – the Covenant between Yah and His people. In their writings (again, excluding the illiterate Muhammad), we find them consistently advocating the very things Yahowah abhors and condemns.

It matters not if you are a Jew or Gentile. To engage in a relationship with Yahowah, you must first disassociate from the likes of Paul, Akiba, and Muhammad. They were wrong. Their arrogance is worthy of condemnation, not acceptance, devotion, or praise. Walk away from them and everything they have poisoned.

This referendum is life or death, so as a concerned Father, our God is continuing to expose and condemn the Father of Lies and the Son of Evil...

“The deceitful one who is wrong (*rasha*’ – the fraudulent, wicked, and evil one guilty of leading others astray by engaging in religious activity which is hostile to God, dishonest regarding the proper standard, opposite of what is right, and opposed to the Towrah and who speaks contrary to it, who is vexing and unethical), **as if in a lofty position, exalts in the arrogance** (*ka gobah* – inappropriately elevates his stature and worth such that he is conceitedly lifted up and venerated as great in spite) **of his resentment and animosity** (*‘aph huw*’ – of his angry countenance, temper, ire, and wrath).

He will never (*bal* – he is unable and cannot, he accomplishes nothing and thus fails to) **seek after or inquire about Him** (*darash* – turn to Him or resort to Him, consult with or care about Him).

All (*kol*) **of his decisions, schemes, and thoughts** (*mazimah huw*’ – deductions and determinations, his plans

and purposes, his mischievous and wicked intentions and inventions) **contradict and negate** ('*ayn* – are contrariwise, lacking, without, and devoid of) **God** ('*elohym*).'” (*Mizmowr* / Lyrics to Sing / Psalm 10:4)

Resentment lies at the heart of Paul's, Akiba's, and Muhammad's motivations. Foolishly, indeed, arrogantly, they decided to make God pay for their perceived slights. Paul was a failed rabbi. Muhammad was a deadly marauder. Akiba was a failed revolutionary.

Halal ben Shachar | Brightly Shining Son of Darkness, more commonly known as Satan, became the Adversary because he resented Yahowah's devotion to humankind. Resentment is the underlying motivation for most of man's most heinous and selfish endeavors. As a modern exemplar, consider Adolf Hitler. His resentment grew out of blaming others for his failure to gain admittance to art school, his frustration with not achieving the fame he sought as a courier in World War I, his inability to accept the consequences of Germany losing the war, and out of resenting Jews because they were smarter, more supportive of one another, and more successful than him. One man's festering resentments led to the loss of fifty million lives. And yet, Hitler was a piker compared to Paul, Akiba, or Muhammad.

Such men speak for themselves, not God. In fact, they typically model their gods after themselves. In Paul's letters, it is only Paul's words that matter. When God's words appear, they are always misappropriated and twisted to serve Paul's agenda, making his the most important voice. As for Muhammad, Allah was his alter ego. The man and his god were indistinguishable. And in Judaism, the Talmud is now called Torah, and its citations always delineate the contributing rabbi's name while Yahowah's is never mentioned. Such men are not confident but, instead, conceited, more paranoid and diabolical than worthy.

Even when one is supremely enabling and the other corrosive and debilitating, the distinction between confidence and conceit is lost on most people while God cherishes one and disdains the other. Yahowah, with His overwhelming presence, enormous personality, and grand agenda isn't for the timid, although He cannot tolerate the arrogant. From the scope of His Towrah to the breadth of His Prophets, everything with God is supersized – well beyond the mightiest of empires. Therefore, to approach Him and to work with Him as one would their Father, in fact, while knowing that the fulfillment of His agenda and the fate of His people are on the line, requires character forged in fire. Yes, God does all the heavy lifting, but His implements cannot fold or flee under pressure.

To make this possible, such that mortal men and women can learn from and then work alongside Him, God does three things. First, he picks men and women who are battle-tested, who have faced adversity without crumbling, who have risked everything for a noble cause, and who have experienced failure, then grown past it, becoming better prepared. So long as one of the lessons learned along the way was to never trust human institutions, such soul is ripe for the choosing, especially if he or she is ready to rely on the Almighty. He or she can then be groomed to serve as a useful intermediary and implement.

Second, Yahowah empowers and enlightens His people such that they can more effectively represent Him. And He protects them so that they are able to accomplish the mission.

Third, God's testimony builds confidence. Not only does He prove His existence and His inspiration throughout the Towrah and Prophets, but He also shares examples of what He and others have achieved previously. Recognizing what Yahowah enabled through 'Abraham, Yitschaq, and Ya'aqob, Moseh and Dowd, even Dabowrah and Gidi'own is inspiring.

The key, of course, is being willing to listen and learn while remaining reliant. We see these traits reflected brilliantly throughout Dowd's life and lyrics.

Having been chosen at eight years old, he had already unceremoniously distinguished himself by fighting lions and bears to protect his flock – demonstrating his character. And thereafter, Dowd became empathetic because his life was so tumultuous, replete with the highest of highs and lowest of lows. His journey, in concert with his Mizmowr and Mashal, particularly his 19th and 119th Songs, served as preparation for the many essential roles he would play in our lives. It is what made Dowd God's *Gibowr* | Most Confident and Capable Man. It is what made it possible for the *Bakowr* to be the *Zarowa* | Sacrificial Lamb without flinching.

Therefore, rather than being the source of depression, rejection and failure can be the training grounds for success. Risk can have its rewards. It all comes down to attitude and reliance.

With these words, Dowd has affirmed something we have long known but have struggled to convey in a way that others appreciate. Effective liars, such as the aforementioned trio, always weave strands of truth throughout their proclamations such that their deceptions appear credible – at least to those without good judgment.

However, no matter how magnificent it looks, how delightful it smells, how delectable it tastes, how satisfying it seems, or how much of it there is, poison is always toxic. It is no less deadly when placed within an apple pie than it would be sprinkled on a cow patty, other than we'd all be more susceptible to it served à la mode. Lies presented in the midst of what believers consider "Scripture" is akin to placing them within a pie.

A counterfeit bill is worthless, in fact, illegal, and yet, the best of them is 99.99% accurate. The more consistent

they are with the genuine article, the more effective the fraud. Such is the underlying deception underpinning every religion. It is how Satan fooled Chawah in the Garden of 'Eden – twisting Yahowah's message by adding his own spin. While their additions were far more prevalent, and the spin was far more disorienting, it was the identical strategy. Paul, Akiba, and Muhammad deployed it to make their mumblings appear Divine.

Since their lies were plentiful and obvious, those who knew these psychopaths best, those who listened to them in person, saw Paul, Akiba, and Muhammad as self-serving, mean-spirited frauds. Each of these men blamed their fellow Jews rather than their lack of character or their irrational rhetoric as the reason they were being rejected. Damn the torpedoes, they remained recalcitrant.

Akiba was a special case in this regard. According to Rabbi Allen Maller's interpretation of the Talmud (Yebamot 62b), tens of thousands of Jewish boys joined Akiba's private army to fight the Romans based upon the promise that bar Kokhba was actually the Messiah. However, some 12,000 of those who were not stricken by the Romans died of a strange disease. Then Akiba's pacifist students started dropping like flies.

At the time, Akiba was against the ropes. Rabbi Yohanan ben Torta openly challenged Akiba's pronouncements regarding bar Kokhba's legitimacy and thus Akiba's credibility. Also troubling, the epidemic was otherworldly when it began spreading during Hanukkah. Those who would defend the Father of Judaism found their tongues turning bright blue and swelling, preventing them from talking. Death followed, such that, by Passover, many hundreds were dying each day. So, according to Rabbi Maller, the Father of the Diaspora claimed that his Yeshivah students were dying because they did not show sufficient respect for those whose preference was to die being hacked to death by the Romans. Then, when boys in

Akiba's private army started dying from bluetongue, their deaths were blamed on insubordination. So, rather than show sympathy for those he had lured to their deaths by lying to them about Yahowah's Messiah, the deaths of 24,000 young men were blamed on the victims. They were said to have lacked respect, with the inference that G-d killed them.

The aforementioned Rabbi Yohanan ben Torta, who thought they were dying due to Akiba's Messianic illusions, made his famous declaration at this time, saying, "Akiba, grass will come up between your cheeks and still the son of David will not have come." (*Talmud Yerushalmi Ta'anit* 4:8/27)

Once men like Akiba headed down their road to oblivion with Satan as their guide, there was no turning back and no hope of salvation. The lemmings who would follow them would fall off the cliff of life and reason, believing that God would somehow prevent the death that they had made inevitable – as if God would negate their freewill.

These three men were among the least Godly in human history. Their legacy is one of deceit, destruction, oppression, and death.

From the beginning, this Mizmowr, and the one which preceded it, has spoken critically of such scandalous souls. Therefore, among the three, we can either accept the fact that Sha'uwl has already been identified as the adversary, or we can consider the nature of the rebuke to determine that the others are also an adroit fit.

That said, more than anyone, Paul's spoken and written testimony contradicts God's witness. It was Paul who sought to negate what Yahowah has done and said on our behalf by taking what God revealed out of context and twisting His words. It was Paul who was admittedly the most arrogant of the three. And there is more...

“Throughout time (*ba kol ‘eth* – always in time and given the right circumstance), **his way** (*derek huw’* – his path) **endures replete with twisted perversions as he dances about causing anguishing torment** (*chuw’l* – is perverted and brings forth misery and suffering, torture and torment, fear and distress even for the faithful).

Your means to exercise good judgment and justly resolve disputes (*mishpat ‘atah* – Your approach to justice, to rational thinking, to determining right from wrong, to being discriminating and discerning, and inquiring about the means to make good decisions) **are elevated high above and beyond** (*marowm min* – are dignified well outside) **what is before him and conspicuous in his sight** (*neged huw’* – what is easily seen by him, obvious and openly exposed to him for a reason, corresponding to a straightforward purpose which serves as the counterpart to him and is opposite to him).

With all (*ba kol*) **of his troubles and adversity** (*tsarar huw’* – of the times he is bound or distressed, tied up or shut up, shown any form of hostility or being confined), **he becomes a loudmouthed blowhard** (*puwach* – he resorts to scoffing and snickering, mindless puffery, inflaming others in the process, pouring out a maligning witness) **regarding them** (*ba hem*).” (*Mizmowr* / Lyrics to Sing / Psalm 10:5)

While this was written of a single charlatan, all three candidates were thin-skinned, always ready to demean their adversaries. Akiba and Muhammad silenced their foes in murderous fashion, while Paul was the most condescending and belligerent.

The tone of Sha’uwl’s letters is that of a vicious con man with an acerbic personality and an irritating ego. His grasp on reality was tenuous. His arguments were littered with all manner of fallacies. He never once accurately quoted the God he claimed to serve, and his every word

contradicted and annoyed Him. As a deficient speaker, writer, and thinker, and as an obvious fraud, it took just the right circumstances at just the right moment in time for his misguided rhetoric to take precedence over the Messiah's, and for his religion to become popular. His twisted perversions endure largely because they appealed to the egos and xenophobia of Romans and Greeks, and they were compatible with their religious nomenclature and myths.

Paul made these Gentiles, and thus Roman Catholics and Orthodox Christians, feel good about despising Jews, their Torah, and their God, justifying their racial hatred while assuaging their propensity to subjugate those they believed were inferior. As Rome was brutalizing and enslaving Jews, Paul's ode to the Romans, in the 13th chapter of his book by the same name, was music to their ears.

The Romans and Greeks to whom Paul's lies appealed were similarly vicious and egotistical, equally devoted to imposing their will on others, robbing them of their liberty, property, and lives, all in the name of the gods they had conceived in their image. They had no interest in Yahowah, His Towrah, His Covenant, His Prophets, His Messiah, His Chosen People, Yisra'el, Yahuwdah, or anything Hebrew. They had much in common with the man who had wooed them by telling them what they wanted to hear.

In all of Sha'awl's mind-numbing rhetoric, verbose elaborations, grandiose claims, and pervasive contradictions, it is his perverted reasoning and twisted citations which enable the informed and rational to realize that there is nothing about God in Paul's words. His letters, along with his mission as told in the Book of Acts, were all about him and his inner demons. The fact is, just as there was never any distinction between Muhammad and Allah, Paul screamed much more loudly than his Christ. In the end, he was nothing more than a loudmouthed blowhard, bellowing on behalf of the Adversary.

When we read Dowd's Psalms and then Sha'awl's Letters, it is immediately obvious that God's ways were well beyond Paul's grasp. There were no redeeming insights from the *Towrah, Naby', wa Mizmowr* to be found in his letters – just negations of them. And that may be the biggest failing for the religious. They not only accept easily disproven fallacies, but the lies they have come to believe were also deliberately placed such that they conceal the truth. Therefore, they miss the majesty of Yahowah's message, especially as conveyed by the rightful *Mashyach* | Messiah.

By reading Paul's letters, we know that he was an ill-tempered advocate for the demon he admitted possessed him. His constant complaining about imagined hardships and insults were all concocted such that his mythical sufferings would supersede what Yahowah and Dowd did for us on Pesach, Matsah, and Bikuwrym. This is among the most irritating aspects of his persona.

Well, maybe not the most annoying because we still have to deal with his irrational approach, errant citations, and his self-aggrandizing ego...

“He has said (*'amar* – he will declare) **through his reasoning** (*ba leb huw'* – in his heart, from his inclination and attitude), **‘I shall never be shaken, waver, or falter** (*bal mowt* – nothing will cause me to slip, to be dislodged or overthrown, and I will never be cast down or decay) **throughout the generations, times, and places** (*la dowr wa dowr*) **such that** (*'asher*) **I am never in the wrong or considered the adversary** (*lo ba ra'* – I'm not distressed about being errant).” (*Mizmowr* / Lyrics to Sing / Psalm 10:6)

When considering Yisra'el's most formidable foes, Paul, Akiba, and Muhammad, while the Apostle's reasoning was fallacious, the cognitive capability of Allah's Messenger was nonexistent. And in Paul's case, to

a greater extent than his speeches or writings (which isn't saying much), his foregoing self-assessment was at least marginally accurate – albeit on one point.

While Sha'awl died a miserable death, alone and rejected, his letters, riddled as they were with contradictions and inaccuracies, were resurrected to serve as the basis of the most popular religion in human history. That is not to say that he deserved such an infamous distinction; the Romans who capitalized upon his words were able to create a beast out of them that would trample the world, doing so for nearly one hundred generations. As for “not being adversarial,” “never being cast down” or “not being wrong,” not so much.

The key to understanding Muhammad, Allah, and the Quran is also in this pronouncement. The Adversary who possessed and inspired him needed to shirk his *ha Satan* designation to be addressed as if he were God. So, when we see someone who is so obviously speaking for Satan claiming that he will never be seen as the Adversary, we are witnessing Satan in action. Satan seeking to conceal his true identity to be worshiped as God is central to his agenda.

Yahowah, through Dowd, has said and done more than enough for even the most pea-brained human to ascertain the ugly truth about *Sha'awl* | Paul, the principal character, actor, and writer of the Christian New Testament. And He isn't done excoriating him.

“His mouth (*peh huw'* – his lips and speech) is filled with an abundance (*male'* – is overflowing with loud and vociferous proclamations, fulfilling this prophecy with a massive conglomeration) of vile insults and injurious curses invoking Divine retribution (*'alah* – of exceedingly harmful sworn public statements regarding a covenant with detrimental binding stipulations which leads

to sanctions, of unfit and improper false oaths causing lamentable and sorrowful eulogies).

In addition (*wa*), **he deliberately misleads using deceitful deceptions** (*mirmah* – He is perpetrating an outright fraud, a dishonest and treacherous betrayal filled with false narratives and self-serving words and deeds, using subtle and crafty guile, encouraging feigned and disappointing worship; from *my* – ponder the implications of *ramah* – being beguiled, deceived, and misled, treacherously tricking the unsuspecting into religious devotion and disillusionment in a place of worship), **along with** (*wa* – even) **distressful spoken statements which create a state of oppression** (*tok* – deceitful expressions leading to being controlled by others, to fraud, extortion, serious injury, and subjugation).

It is a consequence of (*tachath* – it is systematically and deliberately caused by and succeeds based upon) **his nauseatingly** (*'amal* – distressing and unpleasant, perverse and wicked, wearisome and toilsome) **evil and corrupting** (*wa* *'awen* – injurious and damaging, misfortunate and unfavorable, false and idolatrous, erroneous and mischievous) **tongue** (*lashown huw'* – language and speech).” (*Mizmowr* / Lyrics to Sing / Psalm 10:7)

This is Dowd’s appraisal of *Sha’uwl* | Paul – the stones of aspersion he has cast from his sling. The brightest mind, the most articulate writer, the most beloved and acclaimed prophet of God did not mince words in his condemnation of this man who sought to rob and then bury him.

And should you believe that God’s ongoing denunciation isn’t directed at Paul, then I encourage you to search the annals of human history to find someone else who has had a longer or more extensive negative influence on Dowd’s people or who has done so in the manner herein described. And when we recognize how caustic Christianity has been to Jews over the millennia, it

becomes even harder to ignore the principal author of the New Testament. Worse yet, Akiba foisted his false Messiah on his people in response to what Paul had done by robbing Dowd, thereby creating Judaism and causing the Diaspora, all to counter Sha'awl's influence. Put it all together and the identity of this deplorable individual is patently obvious.

But should you be uncertain, either read *Twistianity* or do what I have done: systematically contrast Yahowah's testimony with Paul's to demonstrate that Sha'awl's mouth was filled with an abundance of vile insults and injurious statements and that he deliberately misled believers by perpetrating an outright fraud, putting the faithful in opposition to God by corrupting Yahowah's *Towrah* | Teaching while misappropriating everything Dowd has done for the Covenant Family.

Throughout time, those who have insulted God with their arrogant claims have threatened Divine retribution on anyone who didn't capitulate. Foremost among them was Paul, followed by the Romans he influenced and empowered. His false narratives have done more to harm Jews and have done so for a longer period of time than all of the other con men combined. Further, unlike Muhammad or Akiba, Paul did it all with words – with a deliberately duplicitous tongue.

Should you have wondered if Sha'awl knew he was lying, or if he was simply misled by Satan, that question has been answered. Paul purposely and knowingly led billions of souls away from God – robbing Jews and Gentiles alike of any hope of salvation. The most compassionate among us despise him as a result.

Sha'awl, like the one who possessed him, was crafty. Once his letters were accepted as “Scripture,” even from the grave, Paul was positioned to ambush the unsuspecting, with his snare out in the open in plain sight.

“He lurks in ambush (*yashab ba ma’arab* – he sits and dwells, abiding and remaining to ensnare and trap, lying in wait to harm those who approach him, surprising them) **openly in the courtyards of communities** (*ba ha chatser* – right out in the open, perpetrating his crime in public view, in towns and cities, blowing his horn as part of the orchestra, his intent carefully concealed).

While the central figure, he’s not easily recognized or openly forthcoming (*ba ha mishar* – not commonly acknowledged or held accountable for his leading role due to him concealing his motives) **as he kills, forestalling the lives** (*harag* – he kills, causing the death, intentionally ending the lives) **of the innocent** (*naqy* – of the uncorrupted who otherwise would not be to blame, of those free from punishment and exempt from obligations; from *naqah* – empty vessels, clear of entanglements, free of contaminants, and blameless regarding pollutants, otherwise innocent).

His sights are set (‘*ayn huw* – his eyes and his focus are) **on the unfortunate victims** (*la chelakah* – on the hapless ones who are harmed and should be pitied; related to *chahal* – to be defiled and to be common), **waylaying them** (*tsaphan* – ambushing and crippling them while concealing his intent such that he isn’t identified as the culprit by them).” (*Mizmowr* / Lyrics to Sing / Psalm 10:8)

The last place most would expect Satan to be championed, to be worshiped as if he were God, would be in churches, temples, and mosques. And yet, that is where we find Paul’s, Akiba’s, and Muhammad’s Lord. It is in houses of prayer and worship, inside the most prominent and respected edifices erected by man, that the Adversary has laid his trap, forestalling the lives of believers. It has been that way since the dawn of the human experience. It is the most relevant and least understood conundrum on earth.

This is Satan's most stellar achievement and mankind's most egregious crime: religiously replacing the Creator with the Adversary. Billions of souls have been waylaid in the process, victimized by the Devil as they sought to worship God.

The calculus behind this loathsome achievement is actually rather simple. Satan must disguise his "*ha satan* – the Adversary" depiction if he is to accomplish his stated mission, which, in the context of Babylon, is to rise above the Most High. The easiest, indeed the only, way to affect the desired perspective of being perceived as superior to Yahowah is to be worshiped by men as if he were God. Beginning in Babylon, the Lord has used the overtly religious and political as his stooges, confusing the ignorant and irrational into elevating him above the Almighty. Just as he did with Chawah in the Garden, he misappropriates Yahowah's testimony and then intermixes it with his own special blend of Babel.

To get humankind to play along, all Satan had to do was exploit the worst among us, playing to the egos, the thirst for power, riches, and carnal desires of the likes of Paul, Akiba, and Muhammad. As long as they were willing to share a portion of their ill-gotten gain with underlings, as long as they were sufficiently fearsome and militant while still offering hope for a better life in the hereafter, the resulting religious and political, military and economic, alliances were readily able to subdue the masses. People would go along with their program or die.

Once these religious and governmental, militaristic and economic orders were intertwined by commingling myths with reality, the resulting concoctions became sufficiently seductive to become popular and, indeed, commonplace. Therefore, Satan, knowing the truth, counterfeited just enough of Yahowah's intent through the strokes of each religious scheme to appear credible.

Although Satan, by whatever name, is the central figure of each religion, the more he has allowed man to imbue him with human characteristics, the more comfortable people have become relating to and worshiping him. To affect this result in the world's most popular religion, Satan had one of his most debilitating demons possess Sha'awl, a savage, immoral, and covetous man, on the road to Damascus. In control of the Romanized incarnation of the self-acclaimed rabbi, Paul would create the religion Imperial Rome used to subdue the world under the Roman Catholic Church. And that is how the final Beast, the Whore of Babylon, was born. It would then thrive by consuming the vulnerable and unwary, beginning with Jews.

Deceived, Christians claim that they are following "Jesus," even though he never existed, when it is obvious that Paul's words have led them to this place: the religious, political, or geographic incarnation of Babylon. While Sha'awl will forever be the central figure in Christianity, by cleverly disguising his role behind the man-god Paul crafted to serve his interest, he is not easily recognized as such. Nonetheless, the words following, "But I, Paul, say...", would take precedence over anything Dowd wrote or Yahowah inspired in the lives of the Gentiles, beginning with Romans and Greeks.

While *Sha'awl* | Paul remains the villain in Satan's story, he was not the first or the last to do the Devil's bidding. Ezekiel is Satan's autobiography and playbook. And yet, even though it demonizes and dehumanizes Jews, buries Jerusalem, and obstructs the Miqra'ey with the cannibalistic expression of the Eucharist, it was placed in the midst of Yahowah's prophets by Jews. Such is also the case with Job, Jonah, Enoch, and Esther, to name a few others, which are as counterproductive and as out of place as the Talmud and New Testament. They do not belong.

This snare was laid right out in the open, along the path people thought that they were following to God. It was disguised under the popular and glittering trappings of religion.

“He has set a deceptive trap for humans (*‘arab* – he is lying in wait and ready to attack, lurking in ambush in his lair like a thief, kidnapper, or assassin, shrewdly and covertly weaving a ruse, spinning a web of lies and intertwining a twisted snare, then waiting, ready to ambush people by catching them unaware, using his ability to craft stories about idols through artifice and trickery) **where the identity of the one disguising his intent isn’t recognized** (*ba ha misthar* – with his eyes and face turned, averting examination, such that his agenda isn’t readily predictable even though he is the prime suspect, a chameleon, remaining so for a substantial length of time, yet not commonly acknowledged or recognized for his leading role in what has been perpetrated).

He has done so in the manner of a ferocious and destructive predator (*ka ‘aryeh* – similar to a lion or fierce and aggressive enemy, used to depict a person prone to devour others as a cruel adversary; from *‘arah* – a traveler and wanderer going from one place to another whose destiny is to violently pluck away) **from within his tents that he uses to screen his presence** (*ba sok huw’* – in his temporary dwelling places which are covered in a screening mesh to partially conceal what’s inside the less illuminated interior from the brighter exterior), **cunningly commingling and deceptively twisting everything to craftily ensnare** (*‘arab* – shrewdly and covertly weaving together a trap, spinning a web and intertwining a snare, then lying in wait ready to ambush victims, killing them by catching them unaware, acting as a thief, kidnapper, and assassin using the ability to craft stories about idols through pretense and deception).

In this way, he seizes (*la chataph* – he afflicts, catches and takes without their consent) **the oppressed and persecuted** (‘*any* – the afflicted deprived of status who are impoverished, suffering harassment and hardship).

He abducts and carries off (*chataph* – he catches, seizes, and takes without consent) **those he has deprived of rights and resources** (‘*any* – the oppressed and persecuted, the afflicted robbed of status who are impoverished, suffering harassment and hardship) **by drawing them into** (*ba mashk hem ba* – by forcefully dragging them to and then taking them away in) **his net** (*resheth* – his trap used to confine his captives; from *yarash* – to seize and dispossess, to disinherit and impoverish).” (*Mizmowr* / Lyrics to Sing / Psalm 10:9)

Progressives demand reparations for Africans enslaving Africans and selling a relatively insignificant percentage of them 350 years ago, but no one is advocating reparations for Jews who were robbed of their possessions, freedom, dignity, and lives, not only by the Romans and Roman Catholics as one evolved into the other, but also by Europeans within the past 75 years. More than any other people, Jews have been deprived of rights and resources. And no one has done more to put them in harm’s way than Sha’uwl. This *Benyamite* | Benjamite wolf would be their most vicious predator.

According to Sha’uwl, prior to rabbinical school, he was a tentmaker, most likely for the Roman Legions. He is now being shown using them to conceal his intended purpose and actual identity. He would lurk among the people as the thief of souls, camping out like a pedophile next to a school. And as we have seen, his approach was predicated upon deceptively twisting God’s testimony, cleverly commingling the tainted result with a steady diet of his own contradictions.

The resulting brew was as intoxicating for Gentiles as it was debilitating for Jews...

“Those who cower and bow down in submission (*shachach* – those who collapse, downcast and downtrodden, hopelessly and helplessly bowing their heads), **he crushes and destroys** (*dakah* – he disparages and pummels).

Treated as inferior, his victims fall (*naphal chelakah* – the unfortunate are cast from a higher position to a lower one) **by the multitudes associated with him** (*ba ‘atsuwm huw’* – by the throngs of people who accomplish his purposes).” (*Mizmowr* / Lyrics to Sing / Psalm 10:10)

In our quest to affirm the identity of this lone assailant, we have just been given a remarkably important clue. Multitudes are not only influenced by him, but they also seek to disparage and destroy Yahowah’s people, treating them as undeserving and inferior. This narrows the field to two infamous individuals: Paul, the founder of Christianity, and Muhammad on behalf of Islam. Jews would be humiliated and abused by both religions.

While more easily said than done, God does not want us to cower or bow down in submission – regardless of the consequence. Doing so makes an entire population easier to manipulate and thus abuse. We are called to be like Dowd and, thus, courageous in disavowing and discrediting harmful institutions.

Yahowah recognizes that standing up for Him and for what is right in the face of systematic Roman, Roman Catholic, Islamic, Communist, or Fascist subjugation would have had torturous and deadly consequences for those not protected by Him for being about His business. And yet, from His perspective, when it comes to man’s most heinous ways, defiance is better than acquiescence.

The following position is Paul's, not Akiba's or Muhammad's...

“From his disposition and inclination (*ba leb huw’* – in his judgment and in his mind and heart, based upon his motivations, feelings, and thoughts), he says (*‘amar* – he suggests), ‘God (*‘el*) isn’t mindful, He no longer responds appropriately, and thus He should be ignored (*shakah* – He is oblivious and no longer cares, He is forgetful and should be forgotten, He is no longer knowable or remembered, having concealed Himself and vanished, He cannot be found, He is obsolete and thus no longer matters or exists (qal perfect – literally at this time)).

His presence (*paneḥ huw’* – His appearance and face, His identity and the very perception of Him) **will not be observed or seen (*bal ra’ah la* – can no longer be revealed or perceived, is never shown and seldom considered, is undiscernible and thus negated; note: *bal* and *Bel*, the Lord, God of Babylon, are scribed identically in Hebrew) **for the foreseeable future** (*la netsach* – for the rest of time).”**
(*Mizmowr* / Lyrics to Sing / Psalm 10:11)

According to this adversarial individual, God is not only unresponsive, but He also cannot be observed. The implication is, therefore, to believe whatever Paul and his pals postulate about Him. In this vacuum of their own making, they positioned their Dionysian “Jesus” as part of a Babylonian Trinity. Replacement Theology not only transferred Yahowah’s promises on behalf of Yisra’el to the Gentile Church, it misdirected what God granted to Dowd such that it was bequeathed upon the Christian Christ. The absentee and unknowable God of the “Old Testament” was discarded such that He was replaced by a god whose presence was more easily perceived – a god made in the image of man.

Even for an egomaniac of Paul’s repute, this is an extraordinarily bold position to take in opposition to the

living God. And yet, it is the primary justification for the Christian New Testament, the Talmud, and the Quran. If this was not the case, come up with another explanation as to why God would want or need someone to pursue a different means to knowledge, living, and salvation – especially those which contradict and demean His own.

Dowd knew that Sha’uwl was wrong and wanted God to rise up against him. The Messiah saw Yah as He really is: intolerant and uncompromising of those who would deceive Gentiles such that they would abuse Jews. And this is Paul’s ultimate legacy...

“You and I are in agreement that You must take a stand (*quwm* – it is my desire and Your decision to stand up, choosing to rise up against him (qal imperative, paragogic he, cohortative – an expression of volition in first and second person, spoken in a way that is mutually agreed and emphatic to rise up in opposition)), **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elawah* – God as directed in His *towrah* – teaching regarding His *hayah*).

You have decided to lift up Your hand (*nasa’ yad ‘atah* – You will choose to raise Your fist and bear your influence (qal imperative)), **God** (‘*el* – Almighty, depicted in paleo-Hebrew as a Ram, who is the leader and protector of the flock and a Shepherd’s Staff).

You will never overlook or forget (‘*al shakah* – You will remember, and never ignore, always continuing to care about (qal imperfect jussive)) **those who have been demeaned, impoverished, and persecuted** (‘*any* – the afflicted and oppressed, those deprived of status, rights, and resources, who are forced to live in ghettos).” (*Mizmowr* / Lyrics to Sing / Psalm 10:12)

As king and shepherd, God’s beloved Son recognized that for justice to prevail and for there to be healing, those who are evil must be held accountable. There has to be a

consequence for corrupting the truth because millions have been abused and billions have been misled. Dowd had a backbone, and he sought justice, as does God.

To ignore or forget, and thus to forgive the Egyptians, the Assyrians, the Babylonians, the Greeks, the Romans, the Roman Catholics, the Muslims, the Europeans, the Communists, the Conspirators, or the Progressives for delegitimizing and dehumanizing Jews, and for the subsequent harm they have inflicted upon His people, would make Yahowah an accessory after the fact. It isn't going to happen. There will be a day of judgment. Those who have demeaned, impoverished, or persecuted Jews, who have sought to deprive them of their rightful status, will be condemned for perpetrating the most unGodly crime in human history.

This next question is asked by Dowd of a single *rasha* individual. We are, therefore, encouraged to ponder its implications within this very narrow scope. It is the legacy of one nefarious fellow that this *Mizmowr* | Psalm has been assailing from the beginning – one who has not only had the most negative influence on Yisra'el and Yahuwdah, but also one who is still adversely influencing God's people at this time.

“On what basis and for what reason does (*‘al mah* – toward what purpose and end, over what, why, and how does) **the fraudulent one who is wrong** (*rasha*’ – the wicked and evil one who is guilty of religious malfeasance, the one engaged in criminal activity who is hostile to God, the one who is dishonest regarding the proper standard, who is the opposite of right, who is vexing and unethical, especially unGodly, the one condemned for crimes against society) **discredit and renounce, contradict and negate** (*na’ats* – demean and despise, reject and treat with contempt, dishonor and revile, provoke and spurn (piel perfect – for a time, the object is affected by the subject)), **God** (*‘elohym*)?”

Based upon his inclinations (*ba leb huw'* – in his judgment and heart, based upon his thinking and feelings), **he says** (*'amar* – he claims), **'You will not care about or account for this** (*lo' darash* – You will not question me or hold me accountable).” (*Mizmowr* / Lyrics to Sing / Psalm 10:13)

Dowd is a man of letters and logic, of evidence and reason. He knows right from wrong, the difference between that which is true and false. As such, he realizes that Christianity is fraudulent, a deliberate hoax. He understands that its claims discredit, contradict, negate, and renounce the words of the God he has come to know and love. Frankly, while it ought to be obvious to any informed and rational person today, it is telling that Dowd exposed the religion that terrorized his people one thousand years before it was conceived.

I have surmised that this is the reason for the conflict between Sha'uwI and Dowd circa 1050 BCE. Dowd's bout with the demon-possessed and Towrah-adverse Sha'uwI, as the popular choice for king, was prophetic of this debate between the Messiah and the enormously admired, demon-possessed Apostle of the Gentiles.

Dowd is predicting that Sha'uwI will be so brazen, so arrogant and presumptuous, that he will contradict God, believing that he will get away with his debilitating crime. This is to infer that Paul believed that he would rule over the world as Satan's Apostle. The Son of Evil came to reflect the Father of Lies, causing the Plague of Death.

For most of the past two thousand years, the Devil's Advocate has achieved the status both he and his mentor craved. Sha'uwI is the principal author of the world's most popular religion, and Satan is worshiped as its god.

I have proved a thousand times over through evidence and reason within the five volumes of *Twistianity*, often by comparing Sha'uwI's pronouncements to Yahowah's

testimony, that Paul was deliberately lying. However, there was a simpler way to discredit his letters – one which I shared early and often. The notion that God failed so miserably that He gave up, unable to save anyone or even communicate effectively, and then authorized a murderous, demon-possessed, barely literate, Roman-affiliated, irrational con man to contradict Him and demean His people by misappropriating His testimony and misquoting Him, is preposterous.

To believe Paul requires ignorance of the Towrah and Prophets to such an extent that Paul can contradict the Word of God without consequence. To believe Paul, one has to believe that he was not only superior in intellect and vastly more articulate than Yahowah, but also that God was no longer responsive. To believe Paul requires a repudiation of logic, evidence, and reason. And that is why Sha'awl demeaned the Jews who could prove him wrong while appealing to Greeks and Romans who, steeped in paganism, knew nothing of the God of the Towrah and Prophets. To believe Paul requires antipathy toward Yahowah's beloved Son, His Messiah, our Savior.

It hasn't gone unnoticed...

“However (*ky* – by contrast), **You do see for Yourself** (*ra'ah 'atah* – You witness, perceive, notice, and observe on Your own) **the effort that is put forth to create perversions causing trouble and misery** (*'amal* – that which is distressing and unpleasant, overly wearisome and perverse, requiring burdensome toil and an enormous amount of work).

And (*wa*) **You do consider** (*nabat* – You observe, perceive, and respond appropriately to) **these as annoying provocations** (*ka'as* – grief and sorrow, anxiety and sadness based upon that which is twisted, vexing, irritating, indignant, and wrong), **therefore, taking** (*la nathan* – receiving) **into Your hands for Yourself** (*ba yad 'atah 'al*

‘atah – within Your influence unto Yourself) **those who remain and who have renounced prior affiliations** (*‘azab* – the rejected and forsaken who have left, the apostates who are now free of allegiances).

Those who have been victimized (*chelakah* – those who have been harmed to the point they should be pitied, the impoverished and disenfranchised), **and the fatherless** (*yathowm* – the orphan, from *yathuwr* – those who remain and are searching and *yathar* – the remnant left behind), **You exist to** (*‘atah hayah* – You have and You will) **aid and support** (*‘azar* – assist and help, increase and augment).” (*Mizmowr* / Lyrics to Sing / Psalm 10:14)

There will be a time of reckoning, of setting things right again. Hell’s Angels, the proponents of religion and politics, will be exposed and condemned for the misery they have inflicted. These annoying provocations of God’s people will not be overlooked.

In the end, and upon His return, Yahowah will comfort those who remain and who have finally answered His call to come out of Babylon. Those who have severed prior political and religious affiliations will be embraced by God. The fatherless orphans who continued to seek their Heavenly Father will find that He exists, ready and willing to assist them.

During this time of reconciliation, for the Earth to return to the conditions found in the Garden of ‘Eden, the religious and political, military and economic influences that have polluted it must be eliminated...

“Your will is to crush (*shabar* – You want to shatter and destroy, smashing and crippling (qal imperative)) **the leadership capabilities** (*zarowa’* – the ability to shepherd and protect, the strength of the arm and reach, the potency and capability, the power to guide and influence) **of the deceitful one who is wrong and religious** (*rasha’* – the fraudulent, wicked, and evil one guilty of leading others

astray by engaging in criminal activity which is hostile to God, dishonest regarding the proper standard, opposed to what is right, and opposed to the Towrah and who speaks contrary to it, who is vexing and unethical, especially unGodly), **this one who by being evil severs the relationship through improper means** (*wa ra'* – the one who is immoral, irrational, undesirable, and injurious, grievously evil, malignant, and disagreeable, who is villainous and corrupting as a loudmouthed countryman), **accounting for** (*darash* – responding appropriately after a thoughtful evaluation such that everyone is held responsible for their actions) **his fraudulent religious malfeasance** (*rasha' huw'* – his wicked and evil criminal activity, his hostility toward God, his dishonest degradation of the proper standard, his propensity to be wrong, his opposition to the Towrah, and his vexing and unethical approach) **until You find that there is nothing left to be uncovered** (*bal matsa'* – until there is nothing left for You to learn, find, or discover).” (*Mizmowr* / Lyrics to Sing / Psalm 10:15)

God is going to cripple those who have led their flock away from Him, whether believers, citizens, or soldiers. The snake isn't as dangerous without its head. The wolf will be defanged.

In a way, it is disconcerting to see *zarowa'* deployed in this negative light, and yet, we know that Satan is a counterfeiter by nature, making it appropriate and instructive. There is both a trustworthy as well as an errant shepherd, a beneficial Covenant and one which is decidedly counterproductive. The outreach of false prophets can be so considerable that the sheep stop following Moseh and learning from Dowd and wander aimlessly away. In this context, then *zarowa'* speaks of seeds of estrangement that were sown by the world's most infamous shepherd. This is the *rasha'* of Paul and Akiba in contrast to the *tsadaq* of Moseh and Dowd.

Although the lexicons don't mention it, there is a connection between "*rasha* ' – deceiving by being wrong" and "*ra* ' – being irrational, improper, immoral, and injurious." *Sha'uwl* was both, and therefore, Yahowah is going to hold him accountable. And according to what we have just read, God is going to do an infinitely better job than what I've attempted – which is to expose and condemn every false statement, errant citation, irrational conclusion, and twisted expression Paul ever uttered and scribed. That isn't as easy as it may sound. It only takes a handful of words to create a lie, but it requires ten to one hundred times that many to prove something false. And between his speeches in Acts and fourteen letters, there are thousands of *ra* ' statements.

Based upon something Yahowah inspired Yasha'yah to write, speaking of the world's leadership bowing in judgment, I suspect that all of those who used Paul's words to advance their political and religious agendas will be co-defendants during what is sure to be a prolonged and indicting presentation by the prosecution.

And while I've admittedly done an inferior job, my methods have been valid when it comes to excoriating Paul and his ilk. This trial will proceed by comparing Yahowah's words with *Sha'uwl's* | Paul's, contrasting the truth with the lie. God is right, and so, when someone annuls something He has revealed, contradicts Him, or alters His message in any substantive way, they are wrong. As such, Christianity is errant, as are Judaism and Islam.

“Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **reigns by guiding** (*melek* – as king in charge, providing advice and counsel, direction and support) **forever** (*'owlam* – into perpetuity and time without end) **as an eternal witness** (*wa 'ad* – with enduring testimony).

Gentile institutions and individuals (*gowym* – non-Yisra’elite countries, cultures, societies, governments, beliefs, ethnicities, and people) **will be expelled and cease to exist** (*‘abad* – will be annihilated and exterminated, wiped out and destroyed, their lives squandered for having wandered away, they will be driven out for having lacked the necessary knowledge, vanishing and perishing) **from within His Land and Earth** (*min ‘erets huw*’ – out of His country, region, place, and material realm).” (*Mizmowr* / Lyrics to Sing / Psalm 10:16)

It is His Land and His home. It is even His planet and universe. He conceived all life within it. As such, He is entitled to include or expel whomever He sees unfit to live in it.

The ability to participate in the Covenant and become part of God’s Family is the most compelling reason for us to disassociate from Gentile influences, their nations and institutions. Doing so is a prerequisite, but this is another: all things *gowym* are going to be driven away and destroyed. Call it Yahowah’s “One-State Solution” or “People for Peace” – as in ridding His Land of the worst of them.

There will be no “Palestinians” or other Muslims, no Roman Catholics or other Christians, no Communists or other Progressive protestors, and no Conspirators or other anti-Semites. The only question remaining for these corrupting influences is whether, after being expelled, they will also be exterminated as if they were rats carrying the plague. Either way, separated from Yahowah and His people, they will soon die.

For those of us who were *gowy* by birth, this prophetic assessment should underscore the merit of being adopted into Yahowah’s Family, of walking away from politics and religion, militarism and conspiracy, of being grafted into the Tree of Lives. The less *gowym* that stain us, the better.

The more we grow to reflect the intended purpose of Yahuwdah, the more we will be Loved by Yah.

In this light, it is interesting that the far right and extreme left concur on one thing, as do the secular and sectarian, even Christians and Muslims: a festering hatred for Yisra'el and Yahuwdym. Anti-Semitism has become part of Gowym DNA. Even Progressive Jews in America have become so *gowy-ish* they no longer support or identify with Yahuwdah or Yisra'el.

It has been a long time since anyone has listened to Yahowah, but that does not mean that God has been deaf to the anguishing pleas of His people...

“The yearning (*ta'awah* – the longing and desire) **of the straightforward, unpretentious, and responsive** (*'anaw* – of those who are sincere and yet not esteemed within society, those the culture dictates a low status to and deprives of rights, property, possessions, or life) **You have heard** (*shama'* – You have listened to (qal perfect)).

Yahowah (*Yahowah* – God's personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist and *towrah* – to guide), **You help shape and develop** (*kuwn* – You help fashion and formulate, establish and prove, sustain and authenticate) **their ability to make reasoned decisions** (*leb hem* – their capacity to discern right from wrong, their inclinations and thinking, their attitude for exercising good judgment). **Your ears are used to listen attentively so that You can respond appropriately** (*'ozen 'atah qashab* – You perceive what they are saying through Your faculty of hearing and reply accordingly (hifil imperfect)).” (*Mizmowr* / Lyrics to Sing / Psalm 10:17)

One of the many distinctions between believing and knowing is the ability to avoid puffery and be straightforward in our approach to God. We aren't trying to impress anyone with our “faith,” Yahowah included. We

can be sincere in our quest for answers and forthright in our expressions of trust.

Based upon Yah's statement, it is such people that He hears, ostensibly because we listen to Him. We may say a million times less than those who pray without ceasing, but what we convey manages to tickle God's ears.

We have long understood that Yahowah made us such that we could choose to be receptive to Him so that we could learn what we need to know to relate to Him. This realization is strengthened by the previous declaration. God designed us to be perceptive and discerning. He bestowed us with the capacity to exercise good judgment. It is by listening to God that we learn how to respond properly to Him.

“By doing justice on behalf of (*la shaphat* – by defending and providing legal aid to, by litigating on behalf of and executing justice, deciding between right and wrong, good and bad, guilt and innocence of) **the fatherless** (*yathowm* – the orphan and defenseless, the ones unable to protect themselves who are seeking to rely on the proper parent, from *yathuwr* – those who remain and are searching and *yathar* – the remnant left behind) **and** (*wa*) **the oppressed** (*dak* – the harassed and persecuted, subjugated and demeaned), **no longer will** (*bal yasaph ‘owd* – never again throughout eternity will) **mortal man** (*‘enowsh* – humankind) **strike terror** (*la ‘arats* – terrorize, invoking fear, or perpetrating oppression) **upon the Earth** (*min ha ‘erets* – within the Land or material realm).” (*Mizmowr* / Lyrics to Sing / Psalm 10:18)

We have long recognized that, for God to be just, the religious and political, the conspiratorial and militaristic, must be exposed and condemned. We have also known that they must be expunged from the Earth to end their reign of terror in order to keep those they have oppressed safe.

Nonetheless, it's always reassuring to hear Yahowah affirm these conclusions as He has done here.

In summation: just as there were no political or religious influences in 'Eden, their stench won't ruin the Millennial Kingdom either. Good riddance.

Speaking of such things, and in context with our return to the Garden, I've noticed a pattern I'd like to share. In each of these *Mizmowr* | Psalms, a considerable amount of the text has been devoted to exposing *Sha'uw* | Paul and ridding the world of his caustic influence. It is as if Dowd is announcing the subject of his final battle.

Christian theologians have dismissed much of what Dowd wrote, put off by the notion that "David was incessantly complaining against his personal enemies." But in actuality, Dowd's message is prophetic, explaining his fulfillment of the Mow'edym, including his triumphant return when he will be working with Yahowah to free his people from their most menacing enemy. He's establishing the final battle lines between right and wrong.

In the process, the first ten Psalms systematically dismantled Christian theology and eschatology, destroying the credibility of Paul's rancid letters along with almost everything that has been falsely attributed to the Christian god, "Jesus Christ." Each of the first ten *Mizmowr* strives to return our focus to Yahowah, His Towrah and its Covenant, to God's relationship with Dowd and all that implies, especially to Yisra'el and Yahuwdah. Gentiles and their Church aren't the answer but are instead the problem.

Somehow, either blinded or rendered irrational, Christians have completely missed this message. Every word scribed by *Dowd* | David undermines the foundation of their religion, destroys the myths they have attributed to their god, and exposes their scriptures as fraudulent. And as goes Christianity, so falls Judaism and Islam which would not exist without it.

It's well past time we forego every lingering aspect of eschatology and recognize that the final battle isn't "Armageddon," but it is instead the annihilation of all religious and political influences.

The 10th *Mizmowr* | Psalm has been overtly condemning Sha'awl because of the caustic influence he has had on God's people...

"For what reason and until when (*mah*) is Your presence so far away, distant and separated (*'amad ba rachowq*), Yahowah (*Yahowah*), concealed (*'alam*) in times (*ba 'eth*) of drought and destitution, of being cut off and restrained (*batsarah*)? (*Mizmowr* 10:1)

With arrogance, unwarranted status, and presumptuous pride (*ga'owah*), the dishonest, condemnable, and guilty (*rasha'*), with inflamed passions and burning animosity, persecute and harass (*dalaq*) the outspoken and unpretentious without political or religious status (*'any*).

Let him be seized and forced to endure (*taphas*) the evil devices (*ba mazimah*) that they have imagined, invented, and devised (*zuw chashab*). (*Mizmowr* 10:2)

Indeed (*ky*), the dishonest and fraudulent (*rasha'*) improperly slanders and insanely boasts, arrogantly making a fool of himself (*halal*) based upon (*'al*) what his soul desires (*ta'awah nepesh huw'*).

And (*wa*) the one who wrongfully severs the relationship and inspires violence for ill-gotten gain (*batsa'*) commends, pretending to bless while advocating (*barak*) that which is abhorred and condemned, despised and rejected (*na'ats*) by Yahowah (*Yahowah*). (*Mizmowr* 10:3)

The deceitful one who is wrong (*rasha'*), as if high and mighty in a lofty position, exalts in the arrogance (*ka gobah*) of his resentment and animosity (*'aph huw'*).

He will never (*bal*) be an honest seeker or engage in the relationship (*darash*). All (*kol*) of his decisions, schemes, and thoughts (*mazimah huw'*) contradict and negate (*'ayn*) God (*'elohym*). (*Mizmowr 10:4*)

Throughout time (*ba kol 'eth*), his way (*derek huw'*) endures replete with twisted perversions as he dances about causing anguishing torment (*chuwł*). Your means to exercise good judgment and justly resolve disputes (*mishpat 'atah*) are elevated high above and beyond (*marowm min*) what is before him and conspicuous in his sight (*neged huw'*).

With all (*ba kol*) of his troubles and adversity (*tsarar huw'*), he becomes a loudmouthed blowhard (*puwach*) regarding them (*ba hem*). (*Mizmowr 10:5*)

He has said (*'amar*) through his reasoning (*ba leb huw'*), 'I shall never be shaken, waver, or falter, be cast down or decay (*bal mowt*) throughout the generations, times, and places (*la dowr wa dowr*) such that (*'asher*) I am never in the wrong or considered the adversary (*lo ba ra'*).'*(Mizmowr 10:6)*

His mouth (*peh huw'*) is filled with an abundance (*male'*) of vile insults and injurious curses invoking Divine retribution (*'alah*).

In addition (*wa*), he deliberately misleads using deceitful deceptions in perpetrating an outright fraud, treacherously betraying (*mirmah*), along with (*wa*) distressful spoken statements which create a state of oppression (*tok*). It is a consequence of (*tachath*) his nauseatingly (*'amal*) evil and corrupting (*wa 'awen*) tongue (*lashown huw'*). (*Mizmowr 10:7*)

He lurks in ambush (*yashab ba ma'arab*) openly in the courtyards of communities (*ba ha chatser*). While the central figure, he's not easily recognized or forthcoming, seldom acknowledged or held

accountable (*ba ha misthar*) as he kills, forestalling the lives (*harag*) of the innocent (*naqy*).

His sights are set (*'ayn huw*) on the unfortunate victims (*la chelakah*), waylaying them (*tsaphan*). (*Mizmowr* 10:8)

He has set a deceptive trap for humans by covertly weaving a ruse, spinning a web of lies, and intertwining a twisted snare through artifice and trickery (*'arab*) where the identity of the one disguising his intent isn't recognized (*ba ha misthar*).

He has done so in the manner of a ferocious and destructive predator wandering from one place to another whose destiny is to violently pluck away (*ka 'aryeh*) from within his tents that he uses to screen his presence (*ba sok huw*'), cunningly commingling and deceptively twisting everything to craftily ensnare (*'arab*).

In this way, he seizes (*la chataph*) the oppressed and persecuted (*'any*). He abducts and carries off (*chataph*) those he has deprived of rights and resources (*'any*) by drawing them into (*ba mashk hem ba*) his net to dispossess, disinherit, and impoverish (*resheth*). (*Mizmowr* 10:9)

Those who cower and bow down in submission, hopelessly and helplessly bowing their heads (*shachach*), he crushes and destroys, disparages and pummels (*dakah*). Treated as inferior, his victims fall (*naphal chelakah*) by the multitudes associated with him (*ba 'atsuwm huw*'). (*Mizmowr* 10:10)

From his disposition and inclination (*ba leb huw*'), he says (*'amar*), 'God (*'el*) isn't mindful, He no longer responds appropriately, and thus He should be ignored. Forgetful, He should be forgotten because He can no longer be found (*shakah*). His presence (*paneh huw*') will

not be observed or seen (*bal ra'ah la*) for the foreseeable future (*la netsach*).' (*Mizmowr 10:11*)

You and I are in agreement that You must take a stand (*quwm*), Yahowah (*Yahowah*). You have decided to lift up Your hand (*nasa' yad 'atah*), God (*'el*). You will never overlook or forget (*'al shakah*) those who have been demeaned, impoverished, and persecuted (*'any*). (*Mizmowr 10:12*)

On what basis and for what reason does (*'al mah*) the fraudulent one who is wrong about engaging in religious malfeasance (*rasha'*) discredit and renounce, contradict and negate (*na'ats*), God (*'elohym*)? Based upon his inclinations (*ba leb huw'*), he says (*'amar*), 'You will not care about or account for this (*lo' darash*).' **(*Mizmowr 10:13*)**

However (*ky*), You do see for Yourself (*ra'ah 'atah*) the effort that is put forth to create perversions causing trouble and misery (*'amal*).

And (*wa*) You do consider (*nabat*) these as annoying provocations (*ka'as*), therefore, taking (*la nathan*) into Your hands for Yourself (*ba yad 'atah 'al 'atah*) those who remain and who have renounced prior affiliations (*'azab*). Those who have been victimized (*chelakah*), and the fatherless (*yathowm*), You exist to (*'atah hayah*) aid and support (*'azar*). (*Mizmowr 10:14*)

Your will is to crush (*shabar*) the leadership capabilities of this shepherd and the outreach (*zarowa'*) of the deceitful one who is wrong and religious (*rasha'*), this one who by being a loudmouthed evil countryman severs the relationship through improper means (*wa ra'*), accounting for (*darash*) his fraudulent religious malfeasance (*rasha'*) until You find that there is nothing left to be uncovered (*bal matsa'*). (*Mizmowr 10:15*)

Yahowah (Yahowah) reigns by guiding (melek) forever ('owlam) as an eternal witness (wa 'ad). Gentile institutions and individuals (gowym) will be expelled and cease to exist ('abad) from within His Land and Earth (min 'erets huw'). (Mizmowr 10:16)

The yearning (ta'awah) of the straightforward, unpretentious, and responsive ('anaw) You have heard (shama'). Yahowah (Yahowah), You help shape and develop (kuwn) their ability to make reasoned decisions (leb hem). Your ears are used to listen attentively so that You can respond appropriately ('ozen 'atah qashab). (Mizmowr 10:17)

By doing justice on behalf of and defending (la shaphat) the fatherless (yathowm) and (wa) the oppressed (dak), no longer will (bal yasaph 'owd) mortal man ('enowsh) strike terror (la 'arats) upon the Land or Earth (min ha 'erets).” (Mizmowr / Lyrics to Sing / Psalm 10:18)



We are witnessing the future of the world through fresh eyes. Almost everything our culture has indoctrinated us into believing is false, and much of what we have been encouraged to discount and ignore about God is true.

Let's continue...

“To (la – concerning approaching) the everlasting and majestic Guide (ha natsach – the eminent and enduring Director who continuously leads) of Dowd, the Beloved (Dowd – of the one who is loved, of the close friend and adored associate).

With (ba – in) Yahowah (Yahowah – the proper pronunciation of the name of 'elowah – God as directed in His towrah – teaching regarding His hayah existence and

our *shalown* – restoration), **I find someone I can trust to keep me safe** (*chasah* – I am comfortable, restful, and reliant, at peace, protected, in perfect harmony by having properly placed my confidence).

So why would you say (*'eyk 'amar* – how is it that you claim) **of my soul** (*la nepesh* *'any* – my consciousness, my character and inner nature, my personality, proclivities, and aptitudes), **'Flee** (*nuwd* – flutter away, wandering and aimless, shaken and lamenting while going astray, rebellious from grievances, traveling with no specific destination in mind, homeless and destitute, even squawking and complaining) **to your mountain like a bird** (*har 'atem tsipowr* – for your mount flying with wings)?” (*Mizmowr* / Lyrics to Sing / Psalm 11:1)

Religious leaders would have *Dowd* | David all but disappear. For them, his life was little more than an aimless pursuit of personal grievances, his words lamentable, his attitude that of an incurable complainer. But most of all, they are bothered by the fact that God said of him and did through him everything that they have sought to attribute to themselves or others. They would have him flutter and fly away and then remain in the place they view with contempt: *Tsyown* | Zion.

The easiest way to simulate this flight of fancy was to take that which was redeeming from him and give what God bestowed to another. In so doing, at least in their eyes, his life became irrelevant, as did his kingdom, his titles, his people, his purpose, his prophecies, and his songs – even his relationship as the Son of God was reduced to being nothing more than the forefather of a nameless messiah. What had been written about him was spun in the subterfuge of Replacement Theology. They took the unrecognizable result and applied it to themselves, their expectations, and their incarnation of salvation.

In this regard, Dowd was observant but not the least bit amused. He put us all on notice. This is brilliantly written and vividly depicted.

“Indeed, behold (*ky hineh* – on the contrary, pay attention), **those guilty of vexing religious malfeasance** (*rasha*’ – those who are wrong, evil, and hostile to God, the wicked and condemned for lack of ethics, those culpable of horrid frauds and massive crimes) **have bent** (*darak* – have set out to shoot) **the bow** (*qeshet* – the weapons which project their deadly influence and power). **They have fashioned and aimed** (*kuwn* – they have formed and shaped, prepared and directed (4QCatenaA suggests *mah’an* – to aim or direct)) **arrows** (*chets hem* – missiles as weapons (plural in the extant 1QCatenaA)) **upon the string** (*‘al yether* – to the bow, the cord, and sinew) **to shoot** (*la yarah* – to move destructively) **through** (*bamow* – in the midst of) **the darkness and shadows** (*‘ophel* – the depression and despair of being unreceptive, even calamity and terror, the doom and gloom derived from a lack of light) **at those who are straightforward and correct** (*la yashar* – at those who are on the level and right) **in their thinking and judgment** (*leb* – in their inclinations and disposition, in their understanding and decisions, in their core being, nature, and heart, in their conscience, reflections, and resolution, even courage and determination).” (*Mizmowr* / Lyrics to Sing / Psalm 11:2)

This is prophetically addressing the times when Imperial Rome, the Roman Catholic Church, the Holy Roman Empire, and all that would grow out of this Beast, including Orthodox and Protestant Christianity, European Kingdoms, and indeed the Third Reich bent the bow of religious malfeasance and pointed their arrows directly at Yahowah’s people – *Yahuwdym* | Jews.

The following statement is a rhetorical question. Dowd is asking us if we know the most appropriate way to respond to what Paul and his Roman Catholic Church have

done to demean and replace Yahowah, His Towrah, and Covenant...

“Indeed, when (*ky* – because by contrast, as) **the most basic principles** (*ha shath* – the foundation and essential elements, that which frames and defines the issues, the very purpose and means of support; from *shyth* – that which is put in place, appointed, and fixed, constituting the proper mindset and response) **are torn down** (*haras* – are broken apart and dismantled, damaged, demolished, or destroyed, then overthrown and superimposed by something considered superior (nifal imperfect paragogic nun – the subject carries out and receives the action of the verb on an ongoing basis as an expression of volition in the first person)), **what should those who are right do** (*tsadyq mah pa'al* – what should be accomplished and done by those who are correct, what should be prepared and performed by and engaged in by the upright, those in accord with the standard who are vindicated (qal perfect))?” (*Mizmowr* / Lyrics to Sing / Psalm 11:3)

Dowd | David knew the answer, which is why he was asking the question. We know it too because we have read what Yahowah inspired him to compose. And having studied his response, it should reflect our own. And in this regard, the Messiah and Son of God is blatantly and boldly confrontational, ever prepared, willing, and ready to expose and condemn that which is “*rasha*’ – wrong.”

Let’s be clear: the most basic principles of the Towrah have been assailed and dismantled by Christianity. It began with His name. The Christian god would not be known as Yahowah but, instead, called “the Lord Jesus Christ.” Yahowah’s Teaching and Guidance would be mischaracterized as a laborious list of arcane laws which were no longer relevant and could neither be obeyed nor saved. Yahowah’s Covenant was replaced with a new and different one, completely detached from the Towrah and Yisra’el. Its conditions and benefits would be forgotten and

annulled – each superseded by religious mandates. The Invitations to be Called Out and Meet with God would suffer a similar fate, each superseded by a Babylonian holiday, beginning with Christmas and Easter.

The Shabat was torn asunder as Sunday came to reign as the Lord's Day. Hebrew was discarded in favor of Greek, then Latin, as the truth was lost in the translation. Yisra'el was demeaned and cast aside for a Gentile Church. The intended relationship became a fraudulent religion. Truth gave way to faith. Reliability became changeability as consistency was overthrown by contradiction.

Even Dowd, Yahowah's beloved Son, Chosen One, Branch, protective Shepherd, Set-Apart One, anointed Messiah, Sacrificial Lamb, and eternal King would be mischaracterized in order to make "Jesus" appear credible. Even then, after affording their savior a Greek name and title, Christians would deprive Dowd of his role as the Passover Lamb – negating their salvation.

Prayer, defined as talking to God, replaced *shama'* | listening to Him as man's opinions took precedence over Yahowah's testimony. From there, it would be a simple matter to bewilder the masses such that they would reject the truth and believe even the most perverted of lies.

God would be born as a baby on Christmas Day. He would die. His symbol would be that of a dead god on a stick. The Passover Lamb would be resurrected on Easter Sunday. The Babylonian Trinity would be ordained as Godly. And the Adversarial Lord, Satan, himself, would be worshiped as if he were God.

The Chosen People would be condemned as inferior by Romans, then Roman Catholics, so that the Gentile Church could predicate their new religion on Supersessionism. Those advancing such lies would be admired and enriched while those refuting them would be scorned and ridiculed.

Welcome to the here and now that these *Mizmowr* | Psalms have been assailing. As recently as the Spring of 2020, the Lutheran Church's Danish Bible Society published a revised "translation" of the Christian New Testament called "The New Agreement." These Anti-Semitic advocates of Replacement Theology not only excluded Yahowah's *Towrah, Prophets, and Psalms*, they excluded "Israel."

Ignoring the obvious, that present-day Israel is located within the boundaries God depicted, that the population is comprised of *Yahuwdym* | Jews, that their official language is Hebrew, and that there are countless prophetic declarations depicting Yahowah's return to Yisra'el on behalf of Yisra'elites, the Bible Society justified their conspiratorial animosity and rancid racism by falsely claiming: "The ancient Israelites are not linked in any substantive or material way to the contemporary, modern state of Israel. The biblical narrative of Israel has almost nothing to do with contemporary Israel other than the intentional manipulation of sacred texts to justify a political project." (Cited from a speech given by Evangelical Lutheran Church pastor, Robert O. Smith, a stalwart of the World Council of Churches and proponent of the Boycott Divestment Sanctions movement against Israel.)

When liars lie, especially religious narcissists and self-aggrandizing psychopaths, they almost always project their own faults on those they oppose. That is precisely what occurred here. It is the Danish Bible Society that is trying to justify a political project. And they have manipulated their sacred texts to claim for themselves something that has nothing to do with them.

At the same Anti-Semitic conference, a Fakestinian Lutheran pastor, Mitri Raheb, chimed in: "It wasn't the Lord God who promised Israel the land; it was the Lord Balfour." He would indict himself further with: "Jesus was a Middle Eastern Palestinian Jew." That is akin to claiming

that a camel is the result of mating an extinct ass with a lion.

While I can't speak for the Lord, Yahowah spoke of Yisra'el, Tsyown, and Yaruwshalaim over 3,000 times in His Towrah, promising to return to this very place on behalf of His people. And fortunately, based upon what Dowd revealed in his Mizmowr, those of us who have come to love what Yahowah adores will not have to endure the putrid presence or jaundiced verbiage of those who oppose Yahuwdym or Yisra'el.

Life is about exclusion and inclusion. We are each afforded the opportunity to choose between God and man.

Long ago, some fourteen billion years looking back from our relative position in the universe, six days ago from God's, Yahowah made a decision He would never change. Since He created the universe, conceived life, authored His Towrah, and offered His Covenant to become part of a Family, anything our Heavenly Father could do with us or through us, He would not do alone. In Heaven, He has positioned and empowered us to expose and condemn those who would do that which He has warned against. Whether or not we engage as He intended is up to us. But be aware, even though Yah is leaving this up to us, He is aware of our choices in this regard.

“Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions) **is in His Set-Apart Sanctuary** (*ba hykal qodesh huw'* – is positioned within His separated and uncommon residence; from *yakol* – having the capacity and power to endure, overcome, and prevail).

Yahowah's (*Yahowah* – God's one and only name, pronounced: YaHoWaH, based upon *hayah* – to exist) **seat of honor** (*kise' huw'* – His throne, place of authority and status) **is in the heavens** (*ba ha shamaym* – placed within the spiritual realm).

He uses His faculty of sight to perceive what can be observed regarding the agreement (*'ayn huw' chazah* – His eyes see, beholding visions by choosing to receive certain information, conveying that message prophetically to communicate for the purpose of perception and discernment regarding His contractual relationship).

His gaze, like a beam of light (*'apha'phym huw'* – His glances, like flashing rays, examine and communicate through His ability to jump through light), **assesses** (*bachan* – probes, examines, and tests, providing proof as it scrutinizes) **the children of man** (*beny 'adam* – the sons of 'Adam).” (*Mizmowr* / Lyrics to Sing / Psalm 11:4)

For most of the past three thousand years, Yahowah has been hands-off, allowing man to do as he pleased. He intervened to provide this prophetic testimony through prophets such as Yasha'yah, Yirma'yah, Zakaryah, Howsha', and Malaky, but He has been silent ever since. He consented to have His beloved Son, Dowd, fulfill His obligation to serve as the Passover Lamb and to honor His promise on behalf of the Covenant regarding UnYeasted Bread, Firstborn Children, and the Promise of Seven. And He has intervened through His *mal'ak* | spiritual representatives to protect those who were about His business.

That's it. There has been nothing more. And that isn't because He wanted it to be that way, but because we left Him with no other viable option. Yahowah looked for someone who was willing but found no one – not one over the course of a score of centuries.

Now that we are approaching the time of God's final return, Yahowah is moving among His people, inspiring those devoted to the prospect of calling His people home. He is easier to find and know now than ever before.

God wants to interact with His children. It is all He has ever wanted. But for that to occur, we have to do our part.

Our approach to God must be based upon the facts, our assessment of His testimony must be accurate, and we must respond correctly. When this occurs, our motives will be genuine.

“Yahowah (*Yahowah* – God’s personal and proper name, pronounced: YaHoWaH, based upon *hayah* – to exist) **examines the genuineness** (*bachan* – observes, closely examining and carefully considering, even testing the reaction) **of those who are upright and correct** (*tsadyq* – of those who are right, in accord with the standard, and thus vindicated).

But (*wa*) **the deceitful one who is wrong and religious** (*rasha*’ – the fraudulent, wicked, and evil one guilty of leading others astray by engaging in criminal activity which is hostile to God, dishonest regarding the proper standard, opposite of what is right, and opposed to the Towrah, who speaks contrary to it, who is vexing and unethical, even unGodly) **and** (*wa*) **the one who is fond of** (*‘achab* – who desires, romances, and becomes familiar with, who is a friend to, associates with, and shows a predilection and love for) **violence** (*hamas* – that which is wrong and destructive, that which terrorizes and maims without moral restraint, plundering and looting others (a concept emblazoned in the name of the Islamic terrorist gang, HAMAS)), **He hates his soul** (*sane’ nepesh huw’* – He loathes and detests such an individual, He disdains and abhors this person, He intensely dislikes, shuns, and rejects this life and consciousness).” (*Mizmowr* / Lyrics to Sing / Psalm 11:5)

Volume 1 of *Observations* commenced with, “Hate is a virtue.” It was not my opinion or my idea. Saying so did not make me ignorant or mistaken. It is God’s conclusion.

Not that God needs anyone to defend Him, but nonetheless, evidence and reason dictate that He is correct in His assessment. Humankind has been mistreated,

abused, deceived, and traumatized for the past five thousand years because far too few people have had the courage or compassion to oppose the religious, political, militaristic, and conspiratorial influences which have been so universally corrupting and corrosive. Unless far more of us learn what and how to hate, the caustic influences which have stained every human civilization and bloodied humankind will continue to be as destructive and deadly, as deceitful and damning as they have been from the beginning of time.

Terror exists and prevails because there isn't one in a million of us who has invested the time, who has demonstrated the courage, who has embraced the characteristics which caused Yahowah to inspire Dowd, and who, as a result, is willing to expose and condemn Islam, the religion responsible for 95% of today's terrorist atrocities. There isn't one in a million who understands and despises what Paul wrote sufficiently, to systematically disavow Christian deceptions, holding the religion accountable for the crimes it has committed against man and God.

There isn't one in a million willing to explain why we should not be political or patriotic, providing the reasons to not support a political party, military, spy organization, international diplomacy, or religion. Until far more people come to their senses, shed their ignorance, develop some character, and start thinking rationally, deceit and violence will continue to ravage our world, with its carnage littering every place on Earth.

For love to prevail, hate must exist. For the truth to be known and accepted, lies must be loathed. There are many things that God has identified worthy of our disdain. For us to do as we should, they must be known, understood, exposed, and condemned – all with words wielded wisely using evidence and reason.

Before we move on, I want to reinforce two things that are essential to Yahowah in this regard. God said that He hates the soul of the individual who disseminates lies on behalf of religion and who advocates violence. This means two things. First, we should never promote violence as a solution to any problem. We must use words.

Second, we must acknowledge that religion and other forms of deceit live within the souls of their advocates. The treacherous will continue to be corrosive as long as the proponents of such tactics live. This is why Yahowah will be expelling and exterminating them. It also means that it is appropriate for us to condemn the most vocal and notorious proponents of delusions since Yah clearly holds them in disdain.

The idea of a prison whose bars are comprised of light appears intriguing, especially fitting and proper.

“He will bring down (*matar* – He will cause to fall, raining) **on those who mislead and are mistaken, the deceitful and religious** (*‘al rasha’* – on those who have been corrupted and are wrong, those who are invalid, fraudulent, and unethical, leading others astray, and who, by being opposed to what is right have done or spoken that which is inappropriate and confusing and should be condemned), **a means of incarceration** (*pach* – a confining means of control, a snare) **comprised of fire** (*‘esh* – made of flames, burning light, and combustible material, that which glows brightly and burns hotly) **and brimstone** (*wa gaphryth* – sulfur, a yellow element which burns blue, emitting poisonous and noxious fumes) **in addition to** (*wa*) **a scorching spirit of righteous indignation** (*zal’aphah ruwach* – a rightfully and appropriately opposed and angry spirit, one that is suitably enraged) – **a fitting receptacle and an appropriate fate for them** (*manath kows hem* – the portion that encapsulates their destiny, the cup which has been assigned to them based upon what they have contributed to this vessel, a

dutiful decree and decision of God).” (*Mizmowr* / Lyrics to Sing / Psalm 11:6)

It has become obvious that Yah despises everything associated with *rasha*’. Eternal incarceration in a cell comprised of burning sulfur while enduring the righteous indignation of an angry spirit does not sound appealing. So, by all means, let’s avoid being *rasha*’: misleading or mistaken, religious and thus deceitful, corrupted or corrupting, wrong and thus invalid, fraudulent, or unethical. Let’s be careful and not lead anyone astray, always avoiding that which is inappropriate and confusing in relation to God.

Being *tsadyq* | right is clearly a better idea. In fact, *rasha*’ is being presented in direct contrast to being *tsadyq*. One is wrong and the other is right. And therein is the difference between life and death, Yahowah and Satan, Shamaym or She’owl.

“**Concerning** (*ky* – surely, instead and by contrast, because on behalf of) **those who are right and thus vindicated** (*tsadyq* – those who are upright and correct, and therefore acquitted), **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **loves** (‘*ahab* – desires and adores, establishing a close personal relationship with) **the upright and correct** (*tsadaqah* – those who are right and thus vindicated, the just and innocent who prosper by deciding appropriately).

The straightforward and reasonable (*yashar* – those who are on the level and consistent) **shall gaze upon** (*chazah* – shall observe and behold, look upon and see (qal imperfect)) **His face** (*paneḥ huw’* – His appearance and presence).” (*Mizmowr* / Lyrics to Sing / Psalm 11:7)

There are a significant number of things we need to know, understand, accept, and act upon to appear before

Yahowah and, more importantly, receive His love. But in the end, all of them are bound together by a single idea: *tsadaq* – being right.

When it comes to being correct about Yahowah, the thing I enjoy more than learning the truth is sharing it. From the very beginning, through 22 years and 35 books, we have been committed to more correctly and completely translating Yahowah's words, contemplating their implications, and going to where His Guidance leads.

Everything Yahowah has revealed on our behalf leads to *tsadaq* | being right. Good thing because, as it turns out, being *tsadaq* | right provides direct access to Yahowah's presence and His love.

In a world fixated on faith and hope, on being politically correct even when it means being wrong, it is reassuring to know that from Yahowah's perspective nothing matters more than knowing and accepting the truth. This means that everything we have translated and contemplated over the years has served a purpose: giving the open-minded and willing the opportunity to be *tsadaq*.

We should not be surprised by any of this, including the simplicity of it all. Even with 'Abraham and Yitschaq, there was a test, one where they were able to prove that their understanding and responses were correct.

And speaking of being right, even in this short Psalm, Yahowah's name appeared four times. Knowing and using Yahowah's name is the first step to Heaven.

“To (la) the everlasting and majestic Guide (ha natsach) of Dowd, the Beloved (Dowd). With (ba) Yahowah (Yahowah), I find someone I can trust to keep me safe such that I am comfortable, confident, and harmonious (chasah).

So why would you say ('eyk 'amar) of my soul (la nepesh 'any), 'Flee (nuwd) to your mountain like a bird (har 'atem tsipowr)?' (Mizmowr 11:1)

Indeed, behold (ky hineh), those guilty of vexing religious malfeasance (rasha') have bent (darak) the bow (qeshet). They have fashioned and aimed (kuwn) arrows (chets hem) upon the string ('al yether) to shoot (la yarah) through (bamow) the darkness and shadows ('ophel) at those who are straightforward and correct (la yashar) in their thinking and judgment (leb). (Mizmowr 11:2)

Indeed, when (ky) the most basic principles (ha shath) are torn down (haras), what should those who are right do (tsadyq mah pa'al)? (Mizmowr 11:3)

Yahowah (Yahowah) is in His Set-Apart Sanctuary and royal residence (ba hykal qodesh huw'). Yahowah's (Yahowah) seat of honor (kise' huw') is in the heavens (ba ha shamaym).

He uses His faculty of sight to perceive what can be observed regarding the agreement ('ayn huw' chazah). His gaze, like a beam of light ('apha'phym huw'), assesses (bachan) the children of man (beny 'adam). (Mizmowr 11:4)

Yahowah (Yahowah) examines the genuineness (bachan) of those who are upright and correct (tsadyq). But (wa) the deceitful one who is wrong and religious (rasha') and (wa) the one who is fond of ('achab) violence (hamas), He hates his soul (sane' nepesh huw'). (Mizmowr 11:5)

He will bring down (matar) on those who mislead and are mistaken, the deceitful and religious ('al rasha'), a means of incarceration (pach) comprised of burning light ('esh) and brimstone (wa gaphryth) in addition to (wa) a scorching spirit of righteous

indignation (*zal'aphah ruwach*) – **a fitting receptacle and an appropriate fate for them** (*manath kows hem*). (*Mizmowr* 11:6)

Concerning (*ky*) **those who are right and thus vindicated** (*tsadyq*), **Yahowah** (*Yahowah*) **loves** (*'ahab*) **the upright and correct** (*tsadaqah*). **The straightforward and reasonable** (*yashar*) **shall gaze upon** (*chazah*) **His face** (*pane huw'*).” (*Mizmowr* / Lyrics to Sing / Psalm 11:7)



2

God or Man

Whose Side Are You On...?

There is a common theme among the next four Mizmowr, one that flows out of the previous eleven. We are being afforded a choice between the Family of God and the institutions of man. Yahowah wants to provide the information needed to equip us to make an informed decision.

Considering what follows, this is the perfect way to dedicate this psalm...

“To the enduring Leader (*la ha natsach* – to approach and on behalf of the everlasting and majestic Director who endeavors to guide and who is preeminent and distinguished, even glorious, forever (*natsach* is a verb modified by the piel participle in the masculine singular, which means: that those who listen to the song which was inspired by the eternal Conductor will be influenced by His lyrics)) **above and beyond** (*‘al* – upon and over) **the eighth octave** (*shamynyth* – a scale for eternity, for heaven and beyond; from *shamyny* and *shamaym* – eighth, infinite time, and the spiritual realm). **A Song of Dowd, the Beloved** (*Mizmowr la Dowd*).” (*Mizmowr* / Lyrics to Sing / Psalm 12 Dedication)

This is the second of three occasions where *shamynyth* appears in the text in reference to the instrumentation for a song. Closely related to *shamyny* | eighth, it would be natural to consider *shamynyth* to be the “eighth octave,” as the English term, octave, is based upon the Latin word for

eight, *octo*. The only problem with this approach is that a harp can only play six and a half octaves, not eight, and its range exceeds other stringed instruments. Further, since this is a song, the human voice is only capable of performing within a four-octave range, with the eighth octave residing at the upward limit of what people can hear. It is interesting, nonetheless, that sheep can hear well into the eighth octave.

In context, however, when we consider a scale based upon eight in harmony with Yahowah's nomenclature, we are led to several thought-provoking possibilities. As we discussed several chapters ago, the eighth day of Sukah serves as a reference to eternal life with God in Heaven. Further, the Hebrew word for eight, *shamyny*, is remarkably similar to *shamaym* | Heaven.

Also interesting, musically, there are seven notes in an octave: A, B, C, D, E, F, and G, audibly affirming Yahowah's plan which is based upon seven. It is one which reverberates throughout His Word and time.

Consequently, Dowd is dedicating this song to Yahowah in recognition of his desire to spend his eternity in his Father's company in Heaven. He realizes that God is not pleased with the conduct of men on Earth and that conditions will be far better in the spiritual realm.

As evidence of this, consider the implications of the name and verb which follow...

“Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **You and I concur in choosing to save** (*yasha'* – it is Your will and my desire to deliver and to rescue, freeing them from harm, providing deliverance and salvation (hifil imperative paragogic he, cohortative – thus conveying that this is Dowd's desire and Yah's will to provide freedom)).

Unfortunately however, and by contrast (*ky* – truthfully and because), **the Godly and steadfastly dedicated** (*chasyd* – those who are devoted and loyal; from *chasid* – to appreciate what it means to be merciful and good) **no longer exist and fail to perform** (*gamar* – are gone, no longer engaged or active, having become too few and inadequate for a period of time for anything positive to occur or to fulfill their purpose (qal perfect – literally for a finite period)).

For indeed (*ky* – surely), **those who are trustworthy and reliant** (*‘emuwn* – those who are reliable and dependable, those who can be trusted and relied upon, those who are truthful and honest, whose testimony steadfastly aligns with reality; from *‘aman* – to support, confirm, and uphold the truth and to stand for what is right) **have vanished** (*pasas* – disappear for a period of time (qal perfect)) **among** (*min* – from or as part of) **the sons of ‘Adam** (*beny ‘adam* – the children of man and the descendants of humankind).” (*Mizmowr* / Lyrics to Sing / Psalm 12:1)

The opening statement is just two words long, and yet, it defines the mission of Father and Son, His offer and our opportunity. This consensus on liberation and salvation was expressed in the cohortative (as first-person volition, it conveys Dowd’s desire) and in the imperative (as an expression of second-person volition, it denotes Yah’s will). Therefore, it is the will of God and the Messiah to deliver select humans from harm’s way.

This statement is also an expression of cause and effect. Scribed in the hifil stem, the subject is working with the object to affect the result. However, in this case, the object of *yasha*’s intent, which would have been the devoted and reliant, were nowhere to be found.

From this, we can conclude that only those who have an affinity for God, who are genuine in their approach to

Him, and who have come to trust and rely upon Him can be saved. Also, for whatever period of time Yahowah and Dowd were surveying, there was no one on Earth who was prepared to benefit from what they were offering.

From the beginning with ‘Abraham, Yahowah has been consistent, such that we should all be aware that, when it comes to the Beryth and Miqra’ey, the beneficiaries participate in their deliverance and salvation. Dowd is thereby affirming that our decision to accept and act upon the five instructional conditions of Covenant participation, and attend the Mow’edym, not only liberates us from the edicts and institutions of man, but it also enables Father and Son to save us.

This is a treatise on “*yasha*’ – deliverance.” Liberation and salvation not only go hand in hand, but one also leads to the other. To be “saved,” we must first “remove” ourselves from the corrupting and corrosive influences of man’s most divisive and duplicitous individuals and institutions.

This is a lesson on the purpose of the Towrah. It is the will and desire of its Author, His inspiration to liberate us, freeing us so that we might enjoy and capitalize upon our freewill. This means, of course, that Jews and Christians would both be wrong in classifying the “Torah” as “Laws” to be “obeyed.”

Just two words and yet for those who recognize that Yahowah inspired *Dowd* | David to write these *Mizmowr* | Psalms, they explain what Father and Son are offering, they lay out the path to a relationship within the Covenant, they reveal God’s will for our lives, and they demonstrate the connection between freedom and salvation, all while conveying the choice we are afforded and the benefits derived from it.

As positive and uplifting as those words are, what follows is tragic. The reason as few as one in a million

understand what Yahowah inspired the Messiah to write is, that for a very long period of time, no one was listening.

All of the prophets who revealed Yahowah's inspiration came after Dowd with the exception of Moseh, Yahowsha' ben Nuwn, Ruth, Dabowrah, and the king's contemporaries, Shamuw'el, Chanah, and Nathan. And even then, many of the books written thereafter are highly suspect. For example, there is nothing in Ezra, Nehemiah, or Haggai to demonstrate that they were inspired by Yahowah. As such, these books, along with Ecclesiastes, Song of Solomon, Esther, Job, Jonah, Enoch, and Ezekiel, fall woefully short of the Towrah's test for determining if a supposed prophet was speaking for Yahowah or himself.

This would leave us with prophets such as *'EliYah* | Elijah and *'Eythan* | Ethan, *Yow'el* | Joel and *'Amows* | Amos, *Mykayah* | Micah and *Tsephanyah* | Zephaniah, *Howsha'* | Hosea and *Chabaquwq* | Habakkuk, *Yirma'yah* | Jeremiah and *Yasha'yah* | Isaiah, *Zakaryah* | Zechariah and *Mal'aky* | Malachi. The last two on this esteemed list, *Zakaryah* | Zechariah and *Malaky* | Malachi, wrote between 500 and 450 BCE – or around five centuries after the Messiah's initial reign. That was 2,500 years ago, and yet, during this intervening period, there have been very few sufficiently dedicated to Yahowah to be trustworthy witnesses on His behalf. During most of this time, there have been none.

There has never been a shortage, however, of those willing to lie for personal gain. In fact, most civilizations and cultures have been shaped by them.

“Men (*'ysh* – an individual or person (common singular absolute)) **speak** (*dabar* – they communicate verbally and in writing, uttering words (piel imperfect third-person masculine plural – the object suffers the effect of their statements throughout time)) **futile and worthless lies** (*shawa'* – falsely and vainly, deceptively and errantly

conveying idolatrous pleas on behalf of pagan gods replete with empty promises and false narratives, leading to nothingness, to ill-treatment and suffering; from *show'a* – to ravage and devastate, to ruin and waste, and to negate based upon vain and empty, worthless delusions) **in association with** (*'eth* – against and to the accompaniment of, which are in accord with) **his loudmouthed and immoral countrymen** (*rea' huw'* – his wicked and evil associates, his good-for-nothing and undesirable friends with common ethnicities (read: Romans and Greeks), shouting that which is improper, regretfully hindering and severing the relationship among those living in geographic proximity with similar social customs based upon his irrational reasoning (masculine singular)).

They continuously speak (*dabar* – they routinely communicate verbally and in writing, constantly uttering words (piel imperfect third-person masculine singular – the object suffers the effect of his statements throughout time)) **with flattering, yet divisive, lips and insulting praise** (*saphah chalaq* – with a slippery and slick mouth, with disingenuous speech, and with illegitimate language, a smooth talker who apports and plunders, dividing and separating in a deceitful manner; from *chalaq* – to divide and plunder) **with emotional appeals based upon a double standard, individual reasoning, and personal motivations** (*leb wa leb* – with a duplicitous heart and ulterior motives, conveying his inner nature, inclinations, and ambitions).” (*Mizmowr* / Lyrics to Sing / Psalm 12:2)

There were two anomalies here that may simply be an artifact of ancient Hebrew grammar, but you should know them, nonetheless. *'tysh* | individual man was scribed in the singular form, as was *rea' huw'* | his immoral countryman, while both verbs were third-person plural. This may be Dowd's way of saying that, while one man, in particular, was responsible for lighting this destructive fire, there were many fanning its flames.

Religious deceptions are enormously popular. The false narratives prevail because they resonate with and are amplified by the perpetrator's immoral countrymen. All too often it is because the instigator, as was the case with Paul and even Hitler, plays to a community's sense of superiority, flattering those he seeks to beguile by telling them what they want to hear – all while blaming others for their lack of success.

Far more profound is the realization that God is opposed to flattery and praise. After all, a being who would create inferior lifeforms to worship him would be so insecure and desperate, he wouldn't be worth knowing. When Jews, Christians, and Muslims purport to praise God during their worship services, they are discrediting and demeaning Him – all while demonstrating that they do not know Him. It is Satan who covets praise.

Also, we would do well to stop talking and start listening. Praying to God is counterproductive. There is nothing we can say that He does not already know, and when we do so, we are not listening to Him. In fact, by inverting the proper order of things, the prayerful are far more likely to insult and anger the Almighty than they are to beneficially engage Him. This is the reason that Yahowah never once asks us to pray but constantly encourages us to listen.

“Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, God's personal and proper name based upon *hayah* – to exist and guided by *towrah* – to teach) **has chosen to cut off and exclude** (*karath* – He will elect to cut down and eliminate (hifil imperfect jussive)) **every divisive lip and every insulting bit of praise** (*kol saphah chalaq* – all of the flattery coming out of slippery and slick mouths, the totality of disingenuous speech and illegitimate language, all of the smooth talkers who apportion and plunder, dividing and separating in a deceitful manner).

The tongues (*lashown* – the language behind and talking underlying (actually singular)) **conveying many long speeches** (*dabar gadowl* – uttering seemingly important words and revered statements (piel participle singular)), (*Mizmowr* 12:3) **show their way by them stating** (*‘asher ‘amar* – who say (qal perfect third-person masculine plural)), **‘Through our verbal declarations** (*la lashown ‘anachnuw* – with our tongues, words, and speeches, by means of language, approaching through our oral declarations), **man’s greatness will be established through overwhelming inundation** (*gabar* – mankind will prevail and our arrogant barrage will be justified because we humans are irresistible and awe-inspiring, even overbearing in our universal acceptance among the preponderance of people).

Based upon our languages and our speeches (*saphah ‘anachnuw ‘eth ‘anachnuw* – in concert with our lips and with our spoken words), **who** (*my* – what if anything) **is lord and master** (*‘adown* – could impose their status, controlling or possessing, thereby wielding power) **over us** (*la ‘anachnuw* – with regard to us or concerning us)?” (*Mizmowr* / Lyrics to Sing / Psalm 12:4)

Those willing to listen to what Yahowah has to say to us process His words thoughtfully and respond rationally. We are cut into the Covenant as a result. Those who speak to Him and others on behalf of their religion are considered divisive and thus will be excluded.

Unless we are sharing Yah’s testimony, and helping others understand it, the fewer speeches we make the better. And the more we seek a following, the harder we seek to establish our worth, the less God will think of us.

When men and women promote a religious or political ideal, party, or individual, they are actually revealing their lord and master. Equally vital, those who do so also affirm that they are not led by God.

Demonstrating the purpose of deliverance while revealing from whom it is provided, even the means to it, the following is a treatise on *yasha*’...

“As a result (*min* – because) of the oppressed and subjugated, the straightforward and unpretentious (*‘any* – the harassed, abused, and impoverished who are denied their status and rights, those lacking hubris who are afflicted), who are plundered of their possessions and treated unjustly (*shod* – who are subjugated to abused and discredited), because (*min* – as a result) of the anguishing sighs (*‘anaqah* – of the emotional suffering, the torture, and physical distress, even the groaning and wailing) of those who desire deliverance from abuse and are prepared to be saved (*‘ebyown* – of the wants and needs of those subjected to oppression, who while troubled show a desire to accept salvation; from *‘abah* – showing a willingness to consent and a desire to accept) at this point in time (*‘atah* – now, simultaneous with these events), I will take a stand (*quwm* – I will stand up, establishing Myself in opposition),’ says (*‘amar* – declares) **Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).**

‘For those who are right (*ky tsadaq* – for the correct [from 11QPs, not in the Masoretic Text]), I will provide a place (*shyth* – I will set and establish, moving to constitute and appoint a locale (qal imperfect first-person singular)) which is safe, delivering and liberating, even saving (*ba yasha*’ – away from clear and present danger, so as to provide salvation) the one who testifies as a witness for him (*puwach la huw*’ – the one who speaks exuberantly and passionately, pouring out words which clearly demonstrate his respect for him, showing a willingness to expose and malign false witnesses and perjurers on his

behalf (hifil imperfect third-person masculine singular)).”
(*Mizmowr* / Lyrics to Sing / Psalm 12:5)

Since He is just, Yahowah must seek recompense, holding those who have abused His people accountable for what they have done. Foremost among those who will see their abusers punished are the ‘*ebyown* of yesterday and today since they are prepared to accept what Father and Son are offering. Some 2,000 years ago, setting the proper example, the ‘*Ebyownym* | Ebionites, being Towrah-observant, recognized the Passover Lamb while rejecting Peter and Paul as false prophets. It did not matter to them that the voices championing Judaism and Christianity in their midst outspoke them by many thousands to one, or that they would be abused and even killed by the religious – they stood their ground. And soon, there will be a price to pay by those who robbed them of their dignity.

The concluding statement is in Yahowah’s voice. Further, this rendering of it is consistent with the Dead Sea Scrolls. This means that the testimony God views as *tsadaq* | right which He will *yasha*’ | protect, delivering the witness from the caustic influence of the verbosity and vengeance of the religious, is that of *puwach* | the one providing testimony on behalf of *huw*’ | him – Dowd. Therefore, there is a man currently speaking on behalf of the Son of God and Messiah who Yahowah has prophetically promised to keep in a safe place so that his voice is unimpaired.

Methinks I know who that might be. And as usual, Yahowah has exceeded expectations. His home is a jewel on a tropical island overlooking the sea, thousands of miles from the land of his birth.

Our willingness to testify as a witness on Dowd’s behalf isn’t a requirement for salvation, but it serves to demonstrate how vital it has become from Yahowah’s perspective that His people awaken to the fact that Dowd is the Son of God and the Messiah, in addition to being the

Passover Lamb. He is also our returning King and Savior – the embodiment of the Beryth and the one chosen to fulfill the Miqra’ey.

As we have consistently noted, mankind’s claims are constantly changing, always unreliable, and filled with contradictions, while Yahowah’s promises are always fulfilled. God’s words are reliable and true, free of imperfections.

“The words and instructions (*‘imrah* – that which is communicated and predicted, and which will be fulfilled by the teachings and guidance) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **are pure and purifying words, perfect and perfecting statements** (*tahowr* *‘imrah* – they are renewing and restoring instructions, cleansing utterances devoid of foreign ingredients, with no commingling or intermixing), **precious and valuable** (*keseeph* – highly desirable), **refined and tested** (*tsarap* – true and proven, examined and flawless, smelted) **in the crucible** (*ba ‘alyl* – in a place where that which is wanted and valuable is demonstrably removed from that which is worthless and undesirable) **of the material realm** (*la ha ‘erets* – of the Land and of the Earth), **purified** (*zaqaq* – refined and skimmed and strained of impurities (pual participle masculine singular)) **sevenfold** (*shib’athaym* – seven times on seven occasions in seven ways).” (*Mizmowr* / Lyrics to Sing / Psalm 12:6)

Yahowah’s *Towrah* | Guidance is filled with His *‘imrah* | words of instruction. His statements are perfect and perfecting – and especially as they pertain to Chag Matsah which Dowd fulfilled. The only thing equally valuable, refined, and tested are the souls of those who embrace them.

Character is often forged in crucibles, during challenging times when our mettle is tested. Such was the case in Mitsraym, the Crucibles of Oppression, when the Chosen People were removed from the dross of human religious and governmental subjugation under trying circumstances. And even then, they were delivered from harm after walking away from the oppressive influences of that foreign culture. And while all were spared, not all were saved. It takes more than walking away from man to live with God.

The seven ways we are refined and purified, becoming desirable, are manifest through the seven Miqra'ey – four of which Dowd has or will fulfill: Pesach, Matsah, Bikuwrym, and Kipurym to be King of Sukah. Through them, we become flawless and perfect, particularly during Passover and UnYeasted Bread. And as a result, we become enormously valuable to God.

Also, since the previous statement was focused on the last Herald of the returning King, the work of Yahowah's *Choter* | Sucker from the Original Rootstock has been enabled sevenfold by the support of the Seven Spirits of Yahowah.

As we consider this next statement, it is left for us to ponder when, with what generation and time, Yahowah intends to honor His promise to eternally protect those He has refined.

“Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, God's personal and proper name based upon *hayah* – to exist and guided by *towrah* – to teach), **You, Yourself, will watch over them** (*'atah shamar hem* – You will always focus on them, closely examining and carefully considering them (qal imperfect second-person masculine singular)), **protecting and preserving us** (*natsar 'anachnuw* – with You continually sparing us by removing us from harm's way, focusing on us and guarding us,

causing the branch to bloom and flourish for us, maintaining us (qal imperfect second-person masculine singular energetic nun paragogic)) **from this particular generation** (*min ha dower zuw* – from this place and time and away from this group of people in this period) **and forevermore** (*la 'owlam* – throughout eternity).” (*Mizmowr* / Lyrics to Sing / Psalm 12:7)

If we define those who are refined narrowly, seeing only the souls who have individually availed themselves of the benefits of the Miqra'ey, this promise has always been true – beginning with ‘Adam, then Noach, and ‘Abraham. But if that was what Yah was implying, why tie the promise to “*ha dower zuw* – this specific generation?” As such, I think that this is prophetic of Yah’s return and speaks of those living in that generation.

This perspective is also the best way to explain why Dowd spoke of Yahowah watching over them while also protecting us as part of this particular generation.

Wrong has always been more popular than right. Villainy is common, and truth is rare. In a world where false gods are worshiped, the one true God is seldom acknowledged.

“All around and from every side (*sabyb* – surrounding and encircling, forming a perimeter and circuitously), **those who are deceitful and wrong** (*rasha'* – those willfully negating the standard, the errant and evil, those who are Towrah-averse and unGodly, the fraudulent and religious, those guilty of leading others astray by engaging in criminal activity, those who are vexing and unethical, seeking disharmony between man and God) **travel about** (*halak* – walk about, conducting themselves) **lifting up and exalting** (*ruwm* – elevating and advocating in rebellious fashion) **villainy and vice** (*zuluwth* – immoral filth and foolishness, that which is worthless, squandering one’s life by making light of the truth) **among** (*la* –

regarding) **the descendants of ‘Adam** (*beny ‘adam* – the children of man).” (*Mizmowr* / Lyrics to Sing / Psalm 12:8)

The hardest part of coming to know Yahowah and of coming to understand His testimony is filtering out all of the worthless ideas that have corrupted our judgment. In a sea of lies, even an Ark is hard to find.

I began this journey through Yahowah’s testimony 22 years ago, long after I had ceased being religious or political, and yet, cleansing my mind of nearly 40 years of religious imprinting was the most rigorous challenge. The fact that this is now the 11th edition of many of these books serves as proof that one does not go from mostly wrong to totally right in an instant. And as this Psalm attests, the most recent realizations which led to rewrites are that Dowd is the Messiah, Son of God, and the Passover Lamb.

“To the enduring Leader (*la ha natsach*) **above and beyond** (*‘al*) **the eighth octave** (*shamynyth*). **A Song of Dowd, the Beloved** (*Mizmowr la Dowd*). (*Mizmowr* 12 Dedication)

Yahowah (*Yahowah*), **You and I concur in choosing to liberate and save** (*yasha*). **Unfortunately, however** (*ky*), **the Godly and steadfastly dedicated** (*chasyd*) **no longer exist and fail to perform, such that no one is able to fulfill their purpose** (*gamar*).

For indeed (*ky*), **those who are trustworthy and reliant, dependable and truthful** (*‘emuwn*) **have vanished** (*pasas*) **among** (*min*) **the sons of ‘Adam and descendants of humankind** (*beny ‘adam*). (*Mizmowr* 12:1)

Men (*‘ysh*) **speak** (*dabar*) **futile and worthless lies, deceptively and vainly promoting delusions** (*shawwa*) **in association with** (*‘eth*) **his loudmouthed and immoral countrymen** (*rea’ huw*). **They continuously speak** (*dabar*) **with flattering, yet divisive, lips and insulting**

praise (*saphah chalaq*) with emotional appeals based upon a double standard, individual reasoning, and personal motivations (*leb wa leb*). (*Mizmowr* 12:2)

Yahowah (*Yahowah*) has chosen to cut off and exclude (*karath*) every divisive lip and every insulting bit of praise (*kol saphah chalaq*). The tongues (*lashown*) conveying many long speeches (*dabar gadawl*), (*Mizmowr* 12:3) show their way by them stating (‘*asher ‘amar*), ‘Through our verbal declarations (*la lashown ‘anachnuw*), man’s greatness will be established through overwhelming inundation among the preponderance of people (*gabar*). Based upon our languages and our speeches (*saphah ‘anachnuw ‘eth ‘anachnuw*), who (*my*) is lord and master (‘*adown*) over us (*la ‘anachnuw*)?’ (*Mizmowr* 12:4)

‘As a result (*min*) of the oppressed and subjugated, the straightforward and unpretentious (‘*any*), who are plundered of their possessions and treated unjustly (*shod*), because (*min*) of the anguishing sighs (‘*anaqah*) of those who desire deliverance from abuse and are prepared to be saved (‘*ebyown*) at this point in time (‘*atah*), I will take a stand (*quwm*),’ says (‘*amar*) Yahowah (*Yahowah*).

‘For those who are right (*ky tsadaq*), I will provide a place (*shyth*) which is safe, delivering and liberating, even saving (*ba yasha*)’ the one who testifies as a witness for him (*puwach la huw*).’ (*Mizmowr* 12:5)

The words and instructions (‘*imrah*) of Yahowah (*Yahowah*) are pure and purifying words, perfect and perfecting statements (*tahowr ‘imrah*), precious and valuable (*keseeph*), refined and tested (*tsarap*) in the crucible (*ba ‘alyl*) of the material realm (*la ha ‘erets*), purified (*zaqaq*) sevenfold (*shib’athaym*). (*Mizmowr* 12:6)

Yahowah (*Yahowah*), **You, Yourself,** **will consistently watch over them while focusing upon them** (*'atah shamar hem*), **protecting and preserving us** (*natsar 'anachnuw*) **from this particular generation** (*min ha dowr zuw*) **and forevermore** (*la 'owlam*). (*Mizmowr* 12:7)

All around and from every side (*sabyb*), **those who are deceitful and wrong** (*rasha'*) **travel about** (*halak*) **lifting up and exalting** (*ruwm*) **villainy and vice** (*zuluwth*) **among** (*la* – regarding) **the descendants of 'Adam** (*beny 'adam*)).” (*Mizmowr* / Lyrics to Sing / Psalm 12:8)



Considering what follows, this is the perfect way to dedicate this Mizmowr...

“To the Majestic Conductor (*la ha natsach* – to approach and on behalf of the everlasting Director who endeavors to guide and who is preeminent and distinguished, even glorious, forever (*natsach* is a verb modified by the piel participle in the masculine singular, which means: that those who listen to the song which was inspired by the eternal Conductor will be influenced by His lyrics)), **a Song of Dowd, the Beloved** (*Mizmowr la Dowd*).” (*Mizmowr* / Lyrics to Sing / Psalm 13 Dedication)

As we approach the questions which will soon be placed before us, we can envision Dowd representing Yisra'el and Yahuwdah. And since that is the case, he is asking God how much time will pass before He reengages with His people.

Alternatively, these inquiries can be answered within the scope of the struggle for souls between Dowd and Sha'awl. They can also be projected toward the conflict between the Messiah and the author of the New Testament – and thus to Christianity and then Judaism in response.

Based upon the statements which follow the questions, particularly as presented in the conclusion of Mizmowr 13:2, the latter interpretation becomes a most reasonable approach, thereby shaping the translation of the questions...

“Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **for how long, especially on behalf of the enduring witness** (*‘ad ‘anah* – for what extent of time regarding the everlasting testimony), **will You allow me to be overlooked** (*shakah ‘any* – will You endure me losing my significance, thought about improperly, ceased to be cared about, and essentially forgotten such that there is no response to me (qal imperfect))?

Enduring Eminence (*natsach* – majestic and everlasting Guide, preeminent and distinguished Leader, and perpetual Conductor), **for what extent of time** (*‘ad ‘an* – for how long on behalf of the enduring witness) **will You conceal** (*satar* – will You hide and keep hidden, covering (hifil imperfect)) **the direct and close association** (*‘eth* – the accompaniment as well as the proximity and nearness) **of Your presence** (*paneḥ ‘ataḥ* – of Your appearance) **with regard to me** (*min ‘any* – from me as an implement and because of me, even as part of me)?” (*Mizmowr* / Lyrics to Sing / Psalm 13:1)

It was among the most devastating crimes ever perpetrated, with the most horrific consequences for God and His people, and yet, it would be 22 years into devoting ten hours a day, six days a week translating Yah’s words before I uncovered it. It started with one prophecy and, indeed, with one word, *‘asher*, in 2nd Samuel 7 – a text I’ve translated twenty times. Then, in the related *Yasha ‘yah* | Isaiah 9:6, we realized that “*gibowr* – the most competent and courageous of men” spoke of Dowd. This same

prediction and term led Jews to long ago realize that the misnomer “Jesus” couldn’t be the *Mashyach* | Messiah.

Then there was another and another, with hundreds of affirmations from Yahowah’s perspective that Dowd is the most important and enlightened person who ever lived. God had more to say about him and through him than anyone else, including Moseh before him – a thousand prophecies, with some of the most riveting found in *Mizmowr* | Psalm 89. Dowd’s position with Yah is so obvious, so important, and so undeniable it’s astounding that billions upon billions have bought into the nullifications and misappropriations of Judaism and Christianity, whereby most everything God had to say about Dowd was either ignored or taken from him and given to “Jesus.”

Through the confusion, Yahuwdym have lost sight of the Son of God, their Mashyach, their King, and, indeed, their Savior. An unfathomable number of Gentiles were lured to their deaths by the resulting fraud.

I was not the first, nor will I be the last, to recognize that Yahowah revealed Himself to us and has chosen to relate to us through His Son, Dowd, our Shepherd, Messiah, and King, even the Passover Lamb. Seven prophets spoke specifically of it in addition to Dowd: Shamuw’el, Nathan, ‘Eythan, Howsha’, Yasha’yah, Yirma’yah, and Zakaryah.

We have already considered some of these and will present them all, beginning with the earliest hints in the Towrah. The proof is overwhelming and irrefutable. They demonstrate that the faith of billions has been wrongly placed in a false messiah by a false prophet, leaving countless souls estranged from the Covenant of God’s People. All the while, Yisra’elites and Yahuwdym have become oblivious to his role in their lives, past, present, and future.

It is my hope that what we have discovered will be found by, and will resonate with, numerous Yisra'elites and Yahuwdym, and as they listen to what Yahowah inspired Dowd and the other seven prophets to write, many of His Chosen People follow them home. But with Gentiles, as well as with the religious among the Chosen, I am conflicted, knowing the horrible cost of the crimes both have committed.

Fortunately, knowing that Covenant participation comes with requirements, God will use them to vet those who read these translations of His words such that the Family remains untainted by the despicable deceptions of Christian Replacement Theology and Jewish denial.

The question Dowd asked in this Mizmowr will be answered over the next decade, albeit in steps, with *Coming Home* contributing to moving the world closer to the right outcome. We know the answer, as do all those who have read these books and listened to the audio programs based on them. But what we do not know is how many will find them or how they will respond.

Dowd's advice and counsel have been available for three thousand years. For nearly that long, so has that of the seven prophets who affirmed his declarations. And yet, fewer than a thousand people today are aware of what God revealed in this regard, while billions believe the liars. That's a shame because there may be nothing more important, especially since Dowd is the living embodiment of the Covenant and represents everything that is important to Yahowah as His beloved Son. He, more than anyone, leads the willing to God – doing so through his words and deeds.

“For how long on behalf of the enduring witness (*‘ad ‘an* – for what extent of time regarding the everlasting testimony) **will I set forth** (*shyth* – will I establish and appoint, constituting) **counsel and advice** (*‘etsah* – sharing

the plan and its purpose so that others know what to do) **through my soul** (*ba nepesh* ‘any – by means of my consciousness and based upon my ability to be observant and respond, with who I am as a person, and through my character, aptitudes and attitudes)?

The dissatisfaction of having been pushed away, discarded and disregarded (*yagown* – the grief, anguish, and sorrow of being thrust aside; from *gagah* – grieving and sorrow caused by having been rejected and removed), **is upon my heart and in my thinking** (*ba lebab* ‘any – permeates my thought process and judgment) **every day** (*yowmym* – much of the time).

For what extent of time (‘*ad* ‘*an* – for how long on behalf of the enduring witness) **will the one who is in opposition to me** (‘*oyeb* ‘any – will the one who is adversarial toward me, showing animosity and rancor toward me) **be lifted up and exalted** (*ruwm* – be considered more worthy as an independent source, holding a lofty status) **over me** (‘*al* ‘any – before me)?” (*Mizmowr* / Lyrics to Sing / Psalm 13:2)

It is hard to imagine, but there was something far worse than having mankind’s most illustrious empire torture the Son of God. There was something more hellish than sending the Messiah to She’owl with our guilt. Denying what he has done, as is the case with Judaism, or crediting someone with the sacrifice, as is the case with Christianity. Naturally, Dowd is disappointed that he has been discarded and disregarded, not just for himself but, also, for all of the souls he tried in vain to save.

Adding to his aggravation, he painstakingly and methodically explained his fulfillment of the Miqra’ey, as did the other prophets, and still, no one was willing to accept what occurred when it played out as promised. Instead of showing our appreciation and capitalizing on the gift of life, indeed, salvation, the men most responsible for

denying his sacrifice are venerated above him – Peter, Paul, and Akiba.

I realize that it's easy to say that Christians are guilty as hell because they admittedly took each of the many hundreds of prophecies that attest to Dowd's words, accolades, and deeds and attributed them all to "Jesus" as if God were a blithering idiot and couldn't distinguish His Son from a mythological caricature. The Christian position makes God out to be a liar and is preposterous. It is also anti-Semitic since they blame Jews, not Romans, for killing their god.

So, while the Christian misappropriation of God's intent is obvious, what about Jews? Some might say that they venerate Dowd because the "Star of David" has become the symbol of the nation of Israel and the religion of Judaism. Yes, it is, but no, it isn't. In the tens of thousands of words written about *Dowd* | David by the prophets Yahowah inspired, there is only one which could be extrapolated to associating a star with him. However, the symbol is unabashedly attributed to *bar Kokhba* | the Son of a Star – who was Akiba's false messiah.

Clinging to the delusion that led to the Diaspora, Jews subjugated throughout the Holy Roman Empire continued to identify with this symbol of false religious hope. Mocking them, the Roman Catholic Church made them wear it as a sign that they should be disrespected and delegitimized, dehumanized and demonized throughout Europe. That is why the Nazis used it, to the same effect. Therefore, to attribute this symbol of denial and degradation to Dowd is as delusional as it is disgusting.

Dowd, as a prophet, was transported into the future, where he witnessed the effect Paul's epistles and Akiba's Talmud would have on the people he loved. He, therefore, came to realize that the deadliest plot in human history would be based on discrediting and discarding him. It

would be Satan's greatest achievement and humanity's most egregious loss.

“You and I are in agreement that it is essential that You consider (*nabath* – it is my desire and Your choice to think about this and provide an impassioned response which conveys Your will to examine this by (hifil imperative paragogic cohortative second-person masculine plural)) **answering me** (*‘anah ‘any* – You choose to respond to me, declaring the information necessary such that it can Sing as part of the lyrics to a song (qal imperative)), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **my God** (*‘elohym ‘any* – my Mighty One).

Illuminate (*‘owr* – enlighten, providing sight, providing light (hifil imperative paragogic cohortative)) **my eyes** (*‘ayn ‘any* – my vision and ability to be observant and see clearly), **negating the possibility** (*pen* – preventing any apprehension over the consequence) **that I become inactive and die** (*yashen ha muwth* – that I sleep chronically, in an altered state of awareness unto death, enduring the plague).” (*Mizmowr* / Lyrics to Sing / Psalm 13:3)

It is by knowing that we may live. It is through ignorance that we become susceptible to the plague of death and die. To benefit from the Covenant, we must actively engage in it based on the conditions Yahowah has illuminated.

The slanderous and disingenuous testimony of *Sha’uwl* | Paul, as presented in his Christian New Testament, has prevailed in robbing Dowd and his people of their dignity. In its place, he gave rise to the most anti-Semitic institution the world would ever know. And in response, Akiba fought one lie with another, creating

Judaism – which did as much harm as the religion it was intended to refute.

“Otherwise (*pen* – lest and so that, negating the possibility while preventing apprehension over the consequence), **the one who is in opposition to me** (*‘oyeb* ‘*any* – the one who is adversarial toward me, showing animosity and rancor toward me) **will say** (*‘amar* – will express and declare), **‘I have prevailed over him** (*yakol huw*’ – I have succeeded, daring to be more accomplished than him, able to grasp more than him and become superior to him (qal perfect)).’

My adversaries (*tsar* ‘*any* – those who oppose me, who are openly hostile, who are anguishing and troublesome toward me, bringing about an extremely unfavorable outcome in concert with the Adversary) **are pleased, rejoicing and exalting in their circular reasoning** (*gyl* – are glad, feeling fortuitous, jubilant and delighted; related to *galgal* – like a wheel rolling in a whirlwind) **as I am dislodged and removed, toppled from my rightful position** (*mowth* – I am treated unfavorably, shaken and moved out of the way, even overthrown, having fallen from my position and made to appear inadequate, subjected to the control of others).” (*Mizmowr* / Lyrics to Sing / Psalm 13:4)

God provided many hundreds of prophecies pertaining to what His *ben* | Son and *mashyach* | Messiah would accomplish. Many were scribed in first person, and they are abundantly clear. And yet, Jews dismissed them, and Christians stole them. As a result, countless millions have been deprived of salvation.

Dowd’s adversaries are religious Christians and Jews because both sought to systematically remove him from his exalted and rightful position alongside Yahowah, doing so by either renouncing or transferring his acclaim using circular reasoning. The consequence, as noted, has been

horrendous, causing Gentiles to believe it is their God-given right to denigrate Jews while negating the revelations God made through them.

Failing to recognize that Dowd is the Messiah left Jews estranged from both Father and Son. They would be enslaved, segregated, subjugated, and impoverished by more people, and in harsher conditions, than any ethnicity in history. And yet, even throughout the Gentile-inspired genocide of the Holocaust, a remnant would survive. Many of them will come home in our time.

Psalms after psalm and prophet after prophet have told the same story, revealing the ecstasy associated with God's beloved Son opening the door to understanding and the agony of having ignorant men convolute His intent such that His children were abused rather than blessed. It is the story of man superimposing his myths over Yah's witness and leading countless generations astray.

“And yet (*wa* – but), I (*‘any*), Myself, have trusted and relied upon (*batach ba* – I have placed my confidence in, and I have become safe and secure by (qal perfect)) Your loyal love, enduring devotion, unfailing kindness, and genuine mercy (*chesed ‘atah* – Your tremendous benefits and ongoing favoritism, Your steadfast commitment to the relationship and tremendous affection).

My thoughts and inclinations (*leb ‘any* – my heart, judgment, and devotion to reason, my inner nature and disposition, my character and basis for living) rejoice (*gyl* – have chosen to celebrate ecstatically, forever encompassed by this favorable outcome (qal imperfect jussive)) in Your freedom, deliverance, and salvation (*ba yashuw’ah ‘atah* – Your liberation and rescue from harm's way, Your willingness to save me, offering vindication and victory while You provide for my prosperity and welfare).” (*Mizmowr* / Lyrics to Sing / Psalm 13:5)

Dowd initially approached Yahowah by closely examining the evidence He had provided in His Towrah. He then carefully considered the implications of His teaching and guidance and responded appropriately. But he did more than just accept the conditions of the Beryth and reply to the Miqra'ey. He established the Covenant by fulfilling the Invitations. In word and deed, Dowd is our Savior.

For the rest of us, the process is straightforward: observation leads to knowing, knowledge leads to understanding, and comprehension leads to trusting Yahowah to provide freedom, deliverance, and salvation through His Son.

Doing what he did better than anyone who has ever lived...

“I will sing (*shyr* – I will vocalize, melodiously conveying lyrics accompanied by musical instruments) **to** (*la* – to approach and on behalf of, even before and near) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God’s personal and proper name based upon *hayah* – to exist and guided by His *towrah* – teaching), **because** (*ky* – for the reason) **He rewards men and seeks recompense** (*gamal* – He deals fairly with me, bountifully bestowing benefits on me like all the children He raises and weans while requiring on my behalf restitution and accountability from others, always dealing appropriately).” (*Mizmowr* / Lyrics to Sing / Psalm 13:6)

Since we have two equally valid ways to translate *gamal*, as “rewards” or “seeks recompense,” and since both apply and are fair when properly attributed, I’ve included both within the closing lyrics of the Song. We should admire and appreciate Yahowah for doing both, for honoring His promises to bless His Covenant Family while also holding those accountable who have sought to denigrate and abuse them.

“To the enduring Leader (*la ha natsach*), a Song of Dowd, the Beloved (*Mizmowr la Dowd*). (*Mizmowr* 13 Dedication)

Yahowah (*Yahowah*), for how long, especially on behalf of the enduring witness (*‘ad ‘anah*), will You allow me to be overlooked (*shakah ‘any*)?

Enduring Eminence (*natsach*), for what extent of time (*‘ad ‘an*) will You conceal (*satar*) the direct and close association (*‘eth*) of Your presence (*pane’ ‘atah*) with regard to me (*min ‘any*)? (*Mizmowr* 13:1)

For how long on behalf of the enduring witness (*‘ad ‘an*) will I set forth (*shyth*) counsel and advice (*‘etsah*) through my soul (*ba nepesh ‘any*)?

The dissatisfaction of having been pushed away, discarded and disregarded (*yagown*), is upon my heart and in my thinking (*ba lebab ‘any*) every day (*yowmym*).

For what extent of time (*‘ad ‘an*) will the one who is in opposition to me (*‘oyeb ‘any*) be lifted up and exalted (*ruwm*) over me (*‘al ‘any*)? (*Mizmowr* 13:2)

You and I are in agreement that it is essential that You consider (*nabath*) answering me (*‘anah ‘any*), Yahowah (*Yahowah*), my God (*‘elohym ‘any*).

Illuminate (*‘owr*) my eyes (*‘ayn ‘any*), negating the possibility (*pen*) that I become inactive and die (*yashen ha muwth*). (*Mizmowr* 13:3)

Otherwise (*pen*), the one who is in opposition to me (*‘oyeb ‘any*) will say (*‘amar*), ‘I have prevailed over him (*yakol huw’*).’

My adversaries (*tsar ‘any*) are pleased, rejoicing and exalting in their circular reasoning (*gyl*) as I am dislodged and removed, toppled from my rightful position (*mowth*). (*Mizmowr* 13:4)

And yet (wa), I ('any), Myself, have trusted and relied upon (batach ba) Your loyal love, enduring devotion, unfailing kindness, and genuine mercy (chesed 'atah).

My thoughts and inclinations (leb 'any) rejoice (gyl) in Your freedom, deliverance, and salvation (ba yashuw'ah 'atah). (Mizmowr 13:5)

I will sing (shyr) to (la) Yahowah (Yahowah), because (ky) He rewards men and seeks recompense (gamal). (Mizmowr 13:6)



Let's take a moment and consider what the other seven prophets, in addition to Dowd, had to say about the Mashyach and Melek. This distinguished list includes Shamuw'el, Nathan, 'Eythan, Howsha', Yasha'yah, Yirma'yah, and Zakaryah.

Also, the prophet, *Chabaquwq* | Embrace This | Habakkuk, provides an amazingly detailed and comprehensive condemnation of Sha'uwl as the Plague of Death. And while that's vital on its own merit, the intrigue is heightened by the fact Paul quotes from Habakkuk, the very prophecies which were written to condemn him. And this affirms a sad reality: Satan is convinced that no matter how obviously he conveys that the likes of Paul and Muhammad were working for him, mankind is generally so ignorant and irrational, most will drink poison from their hands.

Further, there is also an interesting declaration in the Towrah found in *Bamidbar* / Numbers. It provides advice to God's People, encouraging them to come home to the Covenant Family in our time during the last days. The prophetic declaration reveals what the descendants of

Yisra'el and Yahuwdah, more commonly known as "Jews," must come to appreciate regarding the inspired words and enduring promises of the Most High if they want to understand why Yahowah is both necessary and sufficient.

This *yada'* | realization leads to *da'ath* | a rational response, drawing our attention to the implications of an extraordinary individual's journey through life and time, one who would not arrive for a protracted period. This descendant of Ya'aqob is called a "*kowkab* – a luminary and star," and he is "*darak* – set forth to show the way." Fortuitously, now based upon our review of the 89th Mizmowr, we realize that he is speaking of Dowd, Yahowah's Son, Messiah, and King.

The prophecy foretells that, as he comes forth to lead God's Family, the Scepter is reestablished in Yisra'el. And with it, Dowd will immediately lash out against his people's most daunting foes: *Mow'ab* | the convergence of Progressives and the religious, quelling the boisterous and rebellious. And along with them, Yahowah's Protective Shepherd will conquer *'Edowm* | the legacy of Imperial and Catholic Rome, disposing of and dispossessing them while incarcerating the Satyr, representing Satan, in the process. As a result, Yisra'el shall thrive.

"So now, at this time (*wa 'atah*), behold (*hineh*), I am going (*halak*) to approach my people (*la 'am 'any*). You and I have agreed to walk together (*halak*). I have decided to provide counsel to you (*ya'ats 'atah*) to show the way to the benefits of the relationship regarding what (*'asher*) the people (*ha 'am ha zeh*) will engage in and act upon (*'asah*) regarding (*la*) your family (*ha 'am 'atah*) in the last days (*ba 'acharyth ha yowmym*)... (*Bamidbar* / Numbers 24:14)

The prophetic declaration (*na'um*) of one who listens to (*shama'*) the enduring promises, future

proclamations, and inspired words (*'emer*) of God (*'el*) and (*wa*) who knows and makes known (*yada'*) information leading to understanding (*da'ath*) regarding the Most High (*'elyown*), who prophetically beholds (*chazah*) the revelation (*mach'azah*) of *Shaday* | the One who is Essential and Sufficient, required, reliable, and capable (*Shaday*). While descending from an elevated position (*naphal*), it was revealed to his eyes (*wa 'ayn galah*). (*Bamidbar* 24:16)

I see him in the future emphatically expressing his will with ongoing implications throughout time (*ra'ah huw'*) but not now, at this time (*wa lo' 'atah*). My perceptions of his journey (*shuwr*) do not occur anytime soon (*wa lo' qarowb*). A star and luminary, a brilliant celestial body of enormous heavenly power (*kowkab*) shall shoot out of and come forth to show the way from or for (*darak min*) *Ya'aqob* (*Ya'aqob*).

And (*wa*) the tribe, with the scepter and shepherd's staff (*shebet*) shall rise up and be established (*quwm*) out of *Yisra'el* (*min Yisra'el*). Then (*wa*), he shall strike (*machats*) the borders (*pe'ah*) of *Mow'ab*, the Politically Correct, Multiculturalists, and Christians (*Mow'ab*), while (*wa*) breaking (*quwr*) all the descendants (*kol ben*) of Seth, the Boisterously Rebellious and Defiant (*Sheth*). (*Bamidbar* 24:17)

It shall come to pass (*wa hayah*) that *'Edowm* | representing Rome (*'Edowm*) shall be defeated and conquered (*yareshah*), and also (*wa*) *Se'iyr* | the Goat-Demon and Idol (*Se'iyr*) in opposition to him (*'oyeb huw'*) will be (*hayah*) incarcerated and held captive (*yareshah*). And then (*wa*), *Yisra'el* (*Yisra'el*) will engage and act (*'asah*) vigorously and powerfully (*chayl*).” (*Bamidbar* / By Pondering the Word / Numbers 24:18)

So, yes, even in the Towrah, we find Yahowah calling His People home while predicting how Dowd's glorious return as a Luminary will quell Yisra'el's foes and restore the nation's vigor. His advice is to be there when it occurs.

— אֱלֹהֵינוּ

Sha'awl v. Dowd

The Unconsidered Prophecy...

Moving four centuries forward in time from the revelation of the Towrah, we are greeted by Shamuw'el, the last of the *Shaphat* | Judges. As a contemporary of Dowd, he served as prophet and narrator of the Messiah's luminous life.

This was also a troubling time for God's people. They had collectively decided that they would rather be like the *gowym* than be Towrah-observant. So, as we peruse his words, we find something remarkably telling about King *Sha'awl* | Saul, especially considering how the king's life foreshadows his infamous namesake, the wannabe Apostle *Sha'awl* | Paul. Because the people's king was demon-possessed and callous to the Towrah, Yahowah rejected *Sha'awl* and chose Dowd to replace him.

Three thousand years ago, as they had so many times previously, the Children of Yisra'el chose poorly, electing *Sha'awl* to rule over them rather than being led by Yahowah through His *Shaphat*. As a loving Father, rather than give up on them for having rejected Him, once the people's experiment with human governance failed, and *Sha'awl* succumbed to an ignominious death, God intervened to provide a viable alternative. He would choose a shepherd to lead His people, giving us the opportunity to become part of his flock.

Every aspect of this story is prophetic, drawing our attention to a far more evil man by the same name.

“Then (wa), Shamuw’el (Shamuw’el – Listen to God) said (‘amar – expressed) to (‘el) Sha’uwl (Sha’uwl – Question Him), ‘You have behaved foolishly (sakal – you have acted like an idiot, ignorantly and irrationally, even stupidly and senselessly), failing to observe (lo’ shamar – not closely examined or carefully considered) the instructive conditions of the relationship (‘eth mitswah – the authoritative terms, directions, and prescriptions of the binding contract; a compound of my – to ponder and inquire about and tsawah – that which is commissioned and conveyed on a sign, authorized as correct and instructive) of Yahowah (Yahowah – an accurate transliteration of the name of ‘elowah – God guided by His towrah – instructions regarding His hayah – existence and our shalom – reconciliation), your God (‘elohym ‘atah), regarding the correct path to the benefits of the relationship which (‘asher – leads to the way to walk to get the most out of life which) He instructed you (tsawah ‘atah – He told you, providing direction for you).

As a result (ky – surely), at this time (‘atah – simultaneously in addition, it is logical that), Yahowah (Yahowah – the proper pronunciation of the name of ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalom – restoration) has now established (kuwn – has authenticated and appointed (hifil perfect)) your reign (‘eth mamlakah ‘atah – your monarchy and government, your position as head of state and resulting influence and power) over (‘el – toward and within) Yisra’el (Yisra’el – Individuals who Engage and Endure with God) as an eternal witness forever (‘ad ‘owlam – as enduring testimony throughout time).” (Shamuw’el / Listen to Him / 1 Samuel 13:13)

King Sha’uwl was about one-one-millionth as Towrah-adverse and one-one-billionth as condemning of Yisra’el as the Apostle Sha’uwl. And yet, Yahowah called

the first Sha'awl an ignorant and irrational idiot when, actually, all he did was add a few of his own embellishments. By contrast, Paul repudiated the entire Towrah and threw it away with extreme prejudice, replacing it with his own verbal diarrhea.

King Sha'awl's offenses, compared to the Apostle Sha'awl's, were so insignificant there would have been no reason to rebuke the man who was about to die or tell us that his bad example was being enshrined forevermore as a witness to what we should avoid. It is only in the context of one Sha'awl being prophetic of the other, and serving as a warning, that Shamuw'el's rebuke makes sense.

Since Yahowah would not stand for King Saul's interpretations and leadership, imagine what His response was to the vitriol of the Apostle Paul...

“So (wa – but) now ('atah – so then as a result and at this time), your leadership position (mamlakah 'atah – your reign and government, your role as head of state and resulting authority, influence, and power) shall not stand (lo' quwm – will not be established or endure, will not be exalted or honored (qal imperfect)).

Yahowah (Yahowah) has diligently searched for and responsibly sought (baqash – has intensely looked for, procuring information regarding (piel perfect)) an individual ('ysh – a person) to approach Him (la huw' – for Him, to draw near to Him, and concerning Him) whose judgment and aspirations are similar to His own (ka lebab huw' – whose conscience and character, thinking and rationale, thoughts and feelings, inclinations and determinations are consistent with His).

As a result (wa – and so then), Yahowah (Yahowah) has instructed him (tsawah huw' – has provided guidance and direction to him, appointing and ordaining him) regarding the correct and conspicuous leadership which will expound upon the truth (la nagyd – the

worthy and proper overseer who will make known and proclaim the message,) **among** (*'al*) **his people** (*'am huw'* – his family).

Indeed, this is because (*ky*) **you have not observed, neither closely examined nor carefully considered** (*lo' shamar* – you are not aware of and do not focus upon) **that which, to show the way to the benefits of the relationship** (*'eth 'asher* – that which leads to the proper path to get the most out of life), **Yahowah** (*Yahowah*) **instructed you** (*tsawah 'atah* – told you, providing direction for you).” (*Shamuw'el* / Listen to Him / 1 Samuel 13:13-14)

Man's way is through the Sha'uwls, king and apostle, through government and religion, and it leads to death. Yahowah's path is through Dowd, and it leads to the Covenant. And the reason for choosing Dowd is now clear: Yahowah diligently searched for and sought an individual whose judgment and aspirations were similar to His own. There is no better way to endear ourselves to God and to be used effectively by Him than to align our thinking and rationale with His.

Yahowah's rejection of Sha'uwl was a cathartic time for Yisra'elites. The people had chosen him as their general and king, hoping that he would lead them in the manner of the Gowym. The result proved disastrous, with the government and its military floundering in the face of a vicious foe.

“Then (*wa*), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God's personal and proper name based upon *hayah* – to exist and guided by *towrah* – to guide and teach) **said, posing a question** (*'amar* – inquired of and declared) **to** (*'el*) **Shamuw'el** (*Shamuw'el* – Listen to Him, the last of the *Shaphat* | Judges who was also a prophet), **‘For how long** (*'ad mathay* – concerning the witness until when) **will you grieve** (*'atah 'abal* – will

you react with sorrow, mourning and lamenting (hitpa'el participle – independently express sadness)) **about** ('el) **Sha'uwI** (*Sha'uwI* – Question Him, the people's choice of king who was prophetic of the wannabe apostle by the same name), **since** (*wa*) **I, Myself, despise him and have rejected him** ('*any ma'as huw*' – I loathe him and have disavowed any association with him because I abhor him, refusing to accept him) **as** (*min*) **king** (*melek* – as the ruler or authority, the head of state and political leader) **over** ('*al*) **Yisra'el** (*Yisra'el* – those who engage and endure with God)?

Fill (*male'* – make a proclamation by filling up) **your horn** (*qeren 'atah* – the container of your ram's horn trumpet which can omit brilliant flashes of light from the summit of the mount) **with olive oil** (*shemen*) **and go** (*wa halak* – and walk, traveling on a journey).

I am sending you (*shalach 'atah* – I am dispatching you) **to** ('el) **Yshay** (*Yshay* – the Substance of Existence, to stand out as an exemplar), **the Beyth-haLechemy | the resident of Bethlehem** (*Beyth-haLechemy* – the individual from the House of Bread) **because** (*ky*) **I have seen** (*ra'ah* – I have observed and will reveal (qal perfect)) **a king** (*melek* – a sovereign ruler, leader, and advisor) **to approach Me** (*la 'any* – with regard to Me and on My behalf) **among his sons** (*ba ben huw*').” (*Shamuw'el* / Listen to Him / 1 Samuel 16:1)

When first confronted with the truth about the fraudulent nature of the Sha'uwI of Christianity, we are saddened and disappointed in ourselves for having believed the lies, while grieving for those still beguiled by them. Our response progresses to anger as we confront the realization that God despises the religion *Sha'uwI* | Paul conceived because of the horrifying impact it has had on His people. But then we get over it and get on with the business of observing, contemplating, understanding, and sharing what Yahowah intended.

“So (wa), Shamuw’el (Shamuw’el – Listen to Him, the last of the Shaphat | Judges who served as a prophet) said (‘amar – questioned), ‘How can I go (‘ek halak – by what means can I walk, traveling on this journey)? If Sha’uwl (Sha’uwl – Question Him, the people’s choice of the king who was symbolic of the wannabe apostle by the same name) hears of it (shama’), then he will have me killed (wa harag ‘any – he will put me to death, assassinating me).’

Therefore (wa), Yahowah (Yahowah) said (‘amar), ‘Take (laqach – obtain, grasping hold of and accepting) a cow for consideration by your hand (‘eglah baqar ba yad ‘atah – a calf for reflection revolving around the nature of a flock (qal imperfect jussive)) and say (wa ‘amar), “I have come (bow’ – I am pursuing inclusion) to offer a sacrifice (la zabach – concerning preparing this animal for consumption) in association with (la – to approach and draw near) Yahowah (Yahowah).”’” (Shamuw’el / Listen to Him / 1 Samuel 16:2)

Resolving his people’s mistake would be a joyous moment for Yah, one our Heavenly Father wanted to celebrate in His usual manner, with a feast. No one would die on this day.

“And then invite (wa qara’ – so then call out to, greet and welcome, summoning as a guest) Yshay (Yshay – the Substance of Existence, Jesse, to stand out as an exemplar) to the sacrificial feast (ba ha zabach – concerning the preparation of this animal for consumption).

I will make known to you (wa ‘any yada’ ‘atah ‘eth – I will make you aware by revealing to you) what, to show the way to the benefits of the relationship (‘asher – how to lead to the correct path to walk to get the most out of life), you should act upon and engage in (‘asah – do, perform, carry out, and accomplish).

So then (*wa*), **you shall anoint** (*mashach* – you shall apply oil, rubbing and smearing it on as a ceremonial act of consecration to demonstrate the authority to lead) **on My behalf** (*la* ‘*any* – for Me) **the one through whom I will reveal the way to get the most out of life** (‘*eth* ‘*asher* – him with whom I will lead, showing the correct path to receive the benefits of the relationship) **whom I will announce to you** (‘*amar* ‘*el* ‘*atah* – whom I will declare to you, speaking to you about).’” (*Shamuw’el* / Listen to Him / 1 Samuel 16:3)

Dowd, as the antidote to Sha’uwl, would be anointed, becoming the Messiah. More than any other person, Yahowah would make him known to us – a promise clearly kept. Together, they would reveal the way to the relationship God intended.

When we listen to Yah, we know how to act, where to go and what to do. We are prepared to respond to opportunities or provocations. We are properly guided and instructed, prepared for whatever life brings our way. Good things happen when we follow this same formula: listen to Yahowah and engage, as He has requested. Perhaps that is why *Shamuw’el*’s name means “Listen to Him.”

“**Shamuw’el** (*Shamuw’el* – Listen to Him) **engaged and did** (‘*asah* – acted, doing), **therefore** (‘*eth*), **what** (‘*asher*) **Yahowah** (*YaHoWaH*) **said** (*dabar* – spoke to him about, expressing in words). **He came to** (*wa bow’* – he arrived at) ***Beyth Lechem* | Bethlehem** (*Beyth Lechem* – House of Bread and Home of Conflict, Family and Household of Grain, transliterated Bethlehem (as an interesting aside, *lechem* can also be transliterated *lacham*, and means to engage in a struggle, to fight, and to battle)).

Startled, and a bit afraid (*wa charad* – surprised and somewhat frightened, astonished and perhaps trembling), **the elders** (*zaqen* – the leaders of the community comprised of older men) **of the town** (*ha* ‘*iyer* – of the

village and city) **approached and welcomed him** (*la qara' huw'* – drew near to meet and greet him, calling out to him in an inviting way).

They asked (*wa 'amar* – so they inquired), **'Did you come** (*bow' 'atah* – have you arrived) **under favorable circumstances to reconcile** (*shalowm* – as a friend with blessings, to make us healthy and whole, in peace to satisfy and fulfill a promise to restore the kinship; from *shalam* – to restore, to provide reconciliation, for recompense or reward, to make amends)?” (*Shamuw'el* / Listen to Him / 1 Samuel 16:4)

There are a couple of subtle insights we ought not miss. First, more than just the House of Bread, *Beyth Lechem* would be a place of continuing conflict, where the community would have to fight for its very existence. This reality deepens the connection with Dowd as he, more than anyone, would have to battle to protect his people – even in this place.

Second, the reference to *shalowm* is intriguing because it would soon be integrated into the name of the city most closely associated with Dowd: *Yaruwshalaim* | Source from which Teaching and Guidance regarding Reconciliation Flow. It is a compound of *yarah*, which is the verbal root of “*towrah* – source of teaching and guidance, direction and instruction” and “*shalowm* – reconciliation for the restoration of the relationship.”

Third, based upon this statement and one which will soon follow, the prophecy Christians celebrate, believing it predicts that their god, “Jesus,” would come from Bethlehem to be king of Israel, speaks of Dowd, the man who would actually be the *melek* of *Yisra'el*. It was always an awkward fit when applied to the misnomer, “Jesus,” because, even in the myths written about him, he was never the leader of his people, and only Yahuwdah existed during

his time, putting the Christian interpretations in conflict with key aspects of the prophecy.

So as not to lose our place in the natural flow of this discussion, we'll soon turn to the *Mykayah* | Micah 5 prediction regarding Bethlehem after our conclusion of *Shamuw'el* / 1 Samuel 16. It is yet another example of how Yahowah's promises regarding His beloved Son were usurped by Christians to convert "Jesus" into their king.

Let's continue to assess the anointing of Dowd by the last of the Judges, Shamuw'el. His answer to the elders is interesting in that it shows that he made the transition from the sacrifice to its intended purpose. It is the most appropriate, beneficial, and Godly thing we can do with our time and lives. And based upon this next statement, Shamuw'el recognized that we need to be set apart from the common things of man if we want to be reconciled with God. And lastly, the *Shaphat* | Decision-maker realized that the means to reconciliation was through the *Miqra'ey* | Invitations to be Called Out and Meet with God, which is why he extended the "*qara*" – invitation" to Yshay.

"He answered (*wa 'amar* – so he said), **'For reconciliation** (*shalowm* – as a friend under favorable circumstances with blessings, to restore health and prosperity, in peace to amend the relationship, and to satisfy and fulfill a promise to reaffirm the kinship; from *shalam* – to restore, to provide reconciliation, for recompense and reward, to make amends), **I have come** (*bow'* – I have arrived and am here) **to offer a sacrificial feast** (*la zabach* – concerning the preparation of this animal for consumption) **to approach** (*la* – to draw near with regard to and concerning) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God's personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions).

Become set apart (*qadash* – separate yourselves from that which is common, customary, and ordinary, even defiling and polluted and dedicate yourselves to being cleansed and purified by being set apart) **and come with me** (*wa bow* ‘*eth* ‘*any* – join with me and be included, pursuing the association, and return) **to the sacrificial feast** (*la zabach* – concerning the preparation of this animal as an offering and for consumption).’

He separated Yshay, setting him apart (*wa qadash* ‘*eth* *Yshay* – the Substance of Existence, the one who stands out as an exemplar, was set apart, dedicated and devoted to serve, cleansed and purified) **as well as his sons** (*wa* ‘*eth* *ben huw*’). **And he issued an invitation to them** (*wa qara* ‘*la hem* – he called them out, summoning them by name, greeting and welcoming them) **to the offering** (*la ha zabach* – to the sacrificial feast designed to reconcile the relationship).” (*Shamuw’el* / Listen to Him / 1 Samuel 16:5)

Always eager to see what comes next, we sometimes run the risk of overlooking an even more revealing perspective and insight. Here, for example, Yahowah instructed *Shamuw’el* to speak of invitations and reconciliation and of a sacrificial offering in association with the search for Dowd. This is insightful in the context of how the anointing of Bethlehem’s Shepherd would lead to his Spiritual empowerment – all at Yahowah’s direction. Dowd is our guide through the *Miqra’ey*, he embodies the Covenant relationship Yahowah intended, and he represents the Doorway to eternal life in Heaven. He is, after all, the central Branch of the Tree of Lives.

To this end, Dowd’s name is scribed with repeated *Delets* | Doors alongside the same *Wah* | Connection we find between the two *Heys* | Observant Individuals in *YaHoWaH*’s name. Further, when we follow Dowd through the Invitations to be Called Out and Meet with God, we pass through the same Door on *Pesach* and are

anointed with the same Spirit on *Matsah* such that we too become part of the Covenant Family on *Bikuwrym*.

As we contemplate what comes next, we are reminded that Yahowah works through men and women who are surprisingly similar to us. For example, Shamuw'el was a good man, a man of character and conscience, but when acting on his own initiative, and apart from Divine inspiration, he was as susceptible to jumping to errant conclusions as the rest of us. It is one of the things I find so appealing and genuine about those Yahowah has chosen to represent Him. We don't have to be perfect to achieve what He wants to be done, just willing to go where His words lead. And in this case, they lead past the first seven sons to the eighth – symbolic of eternal life.

“And it came to exist (*wa hayah* – it came to be such that) **when they arrived** (*ba bow' hem*) **and he saw** (*wa ra'ah 'eth*) **‘Ely’ab** (*‘Ely’ab* – My God is Father), **he said** (*wa 'amar*), **‘Surely** (*‘ak* – indeed, certainly) **Yahowah’s** (*Yahowah*) **anointing of him** (*mashyach huw’* – using the special anointing oil to affirm his calling and authority, even God’s approval of him) **will be straightaway and conspicuous** (*neged* – is near, before us, and straight ahead).’ (1 *Shamuw’el* 16:6)

However (*wa*), **Yahowah** (*Yahowah*) **declared** (*'amar* – said) **to** (*'el*) **Shamuw’el** (*Shamuw’el* – Listen to Him, the last of the *Shaphat* | Judges who served as a prophet), **‘Do not focus upon or have regard for** (*'al nabat* – do not visually interpret, pay attention to, or consider) **his appearance** (*'el mar'ah huw’* – the patterns which can be seen with the eyes or comprehended based upon his visual form) **or** (*wa*) **regard his stature and height** (*'el gaboah qomah huw’* – be concerned with his personal presence, proud self-image, arrogance, or how tall he may be) **because** (*ky*) **I have rejected him** (*ma'as huw’* – I do not like him and am adverse to him).

For indeed (*ky* – by contrast), **inconsistent with the way that** (*lo* ‘*asher*) **man** (*ha* ‘*adam*) **views** (*ra’ah* – looks at things) **humankind** (*ky ha* ‘*adam*), **considering an individual’s visual appearance** (*ra’ah la ha* ‘*ayn* – looking at that which is seen by the eyes), **but instead** (*wa*), **Yahowah** (*Yahowah*) **perceives** (*ra’ah* – views and considers) **the person’s character and conscience** (*la ha lebab* – the inclination to exercise good judgment, the thinking and thoughts, the choices and volition, the mind and heart, the ability to distinguish between right and wrong and act accordingly).” (*Shamuw’el* / Listen to Him / 1 Samuel 16:7)

As is so often the case, we have to be cognizant of the thoughts behind the terminology Yahowah selected if we want to understand what these words mean and appreciate what God is revealing to us. Here, for example, if we were to simply translate *lebab* as “heart,” we’d miss the point. In the time and culture this was revealed, the heart was not associated with love or emotions as it is today but, instead, with judgment. The biological symbol for feelings was the liver.

A thoughtful and thorough review of ancient nomenclature reveals that, by using *lebab* in relation to what He views as mankind’s most desirable, useful, and beneficial attributes, above all else, God treasures a person’s “ability to exercise good judgment, which is their capacity to process information in a discerning and discriminating manner, to distinguish between right and wrong, true and false, and then respond rationally.”

By choosing *lebab* to describe why He rejected ‘Ely’ab and chose Dowd, God reveals that He is primarily interested in our “thinking and thoughts as this pertains to our ability to use evidence and reason to make sound decisions.” Yah, therefore, wants to build enduring relationships with people of “character and conscience who

are rational and thus trustworthy.” Such individuals are willing to go where His words lead.

Affirming this, Dowd became the living embodiment of *lebab*. He is the most discerning and thoughtful, insightful and articulate man who ever lived. We learn and benefit more from studying his life and lyrics than anyone else.

There would be six additional rejections...

“Then (wa), Yshay (Yshay – to stand out as an exemplar) called out to and summoned (qara’ – called by name) ‘Abynadab (‘Abynadab – the Father Incites and Impels, Father Volunteers and Offers Willingly), having him pass before (wa ‘abar huw’ la paneh – leading him such that he crossed by and approached the presence of) Shamuw’el (Shamuw’el – Listen to Him).

He responded (‘amar – he affirmed), ‘Not this one, either (gam ba zeh). Yahowah (Yahowah – the proper pronunciation of the name of ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalowm – restoration) has not chosen and does not want this one (lo’ bachar – has not selected him and he is not the one desired or preferred).’ (1 Shamuw’el 16:8)

Next (wa), Yshay (Yshay – to stand out as an exemplar) had Shamah pass by (‘abar Shamah – crossed Appalling and Horrifying by).

He said (‘amar – he affirmed), ‘Regarding this one, also (gam ba zeh), Yahowah (Yahowah – an accurate transliteration of the name of ‘elowah – God guided by His towrah – instructions regarding His hayah – existence and our shalowm – reconciliation) has not selected and does not want (lo’ bachar – has not chosen as he is not the one desired).’ (1 Shamuw’el 16:9)

Yshay (wa Yshay – so the Substance of Existence) had seven of his sons pass before the presence of (‘abar

sheba' ben huw' la paneh) **Shamuw'el** (*Shamuw'el*). **So then** (*wa*), **Shamuw'el** (*Shamuw'el* – Listen to Him) **said to** (*'amar*) **Yshay** (*Yshay*), **'Yahowah** (*Yahowah*) **has not chosen these** (*lo' bachar* – has not selected, does not desire or prefer those).' (16:10)

Additionally, Shamuw'el said to Yshay (*wa Shamuw'el 'amar 'el Yshay* – then Listen to Him asked the Source of Existence), **'Is this the end of your sons** (*ha tamam ha ben* – are you finished showing your children)?'

He replied (*'amar*), **'At this point** (*'owd*) **the youngest remains** (*sha'ar ha qatan* – the smallest and most insignificant is left). **But behold** (*wa hineh* – however, look, paying attention to these details), **he is shepherding** (*ra'ah* – he is caring for and tending to, leading, protecting, and feeding) **the flock** (*ha tso'n* – the sheep).''

The Yisra'elites had chosen Sha'uwl in the manner of the Gentiles and, therefore, predicated upon his ability to impose his will. Even a superficial review of civilization reveals kings rose to power based on their strength, particularly their military prowess and authoritarian tendencies. Yahowah, in contrast, chose a shepherd who would prioritize the wellbeing of his flock. If man is to be governed by another man rather than be guided directly by God, we are best served being led by a considerate individual with the mindset of a shepherd.

Also interesting, the last of Yshay's sons would become Yahowah's *Bakowr* | Firstborn. There are some interesting overtures in this decision which reverberate with the fact that the Covenant began with 'Abraham's second-born, and it grew to incorporate Yisra'el through Ya'aqob, who was steadfast, rather than 'Esa'ow | Esau, the firstborn whom Yah hated. Our status and standing with God are therefore based upon character, not chronology.

Shamuw'el, by contrast, was the firstborn child of Hannah. His birth required Divine intervention, making his story different than the others (with the exception of Yitschaq). It reveals Yahowah's approach to those who not only search for Him but who come to know and rely upon Him. Hannah's speech during Shamuw'el's dedication (1 Shamuw'el 2:1-10) is so insightful and inspiring, and in due course, we will ponder its implications. But for now, suffice it to say that the resulting son was resolute when it came to acting upon Yahowah's instructions.

“So, Shamuw'el conveyed to Yshay (*wa Shamuw'el 'amar 'el Yshay* – then Listen to Him asked the Source of Existence), **‘Reach out and get him** (*shalach wa laqach huw'* – send out to grasp hold of and receive him, accepting him) **because** (*ky* – for) **we will not turn away** (*lo' sabab* – we will not change our approach) **until he arrives here** (*'ad bow' huw' poh* – until the point in time that he comes to this place).’

He sent away for him and brought him (*shalach wa bow' huw'* – he reached out to him, dispatching someone for him so he would arrive and be included). **He was ruddy and redheaded** (*wa huw' 'admowny* – he was auburn and reddish, a man like ‘Adam) **with** (*'im*) **bright and handsome** (*yaphah* – attractive and beautiful, cheerful and fair) **eyes** (*'ayn*). **He was visually pleasing** (*wa ra'y towb* – his appearance was beautifully proportioned and desirable such that seeing him was exceptionally pleasant, agreeable, and delightful).

Yahowah (*Yahowah*) **said** (*'amar* – instructed and requested with genuine and ongoing implications (qal imperfect)), **‘Of your own volition, stand up** (*quwm* – arise and choose to come to a standing position, becoming confirmed and established upright by deciding to take a stand (qal imperative – actually and genuinely, even literally, of your own freewill, stand)). **You should want to anoint him Messiah** (*mashach huw'* – elect by choice

to actually and liberally apply anointing oil, pouring it out, smearing it on, and rubbing it in as a sign that he has been designated to serve and authorized to lead (qal imperative – a literal expression of volition)) **because, indeed** (*ky* – for surely and truly, emphasizing this conclusion, for the express reason), **this is he** (*zeh huw'* – he is the one).” (*Shamuw'el* / Listen to Him / 1 Samuel 16:11-12)

Dowd was undeniably God’s choice, but he can be ours as well. Yahowah selected him to shepherd His people and enlighten the world. He was anointed, becoming the *Mashyach* | Messiah at God’s discretion, at the time, place, and way of His choosing. No one in all of human history, not even Moseh, shares this unique distinction.

If we, therefore, want to live our lives in sync with God’s will, we should make the same decision, which is why Yahowah’s instructions to *Shamuw'el* | Listen to Him were all volitional. We, too, are being asked to get off of our knees, to arise and stand upright in Yahowah’s presence by taking a stand with regard to the anointing of Dowd as the Messiah. The implications, of course, are far-reaching, because when our attention shifts to Dowd, the Shepherd’s life and lyrics guide us to God.

The appearance of the *Mashyach* | Messiah Dowd | David was beautifully proportioned and visually pleasing, such that looking at him was both pleasant and enjoyable. Why, then, do most people focus on the wrong individual?

It is also curious that the most prominent depiction of “David,” that of Michelangelo in Florence, is out of proportion, nude, and uncircumcised – all in conflict with God’s depiction and the Towrah’s Instructions. The statue’s right hand is much larger than his left, and yet, the placement of his sling shows him to be left-handed, which is another mistake. His upper body was deliberately chiseled larger than life, as was his head in relation to the rest of his body. His eyes, which Yahowah called

“handsome,” had hearts carved into them, putting the pupil in shadow. They are divergent, with the left focusing on a different object than the right. There was anxiety etched into his face when he was anything but worried. His features and the statue’s style are overtly Roman.

The fact is mankind’s perceptions of Dowd are all misshapen. Until our perspective and understanding is right in this regard, we will remain wrong with God. Let’s be clear: Dowd is the central figure in Yahowah’s revelation to humankind. He is our Shepherd and Savior.

The *qeren* | horn being reintroduced into this account by Yah was last referenced by Him one thousand years earlier. Yahowah used it to show that He would honor His promise to enable the benefits of the Covenant through His Son, not ‘Abraham’s second-born, Yitschaq. Since Dowd has been associated with *qeren* on numerous occasions, this indicates that Dowd plays an important role in facilitating our participation in the Covenant.

Also, there is no missing the fact that Dowd is Yahowah’s *mashach* | anointed and that he received Yahowah’s *Ruwach* | Spirit. Beyond these essential insights, we are once again reminded that it is the application of *shemen* | olive oil, not baptism in a river, which reveals that a person is being set apart to serve God.

“So then (wa), Shamuw’el (Shamuw’el – Listen to Him) grasped hold of (laqach – obtained, receiving, accepting, and taking (qal imperfect)) the horn (qeren – the container comprised of a ram’s horn trumpet which can omit brilliant flashes of light from the summit of the mount) of olive oil (shemen) and (wa) anointed him (mashach ‘eth huw’ – actually and liberally applied anointing oil on him, pouring it out, smearing it on, and rubbing it in as a sign that he had been designated to serve and authorized to lead, all with unfolding and ongoing implications over time (qal imperfect – a literal expression

of an action with continuing consequences)) **in the midst of his brothers** (*ba qereb 'ah huw'* – within the middle, inner core, and center, even life-giving womb of his blood relatives).

And (*wa* – in addition) **the Spirit** (*ruwach* – the feminine and maternal spiritual representation of Yahowah's existence, His nature and energy, set apart from God to perfect, protect, enlighten, and counsel) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation) **came in tremendous power to Dowd, succeeding such that he would prosper and thrive, being endowed with the ability to be especially useful** (*tsalach 'el Dowd* – arrived in association with Dowd, the Beloved, rushing to “David” energetically and forcefully, with tremendous influence and authority, causing Dowd to be successful and strong, with an overpowering presence and supernatural capabilities, all leading to more favorable circumstances) **from that day forward** (*min ha yowm ha huw' wa ma'al* – from that moment to beyond the far reaches and highest dimensions of time, above and beyond what can be observed, ascending and higher than what can be imagined).

Then (*wa*), **Shamuw'el** (*Shamuw'el* – Listen to Him, the last of the *Shaphat* | Judges) **stood up** (*quwm* – arose, standing upright) **and walked to** (*wa halak* – traveled to) **Ramah** (*ha Ramah* – a high place; from *ruwm* – to rise, to be uplifted, and to be exalted).” (*Shamuw'el* / Listen to Him / 1 Samuel 16:13)

With this affirmation from Yahowah, for anyone who is informed and rational, it is game over for Christianity's claims on behalf of their “Jesus Christ.” *Dowd* | David is Yahowah's Spirit-filled lyricist and Messiah. There was no Divine instruction to anyone in the 1st century CE, much less for a *Shaphat* | Judge to *mashach* | anoint a misnomer.

Without a single prophecy to justify the claim, or historical verification, Christians deny the man of both in favor of the myth with neither.

Tsalach, the word Yahowah chose to describe His Spirit's interaction and influence with Dowd, isn't even remotely close to the term found in the Christian New Testament, which speaks of "being filled with the spirit" or of the "spirit coming upon someone." *Tsalach*'s principal connotation denotes "providing the power to succeed," offering what is necessary to "thrive and prosper." Yahowah's *Ruwach* is a Spirit to be reckoned with, "tremendously energetic and especially useful as well as enormously beneficial."

As such, we know that Yahowah wants to empower us so that we become more like Him. And He wants us to succeed in our mission and thrive in life.

The only reason for the juxtaposition, of the affirmation that Dowd had been chosen and anointed then empowered and equipped with Yahowah's *Ruwach* with this statement regarding *Sha'uwl*'s estrangement and subsequent demon possession, is that it is prophetic of the ultimate battle for souls. Satan would deploy *Sha'uwl* | Paul to deny Dowd's merit and sacrifice while demonizing his people.

"And, therefore (*wa* – additionally and what's more), **the Spirit** (*ruwach* – the feminine and maternal spiritual representation of Yahowah's existence, His nature and energy, set apart from God to perfect, protect, enlighten, and counsel) **of Yahowah** (*Yahowah* – the correct pronunciation of YaHoWaH, God's unique personal and proper name based upon *hayah* – to exist as guided by His *towrah* – teaching and directions) **turned away from any association with** (*suwr min 'im* – moved in a different direction from, rejecting and forsaking, even cutting off so as to avoid all contact with) **Sha'uwl** (*Sha'uwl* – Question

Him, known as Saul, the king the people chose to demonstrate their preference for Gentile governance, thereby rejecting Yahowah, all serving as a foreshadowing of the false apostle, *Sha'uwel* | Paul who also rejected Yahowah's instructions).

As a result (*wa* – so then), **an evil and malignant** (*ra'ah* – a harmful and inaccurate, a perverted and ruinous, an incorrect and immoral) **spirit** (*ruwach*) **overwhelmed and tormented him** (*ba'ath* – inundated him, troubling and paining him) **for being against** (*min 'eth* – for withdrawing from) **Yahowah** (*Yahowah* – the proper pronunciation of the name of 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration).” (*Shamuw'el* / Listen to Him / 1 Samuel 16:14)

We'd have to be blind to miss the connection. Both *Sha'uwels* were demon-possessed – tormented by an evil spirit dispatched by Satan to control them. The wannabe Apostle Paul called “Satan's messenger” a “thorn in his side which was used to control his enormous ego.” And interestingly enough, with both malignancies, the best way to silence their demons is to sing Dowd's songs.



There are over one thousand one hundred additional references to *Dowd* | David in the *Towrah* and *Prophets*, many of which are prophetic. Even though his name was expressly included in each, most have been misappropriated or denied. There are also many others which speak of the *Mashyach* | Messiah without naming him – all of which were written about Dowd.

One such example is found in *Mykayah* | Micah. It describes someone who will come forth from Bethlehem.

Christians claim it must be “Jesus,” but I don’t agree. What do you think?

“Now, at this time (*‘atah* – at this point in the narration, and subject to this sequence of events), **settlements, towns, and villages** (*bath* – either daughters or communities), **apart from societal influences and unaffected by religion or politics, you should band together** (*gadad* – you should, on your own initiative, gather here as a substantial group of individuals who are cut into the relationship).

A siege of rebels and raiders, the confining onslaught of plundering marauders (*gaduwd matsowr* – adversarial troops prepared for hostilities with the intent to bind) **are placed against us** (*sym ‘al ‘anachnuw* – are assigned and appointed over us).

With a rod and weapons of war, people associated by race, culture, or geography (*ba ha shebet* – with large subdivisions of people, the rulers) **will choose to smite, afflict, and destroy** (*nakah* – they will decide to will strike, seeking to incapacitate and defeat) **the Decision-maker and Judge** (*‘eth shaphat* – the one who exercises good judgment, correctly deciding right from wrong through evidence and reason, and who determines the fate (qal participle)) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **on the jaw** (*‘al ha lachy* – on the mouth, teeth, and cheek).” (*Mykayah* / Who Is Like Yah / Micah 5:1)

There would be two occasions where this would apply – both of which pertain to Dowd. The plundering raiders seeking to restrict and afflict Yisra’elites, robbing them of their dignity, land, Messiah, and place as God’s people could be Romans – either Empire or Church. And that would place this attack adjacent to Dowd’s arrival to fulfill the first three Miqra’ey in year 4000 Yah. Or, these marauding militants could be today’s Muslims, hell-bent

on ransacking Israel. If so, this would be addressing the days before Dowd's return in year 6000 Yah to fulfill the last two Mow'ed. Either way, they are attacking Dowd, Yisra'el's Decision-maker and Judge, seeking to silence and incapacitate him.

“And you (wa ‘atah), *Beyth Lechem* | *Bethlehem* (*Beyth Lechem* – House of Grain and Home of Conflict), *‘Ephrath* | *Fruitful* (*‘Ephrath* – Branching Off and Bearing Fruit) existing as (*la hayah* – on behalf of and to exist with), the younger sibling among (*ba tsa’yr* – the youngest and least significant) the thousands (*‘eleph*) of *Yahuwdah* (*Yahuwdah* – Beloved of Yah and Related to Yah), from you to approach Me (*min ‘atah la ‘any* – out of you on My behalf) one shall come forth (*yatsa’* – one shall be brought out (third-person masculine singular in the qal imperfect)) to be (*la hayah* – approaching to exist as) the one who writes proverbs and governs (*mashal* – the source of wisdom who leads by composing easily-remembered lyrics filled with symbolism, a ruler with authority and dominion) in Yisra’el (*ba Yisra’el* – with those who engage and endure with God), whose beginning (*mowtsa’ah huw’* – whose origin and his coming forth) is from antiquity (*min qedem* – from long ago because he existed a long time ago in the past), from ancient days (*min yowmym ‘owlam* – from a long time ago, and what would seem like an eternity of days).” (*Mykayah* / Who Is Like Yah / Micah 5:2)

As an interesting insight: Dowd was the youngest sibling, while in the myths written about Jesus, he was the eldest among his brothers. Further, while Dowd's location was announced and affirmed by God long before this prophecy was written, the myths pertaining to Jesus were backfilled without corroborating evidence long after the fact. Unable to keep their story straight, the Gospel writers even alleged that he was Jesus of Nazareth, even though the town didn't exist at the time. Moreover, only one wrote

Proverbs, and only one of the two would rule over a unified Yisra'el. Therefore, this is yet another prophecy about Dowd that has been misattributed to the mythical "Jesus." And that is being generous since even mythological figures such as Odysseus, Hercules, and Dionysus were more credibly supported.

Also, with Dowd, his prior existence is not only noted over 1,000 times in the Towrah and Prophets, and thus by God, his name was chiseled in stone by his contemporaries. Yaruwshalaim is not only the City of Dowd, but we can also locate his home today. While on the other hand, there is no antiquity for myths.

Mykayah | Micah wrote between 735 and 700 BCE, or about three hundred years after this event, providing more than sufficient time for Dowd's departure from Bethlehem in 1034 BCE to be considered "long ago," as it would have been fifteen generations. In fact, considering Yisra'el's unification under Dowd and its impending demise in 722 BCE at the hands of the Assyrians, it was the entire lifetime of the nation.

Now for an unexpected wrinkle in the framework of time, among the Qumran collections, there was a commentary written on behalf of the sect's "Righteous Teacher" which was based upon *Mykayah* | Micah. In making his argument against the Pharisees, the Essene wrote: **"One shall not come forth (*lo' yatsa'* – one shall not be brought out) to be the one who writes proverbs and governs in Yisra'el."** If his quotation was accurate, then Yahowah was bemoaning the fact that, after Dowd, there would be no one to lead His people. And in context, there are so few variations between the Essene's citations and the Masoretic Text throughout the rest of the book, this negation is worth noting.

Returning to *Mykayah*'s prophetic presentation, this next statement speaks of Yisra'el having been released to

the influence of others and, then, of her beginning to bud and grow again after a long intermission. Therefore, we should be anticipating God's Family returning as the Covenant is reaffirmed, following a painful and traumatic time of estrangement.

“Therefore (*la ken* – it is appropriate and correct that), **he shall give them to another** (*nathan hem* – he will set them aside and give them up) **until such time as** (*‘ad ‘eth* – serving as an enduring witness up to the point) **she begins to bud and grow, conceiving and giving birth** (*yalad yaladah* – she becomes pregnant, experiences birth pangs, and bears offspring with feminine characteristics, begetting a daughter in travail (qal participle – a verbal adjective, qal perfect – which at some point in time will actually occur, third-person feminine singular)).

Then (*wa*), **the remnant** (*yether* – the remainder that is left) **of his brothers** (*‘ah huw’* – of his genetic and blood relatives) **shall change as they return and are restored** (*shuwb* – shall turn around and away, coming back to the place they departed, repaired and recovered in a preferable situation and state (qal imperfect paragogic nun)) **as** (*‘al* – among and unto) **the Children of Yisra’el** (*ben Yisra’el* – the descendants of those who engage and endure with God).” (*Mykayah* / Who Is Like Yah / Micah 5:3)

Yahowah's people are returning to Yisra'el, just as the nation begins to bud and grow as it once did under Dowd. And as she was then, Israel is experiencing birth pangs, with the world kicking her at every turn, opposing her inception and growth. Further, and consistent with the prophecy, Yahuwdym were given to another during the intervening years between Dowd's life as King and his return as the Passover Lamb but, also, between that time and his upcoming arrival for reconciliation.

Especially important, *shuwb* was chosen to reflect the attitude and approach of the remnant of Dowd's brothers

who will be returning. In keeping with the Covenant and Towrah, they have changed and are no longer political or religious. It is by leaving the schemes of men to approach the Home of God that they will be restored. And make no mistake, these fortunate few are Yisra'elites. They are neither Christians nor Muslims but are, instead, those who can attribute their lineage or lives to Dowd either through genetics or lyrics. Additionally, the reference to a surviving remnant of Yisra'el brings us ever closer to Kipurym in year 6000 Yah – October 2nd, at sunset in Jerusalem, 2033.

This is also addressing the Third Coming of Dowd, Yisra'el's King and Messiah, Yahowah's Shepherd and Son...

“He shall be present, standing upright (*wa 'amad* – he shall conduct an evaluation and then take a stand, neither bowed nor prostrate, albeit appointed, sustained, strengthened, and in charge, remaining and enduring) **so as to serve as a shepherd** (*wa ra'ah* – to nurture and protect his flock, to lead and to feed his sheep) **in the power** (*ba 'oz* – in the strength and might, the force and fortification, with the intended capability) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **and in the majesty and glory** (*wa ba ga'own* – in addition to the splendor and status, the sublimity and preeminence [from 8HevXII]) **of the name** (*shem* – of the reputation and renown of the personal and proper designation) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, God's personal and proper name based upon *hayah* – to exist and guided by *towrah* – to guide and teach), **his God** (*'elohym huw'*).

Then (*wa*), **they shall live and remain** (*yashab* – they shall settle down, inhabiting their established dwelling place, abiding and remaining), **for indeed** (*ky* – because surely and by contrast), **now, at this time** (*'atah* – at this

moment and henceforth), **they shall be greatly exalted and honored** (*gadal* – they will be set apart from all others, special and unique, glorified in their overarching status [‘they’ is from 8HevXII while the MT reads ‘he’]) **to the ends of the Earth** (*‘ad ‘ephes ‘erets* – up to and as far as the far reaches of the Land and the extreme distant boundaries of the material realm as an everlasting witness).” (*Mykayah* / Who Is Like Yah / Micah 5:4)

Dowd is Yahowah’s Shepherd, empowered by the very *Ruwach* | Spirit of God. He, more than anyone, sang to the glory of Yahowah’s name. He knew it, loved it, shared it, and relied upon it.

The reason that all of this is so important is because Dowd is Yisra’el’s Savior, the man whose lyrics, lives, and sacrifices provide the means to reconciliation. The only time Yisra’el will experience more favorable circumstances than when Dowd led and unified God’s people immediately prior to year 3000 Yah (circa 968 BCE) will occur when he returns in year 6000 Yah (2033 CE).

Since Dowd is returning to fulfill Yowm Kipurym, this is being attributed to our Messiah and King...

“He shall exist as (*wa hayah* – he will be) **their means to reconciliation and more favorable circumstances** (*zeh shalowm* – as their friend and their source of blessings, the one who makes them healthy and whole such that they can live in peace by bringing harmony to the relationship, thereby satisfying and fulfilling the promise to restore their kinship; from *shalam* – to restore, to provide reconciliation, for recompense and reward, to make amends).

Indeed, when (*ky*) **the Assyrian** (*‘Ashuwr* – the one who fights to conquer, the one who treads upon others in the name of the Lord, a warrior god symbolized by an archer with a winged disk serving as a metaphor for Satan

and the religions born and bred in Babylon) **arrives in** (*bow' ba* – returns, comes into, and pursues inclusion within) **our Land** (*'erets 'anachnuw*) **and, as a point of emphasis** (*wa ky* – when this occurs, surely), **has his way and marches through** (*darak ba* – tramples down, influencing others to take aim at) **our fortresses and military bases** (*'armown 'anachnuw* – our defensive positions and high ground), **then** (*wa*) **we will rise up and take a stand** (*quwm* – we will take a stand, establishing ourselves (hifil perfect first-person plural)) **over and against him** (*'al huw'* – upon and above him) – **seven shepherds** (*sheba' ra'ahym*) **and eight leaders** (*shamonah nasyky* – rulers exercising authority) **of men** (*'adam*).” (*Mykayah / Who Is Like Yah / Micah 5:5*)

We are introduced to the Assyrian in *Yasha'yah* | Isaiah 10, where we discover that it serves to identify Satan. Then it is in *Dany'el / Daniel 9* that Dowd, under the guise of Gabry'el, revealed that the Adversary would enter Yaruwshalaim on the 1st of 'Abyb in year 5997 Yah – Wednesday evening or Thursday morning, April 3rd or 4th, 2030. While he will arrive hailed as a peacemaker, he will declare war on Israel days later.

Therefore, based upon the content and context of the Micah 5 prophecy, this is yet another acclamation pertaining to Dowd which was misappropriated and wrongly attributed to “Jesus” by Peter, Paul, and pals. In so doing, billions have been blinded to the Doorway to Heaven and have forsaken the means to eternal life.

This statement suggests that Yisra'elites have been pacifists for far too long. It's well past time God's people stand up, are accounted for, and press their case against those who would destroy them.

In this light, we have two options with the concluding clause. Either Yisra'el under Dowd's command will be attacking the 7 shepherds and 8 leaders fighting on behalf

of the Assyrian or Dowd will deploy 15 men against the Adversary.

Should it be the former, you may want to pick your preferred seven and then eight groupings from among the 25 largest militaries on Earth: the United States of America (\$900 billion), the People's Republic of China (\$290 billion), the Russian Federation (\$85 billion), India (\$80 billion), Saudi Arabia (\$75 billion), the United Kingdom (\$68 billion), Germany (\$56 billion), France (\$54 billion), South Korea (\$46 billion), Japan (\$46 billion), Ukraine (\$44 billion +), Italy (\$34 billion), Australia (\$32 billion), Canada (\$27 billion), Israel (\$23 billion), Spain (\$20 billion), Brazil (\$20 billion), Poland (\$17 billion), Netherlands (\$16 billion), Qatar (\$15 billion), Turkey (\$12 billion), Pakistan (\$10 billion), Indonesia (\$9 billion), Iran (\$7 billion), Egypt (\$6 billion).

Should they be acting on behalf of the Assyrian, these will likely play out as: 1) America (with Canada and the UK, possibly Australia), 2) China, 3) Russia, 4) the European Union (notably – Germany, France, Italy, Spain, and Poland), 5) Saudi Arabia (along with Egypt and the other Arab Sunni fiefdoms), 6) Turkey, 7) Pakistan, and 8) Iran (with Iraq and Syria). The UK may fight alongside the EU but more likely with the US, joining Canada and Australia. I left out India and Japan as well as South Korea and Brazil, even Indonesia because they will likely keep their powder dry so as to capitalize upon the carnage of their neighbors.

Should the 7 shepherds and 8 leaders be adversarial, and thus aligned with the Assyrian, they might include the leadership of the world's largest religions: Christianity (32% between Roman Catholicism, Orthodox, and Protestants), Islam (25% between Sunni and Shia), Judaism (<1%), Socialist Secular Humanism (15% between Atheists and Agnostics), Hinduism (15%), Buddhism (8%), and Animists (6%).

However, should the number be literally influenced and yet still symbolic, on a six plus one basis, the seven shepherds could be comprised of individuals from the following list: Moseh, 'Aharown, Yahowsha' ben Nuwn, Dabowrah, Shamuw'el, and 'ElYah, with Dowd as the seventh. And if they were looking for an eighth, Yada as the other Witness would be honored to pitch in.

Indeed, it is fun to speculate on who these individuals may be, in addition to being beneficial, because in doing so we come to appreciate the common characteristics of those Yahowah chooses to advance His message and care for His people. And yet, let's not lose sight of the bigger picture. With this prophecy, especially when considered within the complete tapestry of Yahowah's revelation, we can be assured Dowd is the man from Bethlehem who will be returning with Yahowah. And together, they will be restoring Yisra'el.



Let's flesh out one more conversation chronicled within Shamuw'el before we turn our attention to Hannah's Song. The next is found in *Shamuw'el* / 2 Samuel 7:19. We broached this prophecy previously in *Coming Home, To Dowd or not to Dowd*, but stopped just shy of the 19th statement which now becomes especially relevant.

What follows serves as an important window into our future, revealing how Yahowah has and will continue to work through Dowd and his people. It begins in 2 Samuel 7:9, is especially illuminating in 17-19, and brilliantly clarifies and confirms our approach to God in statements now marked 21, 22, and 25, continuing vividly through 7:29. This conversation between Father and Son, between God and His Messiah, between Yahowah and Dowd, was recorded by Shamuw'el for our benefit. It is among the

most valuable revelations to be found in God's book of essential advice.

“Now, therefore (wa ‘atah), this is what you should say (koh ‘amar) to My associate, Dowd (la ‘ebed ‘any la Dowd) as a result (koh). Yahowah of the spiritual implements (Yahowah tsaba’) says (‘amar), ‘I took you (‘any laqach ‘atah) from the sheepfolds (min ha neweh), from chasing after lambs (min ‘achar ha tso’n), to be the conspicuous and informative leader (la hayah nagydy) among My People (‘al ‘am ‘any), over Yisra’el (‘al Yisra’el). (Shamuw’el 2 7:8)

I have been with you (wa hayah ‘im ‘atah) throughout it all (ba kol) revealing the benefits of the relationship (‘asher) as you journeyed through life (halak). I have cut off (wa karat), accordingly, all of your enemies (‘eth kol ‘oyeb ‘atah) from your presence (min paneh ‘atah). And I have engaged on your behalf to make for you (wa ‘asah la ‘atah) an exceptionally important name, the greatest designation, and the most distinguished reputation (shem ha gadowl) when compared to the most glorified designations (ka shem ha gadowl ‘asher) on the Earth (ba ha ‘erets). (Shamuw’el 2 7:9)

Furthermore (wa), I will appoint and establish (sym) a dwelling place (maqowm) for My People (la ‘am ‘any), Yisra’el (la Yisra’el). I will plant them (wa nata’ huw’) such that they may abide (wa shakan) below throughout a less chaotic time than this (tachath huw’) and no longer be agitated, anguished, or terrorized (ragaz ‘owd). They will not continue to be (wa lo’ yasaph) afflicted or degraded, disparaged or denigrated (‘anah), by unjust and harmful sons, perverted and violent descendants of evil (beny ‘awlah), as will have formerly been the case (ka ‘asher ba ha ri’shown). (Shamuw’el 2 7:10)

From the day (*wa la min ha yowm*) which, for the benefit of the relationship (*'asher*), I appointed and instructed (*tsawah*) Judges (*shaphat*) on behalf of My people (*'al 'am 'any*), Yisra'el (*Yisra 'el*), I will provide a respite (*wa nuwach la 'atah*) from all of your enemies (*min kol 'oyeb 'atah*). In addition (*wa*), Yahowah (*Yahowah*) is boldly and publicly announcing to you (*nagad la 'atah*) that, indeed (*ky*), He will act, engaging with you to create the family and home of Yahowah (*beyth 'asah la 'atah Yahowah*). (*Shamuw'el 2 7:11*)

Surely (*ky*), your time will be thoroughly proclaimed and completely fulfilled (*male' yowmym 'atah*). Then, after your relaxing rest (*wa shakab*) with your fathers (*'eth 'ab 'atah*), I will rise up and take a stand to bring to fruition (*quwm*) with your offspring what you have sown (*'eth zera' 'atah*), something more in the end, without hesitation for you (*'achar 'atah*). For the benefit of the relationship (*'asher*), it will be extracted and withdrawn (*yatsa'*) out of a small particle of your physiological nature (*min me'eh*).”

After speaking through Nathan to His Son, Dowd, Yahowah transitions to speaking directly to us about him...

“And so (*wa*), I will establish (*kuwn*) his reign over his kingdom (*'eth mamlakah huw'*). (*Shamuw'el 2 7:12*) He, himself, shall restore and rebuild (*huw' banah*) the family home (*beyth*) for (*la*) My name (*shem 'any*). And (*wa*) I will prepare and establish (*kuwn*) the throne (*'eth kise'*) of his kingdom (*mamlakah huw'*) forevermore as a continuing witness (*'ad 'owlam*). (*Shamuw'el 2 7:13*)

I was, I am, and I always will be (*'any hayah*) for him (*la huw'*) as a Father (*la 'ab*), and (*wa*) he was, is, and always will be (*huw' hayah*) for Me as (*la 'any*) a Son (*la ben*).

So, when that which is associated with him is warped and perverted, twisted such that it is contrary

to what has been stated ('*asher ba 'awah huw*'), I will resolve the dispute against him, vindicating him, deciding with him to expose and issue a condemnation (*wa yakah huw*') against the various subdivisions, cults, clans, and nations (*ba shebet*) of men ('*ishym*) and against (*wa ba*) the fungus and plague that has fallen (*nega*') upon the descendants (*ben*) of 'Adam ('*adam*).'" (*Shamuw'el* 2 7:14)

With this explanation of the religious crusade to transfer the promises made to the Messiah to create a Christ, which will be exposed and condemned, God shares...

"Therefore (*wa*), My steadfast devotion, enduring love, commitment to the relationship, and unmitigated favor (*chesed 'any*) will not be removed from him, be disassociated or diminished regarding him, or replaced, substituting another for him (*lo' suwr min huw*'), as was the case when (*ka 'asher*) I turned away from and completely rejected (*suwr min*) associating with ('*im*) Sha'uwl (*Sha'uwl*) whom, to show the proper way ('*asher*), I removed (*suwr*) from your presence (*min la paneh 'atah*).'" (*Shamuw'el* 2 7:15)

Speaking directly to Dowd again, God reveals...

"And so (*wa*), your family (*beyth 'atah*) and (*wa*) your position of authority, your kingdom and reign (*malakah 'atah*), are assured, as it is trustworthy and dependable, firmly established, credible, and enduring ('*aman*) forever as a continuing witness ('*ad 'owlam*) in My presence (*la paneh 'atah*). Your throne and seat of honor (*kise' 'atah*) will be (*hayah*) established and sustained (*kuwn*) forevermore as a restoring testimony ('*ad 'owlam*).'" (*Shamuw'el* 2 7:16)

Consistent with all of these words (*ka kol ha dabarym ha 'eleh*) and in accord with (*wa ka*) the entire revelation (*kol ha chizyown ha zeh*), in this manner,

Nathan accurately conveyed this (*ken dabar Nathan*) **to Dowd** (*'el Dowd*).” (*Shamuw'el* / Listen to Him / 2 Samuel 7:17)

It is becoming ever more evident that the 2nd *Shamuw'el* 7 prophecy is fundamental to our understanding of God's relationship with His Son, Dowd. Especially when combined with the portraits painted in Isaiah and the Psalms, an accurate portrayal of the Messiah emerges. And while this is where we left off in our previous reviews, what Yah says next of His Son and our King is pertinent to the current discussion...

“Then King Dowd (*wa Dowd ha melek* – so then the Beloved, the leader and advisor) **came** (*bow'* – arrived and entered (qal imperfect third-person masculine singular)) **and he sat and remained** (*wa yashab* – settled down and lived) **in the presence of** (*la paneh* – drawing near to the appearance) **Yahowah** (*Yahowah* – God's personal and proper name transliterated as guided by His *towrah* – instruction regarding His *hayah* – existence and the role He plays in our *shalom* – reconciliation as *'elowah* – our God).

He said (*wa 'amar* – so then he asked), **‘Who am I** (*my 'anoky* – what and I), **Yahowah** (*Yahowah*), **my Upright One** (*'edown 'any* – the upright pillar of my tabernacle), **and what is my home and family** (*wa my beyth 'any*), **that You have come and included me** (*ky bow'* *'any* – such that You have arrived to associate with me) **here and forevermore as a restoring witness** (*'ad halom* – in this place and everywhere else up to now and into perpetuity to provide testimony)? (*Shamuw'el* 2 7:18)

And while the duration and repetition (*wa 'owd zo'th* – so while the length of time beyond expectation and recurrence) **are relatively insignificant** (*qaton*) **in Your eyes** (*ba 'ayn 'atah* – from your perspective), **Yahowah** (*Yahowah* – an accurate transliteration of the name of

‘elowah – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation), **my Upright One** (*‘edown ‘any*), **You have also given Your Word, speaking** (*wa dabar gam* – in addition, You have talked) **of Your coworker’s household and family** (*‘el beyth ‘ebed ‘atah*) **for a very long time now, beginning in the distant past** (*la min rachowq*).

Additionally (*wa*), **this is Towrah: instructive guidance and effective teaching** (*zo’th Towrah*) **for humankind** (*ha ‘adam* – for the descendants of ‘Adam), **Yahowah** (*Yahowah*), **my foundation and support** (*‘edown ‘any*).” (*Shamuw’el* 2 7:19)

There aren’t many men who can claim to have entered Yahowah’s presence such that they can tell us about their experience. Dowd was one, Moseh and Shamuw’el were others. So was Yasha’yah.

In Dowd’s case, he and his Father settled in for a long chat which began with them speaking about the duration and repetition of Dowd’s lives as he brought forth the restoring witness to his people. It was a remarkable thing for any man and especially this one who lived the three most important lives in human history. And while it was but a blink of an eye to Yahowah, Dowd’s ongoing service to Yisra’el would play out over thousands of years.

I strongly suspect that Dowd knew why Yahowah had chosen him and why he became such an essential part of Yisra’el’s redemption. And if that is the case, then the question is being asked for us to ponder. The more we understand why Yahowah loved Dowd, and found it productive to work with him, the more effective and enjoyable our lives will be.

The answer was even provided following the question. This is *Towrah* | Effective Teaching and Guidance for humankind. Dowd’s lives reflect Yahowah’s intent.

“What more beyond this can (*wa mah yasaph* – what additional can) **Dowd communicate to You** (*Dowd ‘owd la dabar ‘el ‘atah* – the Beloved say to You that bears repeating), **Yahowah** (*Yahowah* – God’s personal name pronounced using His *towrah* – instruction as our guide, His affirmation of His *hayah* – existence and commitment to our *shalowm* – reconciliation as *‘elowah* – our God)?

You are well acquainted with and know (*yada’ ‘eth* – You are fully aware of, acknowledge, and understand) **Your associate** (*‘eth ‘ebed ‘atah* – the one who works with You).” (*Shamuw’el 2 7:20*)

Having worked together on and off over the past 3,000 years, and with an eternity before them, Father and Son were well acquainted. And yet, even so in this, like every relationship, there is always so much more to experience and learn.

“For the sake of Your Word and on behalf of this message from You (*ba ‘abuwr dabar ‘atah* – on account of that which grows out of Your testimony), **and consistent with Your judgment, Your character and conscience** (*wa ka leb ‘atah* – Your disposition, thinking, and inclinations), **You have engaged and acted** (*‘asah* – You have done, expending the energy to accomplish and bring to fruition) **with regard to all of these extraordinary things** (*‘eth kol ha geduwlah ha zo’th* – in recognition of this high status and esteem) **for the purpose of enabling the one who works with You** (*‘eth ‘ebed ‘atah*) **to become aware, to actually know and understand, and then to reveal it** (*la yada’*).” (*Shamuw’el 2 7:21*)

It is hard to grasp all they have said and done together. There are a hundred Mizmowr and Mashal. Yisra’el was unified and protected. Yaruwshalaim was acquired and prepared. The Mow’edym have and will continue to be fulfilled. The Covenant is enabled and will soon be

restored. Yahuwdym are being called home. A remnant of the people will be reconciled. The Earth is on the cusp of returning to the conditions experienced in the Garden.

And all of this is because Yahowah made it possible. It is His message, His character which is on display, and His power being manifested. His purpose will be achieved, and Dowd will be there to explain it all to us.

“Therefore, the most rational response is to acknowledge (*‘al ken*) **Your importance and magnificent ability to empower, expand, and grow** (*gadal* – to rear and raise, and to add spatial dimensions), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **my foundation and support** (*‘edown ‘any*).

For (*ky* – because indeed, it is true) **there is nothing that exists like You** (*‘ayn ka ‘atah* – there is none comparable to You), **and there is no God besides You** (*wa ‘ayn ‘elohym zulah ‘atah* – no God exists except for You) **according to all** (*ba kol* – with everything) **that which, to show the way to the benefits of the relationship** (*‘asher* – to lead to the correct path to get the most out of life which), **we have listened to and heard with our ears** (*shama’ ba ‘ozen ‘anachnuw*).” (*Shamuw’el 2 7:22*)

As I share these words with you, it is the dawn of Shabuw’ah in year 5990 Yah – just ten years from Dowd’s return. We who are part of the Covenant Family are celebrating along with Dowd as our Father empowers and enriches our lives.

Now and forevermore, Yisra’el remains special. Just as Dowd was chosen, so were they...

“And who is like Your people (*wa my ka ‘am ‘atah* – so then who is comparable to Your family), **Yisra’el**

(*Yisra'el* – Individuals who Engage and Endure with God) – **the one nation on Earth** (*gowy 'echad ba ha 'erets* – the population of related people in one Land), **whom, to lead us along the proper path** (*'asher* – whom to show the way to the benefits of the relationship), **God walked to ransom and redeem His people** (*halak 'elohym la padah la huw' la 'am* – the Almighty, Himself, journeyed to rescue and release, and to liberate His Family to be near His people), **establishing His name and reputation** (*wa la sym la huw' shem* – planting, setting in place, and preserving His personal and proper designation) **by engaging with them** (*wa la 'asah la 'atem* – by acting on behalf of and profiting by drawing near them), **doing great and awesome things** (*ha geduwlah wa* – recognizable and honorable, esteemed and respectful deeds) **for Your Land** (*la 'erets 'atah* – to be near Your country) **in the presence of Your people** (*min paneh 'am 'atah* – appearing before Your Family) **whom You redeemed for Yourself** (*'asher padah la 'atah* – whom, to lead to the benefits of the relationship, You have ransomed, rescued and freed, liberating them to be near You) **from the Crucibles of Oppression in Egypt** (*min Mitsraym* – out of the crucibles of intense religious, government, military, and economic pressure and subjugation), **from those people and their gods** (*gowym wa 'elohym huw'* – from the Gentiles and their deities)?” (*Shamuw'el* 2 7:23)

To the chagrin of Christians, Muslims, and Progressives, *Yisra'el* will never be defeated or replaced. However, they will be redeemed. The Children of *Yisra'el* remain the only example of a people Yahowah has listened to, liberated, walked alongside, clothed, fed, and led. Now, if only Jews would act like it.

“**So, You formed and fashioned, establishing for Yourself** (*wa kuwn la 'atah* – then You provided proof by securing, sustaining, and authenticating this support to approach), **Your people** (*'eth 'am 'atah* – with Your

Family), **Yisra'el** (*Yisra'el* – those who Engage and Endure with God), **to be Your family** (*la 'atah la 'am* – as Your Family) **forever as an eternal witness** (*'ad 'owlam* – providing testimony forever).

And You (*wa 'atah*), **Yahowah** (*Yahowah* – God's name transliterated using His *towrah* – instruction regarding His *hayah* – existence for our *shalowm* – reconciliation as *'elowah* – our God), **have, are, and will approach** (*hayah* – exist) **as their God** (*la hem la 'elohym* – draw near to them, Almighty God).” (*Shamuw'el* 2 7:24)

This was the intent. However, Yisra'el has struggled in the role. For most of the 4,000 years since 'Abraham, the Family has been estranged. And even so, Yahowah found sufficient men among the patriarch's descendants to declare His eternal and restoring witness.

“Now, at this time and henceforth (*wa 'atah*), **Yahowah** (*Yahowah* – the proper name transliterated using His *towrah* – instruction regarding His *hayah* – existence for our *shalowm* – reconciliation as *'elowah* – our God), **Almighty** (*'elohym*), **it is Your will to establish and eternally confirm as an enduring witness, having decided that it will come to fruition** (*quwm 'ad 'owlam* – You have chosen such that it is Your desire to take a stand to fulfill the eternal testimony, validating (hifil imperative)), **the Word** (*ha dabar* – the statements, promises, and message) **which leads the way to the benefits of the relationship that** (*'asher* – that reveal the path to get the most joy out of living) **You have communicated** (*dabar* – You have spoken) **concerning the one who has worked with You, serving with You** (*'al 'ebed 'atah*), **and with regard to his family and household** (*wa 'al beyth huw*’).

You have decided to act, and You actually want to engage, doing (*wa 'asah* – performing and working by choice (qal imperative)) **exactly as You have said** (*ka*

‘asher dabar – accordingly, beneficially, and relationally in a manner consistent with what You have said).” (*Shamuw’el* 2 7:25)

There have been upward of two score of prophets conveying Yahowah’s everlasting testimony, but only one who served with God to personally contribute to its fulfillment. Dowd was the one man who was both a prophet and savior, talking the talk and walking the walk.

“Additionally (*wa* – so then), Your name will be great, exalted and honored as a reflection of our freewill, and this will continue forever because our eternal witness (*gadal shem ‘atah ‘ad ‘owlam* – Your personal and proper designation will be eternally magnified, as it is Your desire to raise Your reputation and renown, Your name growing forevermore (*qal* imperfect jussive)) shall be to say (*la ‘amar* – to approach by proclaiming), “Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), of the vast array of spiritual implements (*tsaba’* – of the heavenly messengers), is God (*‘elohym*) over Yisra’el (*‘al Yisra’el* – before those Individuals who Engage and Endure with the Almighty).”

And the family and household (*wa beyth*) of Your servant (*‘ebed ‘atah* – of the one who works with You, serving with You), Dowd (*Dowd* – the Beloved), has been and will be established (*hayah* – continually exists) before Your presence and appearance (*la paneh ‘atah*).” (*Shamuw’el* 2 7:26)

While we are leading this parade at the moment, we will be delighted to pass the baton to its rightful owner. We can only hope that those who have traveled alongside to witness the restoration of Dowd’s home and family is large and jubilant.

“That is because You (ky ‘atah), Yahowah (YaHoWaH – His personal name pronounced using His towrah – instruction regarding His hayah – existence and our shalowm – reconciliation as ‘elowah – our God), of the heavenly implements (tsaba’ – of the spiritual representatives), the God (‘elohym) of Yisra’el (Yisra’el – Individuals who Engage and Endure with the Almighty), have revealed this revelation, making it known (galah – You have provided this information at this time and disclosing it openly (qal perfect)) to the ear of Your associate (‘eth ‘ozen ‘eben ‘atah), saying (la ‘amar – to express), “I will build for you a home and restore the family (beyth banah la ‘atah – I will establish for you the house and reestablish on your behalf the household (qal imperfect first-person singular)).”

Therefore (‘al ken – this being reliable, consistent, and true), the one who works with You (‘ebed ‘atah ‘eth) has discovered and experienced that which was not previously known and, through learning, now has acquired (matsa’ – has sought out and found, revealing for the first time as a result of embarking on a journey of discovery and thereby encountering (qal perfect third-person masculine singular)) his conviction, courage, and character, the motivation for his decision (leb huw’ – his desire, thought process, and inclination) to make this appeal to You, on his own initiative, to intervene for You, interceding on his own volition concerning You after considered and independent contemplation (palal ‘el ‘atah – to consistently and continually act as an arbitrator and mediator to resolve the relationship on Your behalf, serving as a facilitator without compulsion or societal pressure (hitpael infinitive)) with this specific request to resolve foolish error through separation and intervention (‘eth ha taphilah ha zo’t’h – with this wonderful opportunity to act in a distinctly distinguishing manner which leads to becoming set apart as an intermediary while arbitrating to eliminate ignorance and

whitewashing; from *palah* – to be distinct, marked out, distinguished, and set apart, a wonderful act which sets apart and distinguishes and *taphel* – oblivious plastering over and irrational smearing).” (*Shamuw’el* 2 7:27)

And there it is, the moment of truth – and we find it in the prophecy which served as the impetus for *Yada Yahowah*. It was during this conversation, the one which is foundational to understanding Dowd’s place in God’s plans, that the Son announced his intent to fulfill the Mow’edym to his Father.

Throughout 2 *Shamuw’el* 7, Yahowah revealed His commitment to reestablish His Home and Family with His Son. Upon learning this, Dowd decided that, since they would be renewing the Covenant together, it would be appropriate for him to contribute to the maximum extent possible. Recognizing that the Mow’edym were conceived for this purpose, Dowd let Yahowah know that he had the motivation, courage, character, and conviction to fulfill them. He had contemplated all Yahowah had to say, and then, he made his decision. On his own initiative, he appealed to God, asking for the opportunity to intervene.

Dowd recognized that by serving as the Pesach ‘Ayil, and then by removing the guilt of his people during Matsah, and carting it off to She’owl, he would forever resolve the foolishness that had estranged Jews from Yahowah. His people’s propensity to whitewash their history and smear over the word of God would be resolved – setting them apart by separating them from the ways of man.

At this moment, Dowd also knew that he, as the most prominent beneficiary, was the ideal choice to fulfill Bikuwrym. He was acknowledging that the Shabuw’ah and Taruw’ah Ingatherings had been established to emancipate the Covenant Family and to herald his return on Kipurym to reconcile Yisra’el with Yahowah forevermore. And for

all of this, Dowd knew that Yisra'el would respect him as king of Sukah.

What had begun with a conversation about building homes had concluded in a commitment to build a family together. What we have just read may be the single most important revelation in human history.

“So then, based upon all of this (*wa ‘atah*), **Yahowah** (*Yahowah* – the proper name transliterated using His *towrah* – instruction regarding His *hayah* – existence for our *shalown* – reconciliation as *‘elowah* – our God), **my foundation and support** (*‘edown ‘any* – the Upright Pillar of my Tabernacle), **You are God Almighty** (*‘atah huw’ ha ‘elohym* – You are the Almighty God). **Your words** (*dabar ‘atah* – Your witness and testimony) **have been, are, and always will be** (*hayah* – literally and always by choice exist as (qal imperfect jussive)) **reliable, trustworthy and true** (*emeth* – honest and dependable, affirmed by reality, enduring and everlasting). **And You have consistently stated** (*wa dabar* – You have communicated and promised (piel imperfect)) **these positive and mutually beneficial things** (*‘eth ha towbah* – these generous and pleasing, valuable and enjoyable ideas) **to the one working and serving with You** (*‘el ‘ebed ‘atah*). (*Shamuw’el* 2 7:28)

As a result, now (*wa ‘atah*) **it is Your desire, confidently and boldly, with determination, content and pleased** (*ya ‘al* – You have resolutely decided because it agrees with You, is acceptable to You, and pleases You to show Your willingness and resolve (hifil imperative)) **to kneel down to lift up** (*wa barak* – to greet and bless, invoking favor upon) **the household and family** (*‘eth beyth*) **of Your coworker** (*‘eben ‘atah*) **such that it exists and endures forevermore** (*la hayah la ‘owlam*) **in Your presence** (*la paneh ‘atah*).

For indeed (*ky* – truthfully), **You** (*‘atah*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation), **my foundation and support** (*‘edown* *‘any*), **have spoken** (*dabar* – have verbally stated, declaring and promising), **and with Your favorable treatment and support** (*wa min barakah* *‘atah* – and so with Your blessing and vow, Your gift and oath), **the family and household of Your servant** (*beyth* *‘ebed* *‘atah*) **will be adored and blessed** (*barak* – will be lifted up and adored) **forevermore** (*la* *‘owlam* – throughout eternity).” (*Shamuw’el* / Listen to Him / 2 Samuel 7:29)

Dowd recognizes that no matter how magnificent or harrowing his decision to intervene, it is up to Yahowah to make it possible. God would have to place his soul in a nondescript body in time to fulfill Pesach and then destroy the remains of the mutilated body after Passover to remain in compliance with the Towrah’s instructions. Especially challenging, Yahowah would be responsible for orchestrating the placement of the people’s guilt on Dowd’s soul so that it could be carried to She’owl and deposited there on Matsah, never to be seen again. God would assure that His *Ruwach* releases His Son’s *nepesh* from She’owl upon the completion of Matsah and arrange for the Family reunion on Bikuwrym.

And on and on it goes until Yah returns with Dowd to fulfill Kipurym. This will not only require resurrecting the Mercy Seat such that Dowd can anoint it to facilitate the final reconciliation of Yisra’el, but Dowd must also be greatly empowered to match the prophecies found in the 89th Mizmowr.

Working together in this way, Father and Son would restore the Covenant Family, blessing God’s children, forevermore. It would be the most compassionate and courageous plan ever conceived.

The promise to Dowd, and through him to Yisra'el, is unequivocal, non-transferable, non-negotiable, and eternal. While Dowd's decision, with Yahowah's overt acceptance and affirmation, we have His Word on it. And since this declaration is trustworthy and dependable, there is but one way to endure in Yahowah's company – accept what Father and Son are offering.

In that this is one integrated conversation from Yahowah regarding Dowd's relevance to our lives, let's consider it from beginning to end once again. These are among the most important words ever written...

“Now, therefore (*wa 'atah*), this is what you should say (*koh 'amar*) to My associate, Dowd (*la 'ebed 'any la Dowd*) as a result (*koh*). Yahowah of the spiritual implements (*Yahowah tsaba'*) says (*'amar*), ‘I took you (*'any laqach 'atah*) from the sheepfolds (*min ha neweh*), from chasing after lambs (*min 'achar ha tso'n*), to be the conspicuous and informative leader (*la hayah nagyd*) among My People (*'al 'am 'any*), over Yisra'el (*'al Yisra'el*). (*Shamuw'el 2 7:8*)

I have been with you (*wa hayah 'im 'atah*) throughout it all (*ba kol*) revealing the benefits of the relationship (*'asher*) as you journeyed through life (*halak*). I have cut off (*wa karat*), accordingly, all of your enemies (*'eth kol 'oyeb 'atah*) from your presence (*min paneh 'atah*). And I have engaged on your behalf to make for you (*wa 'asah la 'atah*) an exceptionally important name, the greatest designation, and the most distinguished reputation (*shem ha gadowl*) when compared to the most glorified designations (*ka shem ha gadowl 'asher*) on the Earth (*ba ha 'erets*). (*Shamuw'el 2 7:9*)

Furthermore (*wa*), I will appoint and establish (*sym*) a dwelling place (*maqowm*) for My People (*la 'am 'any*), Yisra'el (*la Yisra'el*). I will plant them (*wa nata'*

huw') such that they may abide (*wa shakan*) below throughout a less chaotic time than this (*tachath huw')* and no longer be agitated, anguished, or terrorized (*ragaz 'owd*). They will not continue to be (*wa lo' yasaph*) afflicted or degraded, disparaged or denigrated (*'anah*), by unjust and harmful sons, perverted and violent descendants of evil (*beny 'awlah*), as will have formerly been the case (*ka 'asher ba ha ri'shown*). (*Shamuw'el 2 7:10*)

From the day (*wa la min ha yowm*) which, for the benefit of the relationship (*'asher*), I appointed and instructed (*tsawah*) Judges (*shaphat*) on behalf of My people (*'al 'am 'any*), Yisra'el (*Yisra'el*), I will provide a respite (*wa nuwach la 'atah*) from all of your enemies (*min kol 'oyeb 'atah*). In addition (*wa*), Yahowah (*Yahowah*) is boldly and publicly announcing to you (*nagad la 'atah*) that, indeed (*ky*), He will act, engaging with you to create the family and home of Yahowah (*beyth 'asah la 'atah Yahowah*). (*Shamuw'el 2 7:11*)

Surely (*ky*), your time will be thoroughly proclaimed and completely fulfilled (*male' yowmym 'atah*). Then, after your relaxing rest (*wa shakab*) with your fathers (*'eth 'ab 'atah*), I will rise up and take a stand to bring to fruition (*quwm*) with your offspring what you have sown (*'eth zera' 'atah*), something more in the end, without hesitation for you (*'achar 'atah*). For the benefit of the relationship (*'asher*), it will be extracted and withdrawn (*yatsa'*) out of a small particle of your physiological nature (*min me'eh*).”

After speaking to Dowd, Yahowah begins speaking to us about him...

“And so (*wa*), I will establish (*kuwn*) his reign over his kingdom (*'eth mamlakah huw')*. (*Shamuw'el 2 7:12*) He, himself, shall restore and rebuild (*huw' banah*) the family home (*beyth*) for (*la*) My name (*shem 'any*). And

(wa) I will prepare and establish (kuwn) the throne ('eth kise') of his kingdom (mamlakah huw') forevermore as a continuing witness ('ad 'owlam). (Shamuw'el 2 7:13)

I was, I am, and I always will be ('any hayah) for him (la huw') as a Father (la 'ab), and (wa) he was, is, and always will be (huw' hayah) for Me as (la 'any) a Son (la ben). So, when that which is associated with him is warped and perverted, twisted such that it is contrary to what has been stated ('asher ba 'awah huw'), I will resolve the dispute against him, vindicating him, deciding with him to expose and issue a condemnation (wa yakah huw') against the various subdivisions (ba shebet) of men ('ishym) and against (wa ba) the fungus and plague that has fallen (nega') upon the descendants (ben) of 'Adam ('adam). (Shamuw'el 2 7:14)

Therefore (wa), My steadfast devotion, enduring love, commitment to the relationship, and unmitigated favor (chesed 'any) will not be removed from him, be disassociated or diminished regarding him, or replaced, substituting another for him (lo' suwr min huw') as was the case when (ka 'asher) I turned away from and completely rejected (suwr min) associating with ('im) Sha'uwl (Sha'uwl) whom, to show the proper way ('asher), I removed (suwr) from your presence (min la paneh 'atah). (Shamuw'el 2 7:15)

And so (wa), your family (beyth 'atah) and (wa) your position of authority, your kingdom and reign (malakah 'atah), are assured, as it is trustworthy and dependable, firmly established, credible, and enduring ('aman) forever as a continuing witness ('ad 'owlam) in My presence (la paneh 'atah). Your throne and seat of honor (kise' 'atah) will be (hayah) established and sustained (kuwn) forevermore as restoring testimony ('ad 'owlam).' (Shamuw'el 2 7:16)

Consistent with all of these words (*ka kol ha dabarym ha 'eleh*) **and in accord with** (*wa ka*) **the entire revelation** (*kol ha chizywon ha zeh*), **in this manner,** **Nathan accurately conveyed this** (*ken dabar Nathan*) **to Dowd** (*'el Dowd*). (*Shamuw'el 2 7:17*)

Then King Dowd (*wa Dowd ha melek*) **came, and upon arriving** (*bow'*), **he sat and remained** (*wa yashab*) **in the presence of** (*la paneh*) **Yahowah** (*Yahowah*). **He said** (*wa 'amar*), **'Who am I** (*my 'anoky*), **Yahowah** (*Yahowah*), **my Upright One** (*'edown 'any*), **and what is my home and family** (*wa my beyth 'any*), **that You have come and included me** (*ky bow' 'any*) **here and forevermore as a restoring witness** (*'ad halom*)? (*Shamuw'el 2 7:18*)

And while the duration and repetition (*wa 'owd zo'th*) **are relatively insignificant** (*qaton*) **in Your eyes and from Your perspective** (*ba 'ayn 'atah*), **Yahowah** (*Yahowah*), **my Upright One** (*'edown 'any*), **You have also given Your Word, speaking** (*wa dabar gam*) **of Your coworker's household and family** (*'el beyth 'ebed 'atah*) **for a very long time now, beginning in the distant past** (*la min rachowq*).

Additionally (*wa*), **this is Towrah: instructive guidance and effective teaching** (*zo'th Towrah*) **for humankind** (*ha 'adam*), **Yahowah** (*Yahowah*), **my foundation and support** (*'edown 'any*). (*Shamuw'el 2 7:19*)

What more beyond this can (*wa mah yasaph*) **Dowd communicate to You** (*Dowd 'owd la dabar 'el 'atah*), **Yahowah** (*Yahowah*)? **You are well acquainted with and know** (*yada' 'eth*) **Your associate** (*'eth 'ebed 'atah*). (*Shamuw'el 2 7:20*)

For the sake of Your Word and on behalf of this message from You (*ba 'abuwr dabar 'atah*), **and consistent with Your judgment, Your character and**

conscience (*wa ka leb 'atah*), You have engaged and acted (*'asah*) with regard to all of these extraordinary things (*'eth kol ha geduwlah ha zo'th*) for the purpose of enabling the one who works with You (*'eth 'ebed 'atah*) to become aware, to actually know and understand, and then to reveal it (*la yada '*). (*Shamuw'el 2 7:21*)

Therefore, the most rational response is to acknowledge (*'al ken*) Your importance and magnificent ability to empower, expand, and grow, adding special dimensions (*gadal*), Yahowah (*Yahowah*), my foundation and support (*'edown 'any*). For (*ky*) there is nothing that exists like You (*'ayn ka 'atah*), and there is no God besides You (*wa 'ayn 'elohym zulah 'atah*) according to all (*ba kol*) that which, to show the way to the benefits of the relationship (*'asher*), we have listened to and heard with our ears (*shama' ba 'ozen 'anachnuw*). (*Shamuw'el 2 7:22*)

And who is like Your people (*wa my ka 'am 'atah*), *Yisra'el* | Individuals who Engage and Endure with God (*Yisra'el*) – the one nation on Earth (*gowy 'echad ba ha 'erets*), whom, to lead us along the proper path (*'asher*), God walked to ransom and redeem His people (*halak 'elohym la padah la huw' la 'am*), establishing His name and reputation (*wa la sym la huw' shem*) by engaging with them (*wa la 'asah la 'atem*), doing great and awesome things (*ha geduwlah wa*) for Your Land (*la 'erets 'atah*) in the presence of Your people (*min paneh 'am 'atah*) whom You redeemed for Yourself (*'asher padah la 'atah*) from the Crucibles of Religious and Political Oppression (*min Mitsraym*), from those people and their gods (*gowym wa 'elohym huw'*)? (*Shamuw'el 2 7:23*)

So, You formed and fashioned, establishing for Yourself (*wa kuwn la 'atah*), Your people (*'eth 'am 'atah*), *Yisra'el* (*Yisra'el* –), to be Your family (*la 'atah la 'am*) forever as an eternal witness (*'ad 'owlam*). And

You (*wa 'atah*), **Yahowah** (*Yahowah*), **have, are, and will approach** (*hayah*) **as their God** (*la hem la 'elohym*). (*Shamuw'el 2 7:24*)

Now, at this time and henceforth (*wa 'atah*), **Yahowah** (*Yahowah*), **Almighty** (*'elohym*), **it is Your will to establish and eternally confirm as an enduring witness, having decided that it will come to fruition** (*quwm 'ad 'owlam*), **the Word** (*ha dabar*) **which leads the way to the benefits of the relationship that** (*'asher*) **You have communicated** (*dabar*) **concerning the one who has worked with You, serving with You** (*'al 'ebed 'atah*), **and with regard to his family and household** (*wa 'al beyth huw'*).

You have decided to act, and You actually want to engage, doing (*wa 'asah*) **exactly as You have said** (*ka 'asher dabar*). (*Shamuw'el 2 7:25*)

Additionally (*wa*), **Your name will be great, exalted and honored as a reflection of our freewill, and this will continue forever because our eternal witness** (*gadal shem 'atah 'ad 'owlam*) **shall be to say** (*la 'amar*), **'Yahowah** (*Yahowah*), **of the vast array of spiritual implements** (*tsaba'*), **is God** (*'elohym*) **over Yisra'el** (*'al Yisra'el*).

And the family and household (*wa beyth*) **of Your servant** (*'ebed 'atah*), **Dowd** (*Dowd*), **has been and will be established** (*hayah*) **before Your presence and appearance** (*la paneh 'atah*). (*Shamuw'el 2 7:26*)

That is because You (*ky 'atah*), **Yahowah** (*YaHoWaH*), **of the heavenly implements** (*tsaba'*), **the God** (*'elohym*) **of Yisra'el** (*Yisra'el*), **have revealed this revelation, making it known** (*galah*) **to the ear of Your associate** (*'eth 'ozen 'eben 'atah*), **saying** (*la 'amar*), **'I will build for you a home and restore the family** (*beyth banah la 'atah*).'

Therefore (*'al ken*), the one who works with You (*'ebed 'atah 'eth*) has discovered and experienced that which was not previously known, and through learning, now has acquired (*matsa'*) his conviction, courage, and character, the motivation for his decision (*leb huw'*) to make this appeal to You, on his own initiative, to intervene for You, interceding on his own volition concerning You after considered and independent contemplation (*palal 'el 'atah*) with this specific request for the wonderful opportunity to resolve foolish error through separation and intervention (*'eth ha taphilah ha zo'th*). (*Shamuw'el 2 7:27*)

So then, based upon all of this (*wa 'atah*), **Yahowah** (*Yahowah*), **my foundation and support** (*'edown 'any*), **You are God Almighty** (*'atah huw' ha 'elohym*). **Your words** (*dabar 'atah*) **have been, are, and always will be** (*hayah*) **reliable, trustworthy and true** (*emeth*). **And You have consistently stated** (*wa dabar*) **these positive and mutually beneficial things** (*'eth ha towbah*) **to the one working and serving with You** (*'el 'ebed 'atah*). (*Shamuw'el 2 7:28*)

As a result, now (*wa 'atah*) **it is Your desire, confidently and boldly, with determination, content and pleased** (*ya'al*) **to kneel down to lift up** (*wa barak*) **the household and family** (*'eth beyth*) **of Your coworker** (*'eben 'atah*) **such that it exists and endures forevermore** (*la hayah la 'owlam*) **in Your presence** (*la paneh 'atah*).

For indeed (*ky*), **You** (*'atah*), **Yahowah** (*Yahowah*), **my foundation and support** (*'edown 'any*), **have spoken** (*dabar*), **and with Your favorable treatment and support** (*wa min barakah 'atah*), **the family and household of Your servant** (*beyth 'ebed 'atah*) **will be adored and blessed** (*barak*) **forevermore** (*la 'owlam*).” (*Shamuw'el / Listen to Him / 2 Samuel 7:29*)

And now, you know that truth.



Shamuw'el wasn't the only articulate member of his family. His mother, *Chanah* | Hannah, was an inspired orator and prophet. Here is her song...

“*Chanah* | Merciful (*Chanah* – Hannah, to be favored and to show mercy, kindness, compassion, and favoritism) **made a request** (*palal* – appealed for intervention after providing justification, presuming and expecting an agreeable outcome based upon a sound argument considering the circumstances (hitpael imperfect – acting on her own initiative without being influenced by anyone else)), **and said** (*wa 'amar* – asking),

‘My heart, my judgment and inclinations (*my leb* – my thinking and understanding, disposition and motivations, resolution and determination, character and conscience) **rejoice** (*'alats* – are jubilant, verbally expressing elation) **with Yahowah** (*ba Yahowah* – in the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation).

My radiance and illumination (*qeren 'any* – my enlightenment and / or ram's horn trumpet, my shining appearance) **is increased in magnitude** (*ruwm* – is raised to a higher level as an extension from the source) **in Yahowah** (*ba Yahowah* – in God's one and only name).

My mouth (*peh 'any* – verbally with my speech) **is upon** (*'al* – is all over and against) **my enemies** (*'oyeb 'any* – those with animosity and rancor toward me who show hostility as adversarial foes) **because** (*ky* – for the express reason that) **I celebrate** (*samach* – I am elated by and I delight, happy and content) **in** (*ba* – with) **Your liberation and deliverance, Your rescue from harm's way, and**

Your salvation (*yashuw'ah 'atah* – Your freedom and safety, prosperity and welfare).” (*Shamuw'el* / Listen to Him / 1 Samuel 2:1)

First, give credit where credit is due. *Chanah* | Hannah knew, loved, spoke, and shared Yahowah's name. It is what made her testimony so illuminating. Following her example is an essential step in the right direction. And as such, not knowing or using it or, worse, replacing it serves as an impediment.

Second, those who are enlightened by Yahowah's testimony set their mouths against those who are adversarial toward His message. We recognize that, as part of our Heavenly Father's Family, those who undermine the truth, those who threaten His people, and those who twist God's testimony are now our enemies too. But be careful – in a world prone to violence, it was *Chanah's* | Hannah's words, not her fists, which carried the day.

Third, as Chanah implies, verbally exposing and condemning deceptions is merciful and compassionate, neither hateful nor hurtful. We do so because, like Chanah, we celebrate the liberation and deliverance Yahowah provides to those who accept His conditions and embrace the resulting benefits. From this perspective, “Your,” addressing Yahowah in this statement, could also have been written “your,” thereby exhibiting Hannah celebrating our liberation and salvation as a result of capitalizing upon her declaration.

One of the reasons Yahowah's name is known to so few is that it will never and can never become common in a world consumed with religious and political ideas. It is set apart for those who are set apart from the world and unto Him.

And yet, without His name, there is nothing...

“There is none (‘*ayn* – nothing and no one) **set apart** (*qadowsh* – separated and unique, prepared, dedicated, and uncommon) **like** (*ka* – similar to) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation), **for indeed** (*ky* – by comparison and contrast), **there is nothing** (‘*ayn* – there is no existence) **without You** (*bilty* ‘*atah* – except for You and unless there is You). **There is no rock** (*wa* ‘*ayn tsuwr* – there is nothing as solid) **like** (*ka* – similar to) **our God** (‘*elohym* ‘*anachnuw*).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:2)

Without Yahowah, the universe does not exist nor does the life within it. Without Yahowah, those born into the world He created squander their opportunity to live beyond their fleeting mortal existence.

While the things of God are rock solid, etched in stone and thus dependable, man’s pontifications ring hollow. The arrogance and stubbornness of the most exalted among men have formed the basis of many a religious and political scheme.

“No longer allow to be prolonged the great many speeches (‘*al rabah dabar* – stop the incessant talking) **of high and haughty officials** (*gaboah gaboah* – of the exalted and elite, of the powerful and improper). **Let not arrogance or stubbornness come out of your mouth** (*yatsa’* ‘*ataq min peh* ‘*atem* – choose not to be consistently insolent or self-willed in your speech, allowing a desire for obstinance or pigheadedness to come forth through your verbal pronouncements (*qal* imperfect jussive)).”

It is long past time that men and women stop talking, sharing their perverted notions about God, and start listening to Him. There have been too many speeches and sermons.

This next statement is as reassuring as it is profoundly important. It not only serves as a ringing endorsement of

the value of knowledge and understanding in relation to Yahowah, which we have come to recognize and report through these many years of translating and contemplating God's testimony, but it is also an overt denunciation of sentiments held by religious Jews, Christians, and Muslims who believe that God will weigh mankind's good deeds against bad deeds to determine who is resurrected or condemned.

“For indeed, by contrast (*ky* – because it is true and should be emphasized that), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is a God** (*‘el*) **of evidence and reason and thus knowledge and contemplation** (*de’ah* – of information and instruction provided to facilitate good judgment; from *yada’* – of becoming aware and acknowledging, of learning and experiencing, of knowing and understanding, of perceiving and being discerning, of discriminating so as to distinguish between right and wrong) **and not of weighing and evaluating** (*wa lo’ takan* – and not of measuring on a balance, or of making a determination based upon applying a standard pertaining to) **deeds** (*‘alylah* – accomplishments or achievements, behaviors such as the things which are done including religious rites and political practices).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:3)

The path to Yahowah begins with our eyes and ears as we observe and hear what God has revealed to us for our benefit. It is guided and directed by what we learn in the process as evidence and reason provide knowledge and understanding. This is why *Towrah* means “Source of Teaching and Instruction, Guidance and Direction,” not “Law.” It is why Yahowah consistently encourages us to “*shamar* – closely examine and carefully consider” His Word. It is why we “*shama’* – listen” to what He has to say as well – He does not have a word for “obey.”

There is no heavenly scale upon which man's deeds are weighed to determine if the good things he has done surpass the bad. Our actions and achievements do not sway the Almighty. He is impressed by what we know and how we think.

A vivid example would be King Herod. He reconstructed the Second Temple and restored its foundations in addition to many other achievements, including building the fortress of Masada. And he is surely in She'owl for the many horrible things he did to antagonize God's people on behalf of Beast of Rome – his benefactor. By contrast, Dowd didn't build any structure of enduring value, and yet, by being correct, he is in Heaven with Yah.

In this regard, it is important to note that *Chanah* | Hannah was inspired to write “*alylah* – deeds,” as in “accomplishments and achievements,” rather than “*asah* – to act and engage.” To receive the benefits of the Covenant, we, after coming to know and understand what Yahowah requires of us, must accept His conditions and then respond by engaging in the relationship. What we do thereafter as a result of our growth in God's Family can have everlasting value but is never the basis of our inclusion.

The juxtaposition of the previous and following statements strongly suggests that we have been right all along. Words wielded wisely are vastly more appropriate and effective than bullets and bombs. Yahowah clearly values the former and opposes the latter.

“The weapons (*qesheth* – the bows and means to shoot, including projecting deadly force by firing missiles) **of the most powerful militaries** (*gibowrym* – of the mightiest armies, effective defenses, and political entities, of the most capable soldiers and valiant warriors) **will become dysfunctional and rendered unusable** (*chath* –

will be broken by being confused and confounded, unable to perform as they were designed, leading to dismay as they are ultimately shattered).

And (wa) those who waver and are overthrown (*kashal* – those who stumble, stagger, and falter out of control, those who are weak and wounded who are brought down and fall) **will be strongly bound** (*'azar* – will be girded and prepared for war) **by the rich and powerful** (*chayil* – by the troops of the physically strong and wealthy who are politically and militarily enabled, who are numerous and capable).” (*Shamuw'el* / Listen to Him / 1 Samuel 2:4)

The weapons and destructive might of the world's militaries will be rendered moot, becoming dysfunctional and inoperative. Rather than “support our troops,” Yahowah will confound and shatter them.

Once Dowd's work is done upon his return, and the world is made safe for his people by decimating the might of their adversaries, there will no longer be weapons or soldiers.

The concluding sentence of the previous statement could be rendered as a contrast, and thus positively rather than negatively, if *kashal*, *'azar*, and *chayil* were all translated using secondary and tertiary definitions. First, the “stumbling, faltering, staggering, and wavering” aspects of *kashal* could be discounted in favor of “are overthrown and brought down,” thereby presenting these individuals as having been victimized by these militaries and their weapons.

Second, rather than being “strongly bound,” *'azar* could be translated as “girded,” in the sense of being “powerfully prepared for battle.” This would suggest that the weak and wounded who have been overthrown will recover such that they are prepared to fight another day.

Third, the primary, secondary, and tertiary “rich and powerful, physically strong troops of the wealthy” connotations of *chayil* could be discounted in favor of “developing character and becoming capable.” If so, the fallen who are now girded and prepared will become a capable and enriched force comprised of worthy individuals.

Truth be known, both connotations are possible. Yahowah’s people are going to be oppressed and bound by the rich and powerful, and yet, they will survive to oppose those who have opposed them.

Pesach is is a marvelous first step but insufficient to get us all the way Home. To live as part of the Covenant, we must also celebrate Matsah. In fact, Passover without UnYeasted Bread is counterproductive, causing the participant to be immortal and yet remain imperfect, thereby eternally separated from God. This may well be the meaning behind what follows.

“Those who are satiated and satisfied (*saba*’ – those who have had their fill and are content) **with leavened bread** (*wa ha lechem* – baked bread which rises with yeast and common, ordinary food) **labor in service to another** (*sakar* – work in a *quid pro quo* bargain, hiring themselves out for money, seeking a reward and safe passage), **but** (*wa*) **those who were hungry** (*ra’eb* – who were famished without food and starving) **are no longer prey** (*chadal* ‘ad – cease to be preyed upon and plundered).

The barren and unproductive (‘*aqar* – the infertile and childless) **will give birth to** (*yalad* – will conceive) **seven** (*sheba*’ – the promise, affirming the truth of the statement), **but** (*wa*) **many** (*rab* – numerous) **children** (*ben* – sons) **remain indecisive and wither away** (‘*amal* – are irrational and languish, are weak-willed and pine away, sorrowfully mourning (pual perfect – passively, they bring

this upon themselves)).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:5)

The Covenant is about quality, not quantity. It’s not how many we bring, but how much we add to it. There are millions of Jews, but very few are part of God’s Family. Of the billions who have been born into our world, most have been indecisive or indoctrinated and will wither away.

“**Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **ends life** (*muwth* – causes the physical absence of life, puts to death and causes to perish) **and** (*wa*) **restores life** (*chayah* – preserves and sustains life, nurturing and raising lives that flourish).

He lowers (*yarad* – He brings down those who bow down, causing the descent) **to She’owl** (*She’owl* – the place of eternal separation and questioning akin to a black hole (an eternity of enormous pressure without light or escape); based upon *sha’al* – to ask questions and to inquire about, even to seek and desire, serving as the basis of Sha’uwl, who adopted the Roman name, Paul and founded the Christian religion). **And He also lifts up and withdraws** (*wa ‘alah* – He causes to ascend and rise, elevating).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:6)

Ultimately, while the fate of a soul is determined by Yah, He has given us the ability to choose the outcome. And we can know the direction we will be headed long before it is too late to change it.

It all comes down to how we respond to the conditions of the Covenant and the invitations to the Miqra’ey, to whether we are Towrah-observant or Towrah-averse. As a result, the religious are disinherited while His children are enriched. The resistant will be humbled and the reliant esteemed.

“Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **disinherits** (*yarash* – dispossesses and pushes away, making destitute and impoverishing) **and He also enriches** (*wa ‘ashar* – He provides abundantly, offering a considerably enhanced status and great wealth).

He humbles (*shaphel* – He reduces status so as to humiliate) **and He also lifts up** (*‘aph ruwm* – raises, elevating to a higher and more exalted place).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:7)

Those who have been adopted into the Covenant Family will be enriched, inheriting all Yah has to offer. And yet, sadly, to be disinherited one has to have at least been born into what was intended to be the Family of God. This suggests that many Yisra’elites will forego their birthright.

From Yahowah’s perspective, man has made a mess of things. And so, God has provided a doorway through which His people can find freedom from oppression and a means to rise above the worthless garbage.

Of particular interest, we find our Heavenly Father delivering the willing who are uncoerced. They, of course, are few and far between in a world rife with the stench of religion and politics. As we have come to know, the first step toward God is away from men.

“He stands up on behalf of those He raises up from the dust (*quwm min ‘aphar* – He establishes upright and confirms out of the earth) **by opening a doorway for those who have been vulnerable to oppression** (*dal* – those who have been impoverished and deprived of status by providing a way to enter a better place through the spoken word).

Away from (*min* – out of) **the worthless garbage and manure** (*‘ashphoth* – from the trash which is repulsive, lowly, and akin to dung, even the enormous pile of refuse), **He lifts up** (*ruwm* – He raises and exalts, enhancing the status of) **the ‘Ebyown | the willing who want to be delivered and who are receptive** (*‘ebyown* – those seeking to be freed from oppression and abuse and who agree with and accept that which liberates from the oppressive nature of political and religious power; from *‘abah* – to be willing, to accept, desire, and consent) **such that** (*la* – so that) **they live** (*yashab* – they dwell, restored and enduring) **with the willing and uncoerced** (*‘im nadyb* – in association with those who are similarly inclined and who come willingly and voluntarily to be with nobility as an expression of their freewill). **They will inherit** (*wa nachal hem* – receive as an heir, having been bestowed (hifil imperfect)) **a glorious presence in a place of honor** (*kise’ kabowd* – an honorable seat manifesting tremendous power and authority as a rewarding gift).

For indeed (*ky* – truthfully), **the upright foundational support** (*matsuwwq* – the pillars which support and the molten core of metals which provide benefits) **for the Earth as well as the Land** (*‘erets* – material realm) **direct us to** (*la* – are on behalf of, by means of and through) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation). **He has set** (*wa syth* – He has placed and established) **the world** (*tebel* – the planet and people living on Earth; from *yabal* – to lead, carry, bear, and bring along) **upon them** (*‘al hem*).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:8)

Pesach provides a way to a better place. Then, when we cross over the threshold of Matsah, we are perfected, and the dung of our prior existence cleansed away, enabling us to live with others who have traveled along this

same path. Everything that matters in life rises from this same beneficial foundation.

Guided by His Towrah, the steps of the observant are in God's purview, just as we are attentive to the strides our children make through life. Our perspective in this regard is narrow, as is Yah's, because it's only when those who are incorrect mislead and harm those we love that we begin to pay attention.

“The steps (*regel* – the footsteps and stride) of those who are devoted and loyal to Him (*chasyd huw*’ – those who are realistic and authentic and thus dedicated and fervent regarding Him), He continually observes (*shamar* – He actually views and genuinely considers, consistently focusing upon and caring about (*qal* imperfect)).

However, those who are wrong, unrealistic and capricious (*wa rasha*’ – however, the incorrect and invalid, inconsistent and wavering, wicked and evil, those in opposition to the standard and, thus, vexing and condemnable), who are confused and ignorant because in the darkness the light is obscured (*ba ha choshek* – with insufficient light causing things to be obscured, jumbled, and muddled), they shall be stopped and silenced, then perish (*damam* – will be quieted and destroyed, ceasing what they were doing, growing dumb, they will be devastated), because (*ky* – for indeed) not by projecting power or by claiming authority (*lo’ ba koach* – not by might, status, resources, wealth, or capabilities) shall an individual establish themselves or prevail (*gabar ‘iysh* – will a man be considered great, become victorious, or be thought superior or accomplished).”
(*Shamuw’el* / Listen to Him / 1 Samuel 2:9)

For the Earth to become like ‘Eden, the ignorant and confused must not be allowed to obscure the light. They will, therefore, be kept out and silenced. Man's way, that

of projecting power and claiming authority, will be no more.

Chanah's | Hannah's declaration has been prophetic, speaking of a time long removed from her own – but not ours. The time of judgment is near.

“Those who quarrel with, dispute, and misrepresent (*ryb huw'* – those who are in conflict with and contend with, those who are hostile toward and substantially disagree with, creating a controversy, those who taunt, oppose, or insult) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **will be discouraged and then abolished** (*chathath* – will be shattered and cast down to their dismay). **He is profoundly irritated, and because of their distortions** (*ra'am* – He is genuinely annoyed and will extend a thunderous resolution because), **He is against them** (*'al huw'*) **in the spiritual realm** (*ba ha shamaym* – in the heavens).

Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalowm* – reconciliation) **will judge** (*dyn* – will act to reward those who are right while executing judgment against those who are wrong, defending some and accusing others) **to the end of the far reaches of the Earth** (*'ephes 'erets* – finally, when things come to a conclusion, the extreme boundaries of the material realm).”

At long last, those who have risen in power and influence by misrepresenting what Yahowah has revealed will be held accountable. They and their distortions will be soundly dismissed. All who've claimed to be authorized by God and to have served Him will be cast down for having irritated and insulted the Almighty.

Soon, the world will witness Yahowah honoring all of the promises He made to His beloved Son and Messiah. And at long last...

“He will bestow and appoint (*wa nathan* – He will give, providing) **empowerment** (‘*oz* – strength, power, and might, the ability to withstand and exert tremendous force, having the ability to do whatever is desired, intended, and necessary) **to His king** (*la melek huw’* – to His sovereign leader and royal ruler, counselor and advisor). **And He will lift up** (*wa ruwm* – raise and exalt, honoring) **the brilliance and enlightenment** (*qeren* – the dazzling flashes of light and the summit, the horn and trumpet) **of His Mashyach | Messiah** (*mashyach huw’* – His Anointed).” (*Shamuw’el* / Listen to Him / 1 Samuel 2:10)

Chanah | Hannah would give birth to the son who would anoint the Mashyach and announce the arrival of the Son of God. In speaking so eloquently of it before it happened, she, while not named as such, became the third female prophet after Miriam and Deborah.



You Are Yahowah

The God of Reason...

Painting a picture of what was and would be, God inspired *Howsha* | Hosea to write words on a scroll which would draw His people's attention to their shepherd, who just so happened to be His Son. These words are as relevant to our time as any we have yet considered.

While Yah's announcement in this regard is found in the 3rd chapter of *Howsha*, there is a wealth of knowledge that can be gleaned along the way. So, let's pick up the story at the beginning...

“To show the way to the benefits of the relationship (*‘asher* – to guide the steps along the proper path to get the most out of life) **the Word** (*dabar* – the communicated testimony) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **came to exist with** (*hayah* *‘el* – were directed toward) **Howsha**’ (*Howsha*’ – He Liberates and Saves; a compound of *huw*’ – he and *yasha*’ – to liberate, deliver, and save), **the son** (*ben*) **of Ba’ery** (*Ba’ery* – Within the Well; a compound of *ba* – with or in and *‘er* – well or spring) **in the days** (*ba ha yowm*) **of ‘Uzyah** (*‘Uzyah* – Yah Prevails and Strengthens; a compound of *‘oz* – to empower and enable and *Yah*), **Yowtham** (*Yowtham* – Yahowah Completely Perfects; a compound of *Yahow* and *tam* – to complete and make and be perfect), **‘Achaz** (*‘Achaz* – He Grasps Hold; from *‘achaz* – to seize), **and** (*wa*) **Yachizqyah** (*Yachizqyah* –

Yah Repairs and Strengthens, Hezekiah; a compound of *chazaq* – to strengthen and repair), **kings** (*melek* – leaders and advisors) **in Yahuwdah** (*Yahuwdah* – Yahowah’s Beloved; a compound of *Yah* and *Dowd* – beloved, with *ah* – represented as feminine), **and in the days** (*wa ba ha yowm*) **of Yarob’am** (*Yarob’am* – Quarrelsome Family and Contentious People; a compound of *ryb* – to complain, dispute, argue, and use words contentiously, starting a controversy and *’am* – people, family, and nation), **the son of (ben) Yow’ash** (*Yow’ash* – Yah’s Fire, a form of *Yahow’ash*; a compound of *Yahowah* and *’esh* – fire), **king** (*melek* – governmental head and ruler) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God; a compound of *’ysh* – individuals, *sarah* – to engage and endure or to strive and struggle, and *’el* – God).” (*Howsha’* / He Saves / Hosea 1:1)

By closely examining what this prophet initially scribed on his scroll, we can surmise a number of relevant insights. First, God conveyed His will for His people by choosing a man whose name, *Howsha’*, means: “He Liberates and Provides Freedom, He Rescues and Delivers from Harm’s Way, and He Saves.”

Second, God does so through “*dabar* – words,” selecting those which “*’asher* – reveal the correct path to the benefits of the relationship.” This not only affirms that the prime objective of these prophetic declarations is to reaffirm and reestablish that relationship in the most appropriate and beneficial manner, but also that the path to Heaven is paved, described, and guided with words. It is through words that we come to know Yahowah and find our way to Him.

Third, God accomplishes all of this in concert with His name: Yahowah. We have, therefore, been given the opportunity to read and recite, to observe and contemplate, the “Word of Yahowah” as “*hayah* – it came to exist” with “*Howsha’* – He Saves.” That should be more than enough

to garner our undivided attention. It is reason enough to translate these words as accurately and completely as possible while striving to deduce their implications as correctly as is achievable. The more we come to know and understand as a result, the better it is for us and for those who will benefit from what we have learned.

For example, in this pronouncement, Yahowah is introduced similarly to the way God introduced Himself to Moseh and the Children of Yisra'el – using both '*asher* and *hayah*. When Moseh spoke to the Voice pleading with him, the very God who was asking the aging shepherd to go with Him to liberate His People, he said: **“Now, they may ask of me, ‘What is His name?’ What shall I reply to them?”** Yahowah initially answered “*hayah ‘asher hayah*,” thereby revealing the proper pronunciation, actual meaning, and purpose of His name. He followed this profoundly important revelation with: **“Therefore, you should say unto the Children of Yisra'el, ‘Yahowah, God of your fathers, the God of ‘Abraham, the God of Yitschaq, and the God of Ya'aqob, has sent me unto you. This is My name forever. And this is My way of being known and remembered for all generations.”** (*Shemowth* / Names / Exodus 3:15)

This connection between the two declarations, one circa 1450 BCE and the other 750 BCE, becomes especially relevant today, particularly in the context of this prophetic book wherein Yahowah is once again leading His People back home. There are lots of ethnicities, but only one was chosen. There are lots of gods, but only One is real. Recognizing and acknowledging His name is therefore an essential first step in the right direction.

Fourth, this would not be “But I, Howsha’, say...” as was the case with *Sha'uwel* | Paul – or other rabbis. When communicating through His prophets, Yahowah often speaks for Himself in first person. These unfiltered revelations place those of us who study God's statements

in a similar position to the prophets themselves, in that there was nothing revealed to them that isn't also made known to us. This puts the observant in a tremendously enlightening and empowering position. It is as if we were there, listening to Yahowah as He spoke through "He Saves." This opportunity is clearly one which was intended, and therefore, one we'd be wise to capitalize upon.

Fifth, the statements Yahowah has conveyed, and men like Howsha' recorded for our benefit, are universally true throughout time. And yet for context and credibility, every word was grounded in the place, people, and period where it was revealed. With very few exceptions, this was in Yisra'el among Yahuwdym during the thousand years between Moseh in 1447 BCE and Malaky in 440 BCE. In so doing, we are exposed to the reality that prophecy isn't just about predicting the future but, also, about revealing our past so that we might know how we got to this place and time. As a result, everything we need to know in the past, present, and future to approach Yahowah and engage in a relationship with Him was communicated along with the means to validate the veracity of these words.

Ironically, it was all conveyed on behalf of and through one ethnicity – and this ethnicity is despised by those who claim its words are the basis of their faith. Yet, if it were not for Yisra'el and Yahuwdah, everything that is known about God would have been unknown to Gentiles. Yahuwdym were not only the recipients of God's lone witness, but Jews have also been the most meticulously reliable scribes in human history, thereby preserving what their forefathers heard for our benefit. Further, if it was not for Yahowah's enduring love for His people and the plan of salvation He established for them, humanity would be eternally estranged from our Creator. Therefore, rationally speaking, ought not Yahuwdym be appreciated, even revered and respected, instead of abused and scorned? How

is it that the religious believe that it is appropriate to hate and annihilate those God loves most of all?

“Right from the beginning (*tachilah* – at the point in time when this started and from the first), **Yahowah** (*Yahowah* – the proper pronunciation of YHWH) **spoke, communicating** (*dabar* – verbally expressed using words to convey (piel perfect – Howsha’ was put into action and became an effective communicator as a result of Yahowah’s words which were spoken at these specific times)) **through** (*ba* – with, in, and by) **Howsha’** (*Howsha’* – He Liberates and Saves).

And (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the vowels YaHoWaH as guided by *hayah* – to exist, *towrah* – to guide, and *shalown* – to reconcile) **said** (*amar* – expressed, making a request) **to Howsha’** (*el Howsha’* – to He Liberates and Saves, Delivering from Harm’s Way), **‘Choose of your own volition to walk** (*halak* – go, electing to travel to (qal imperative – as a genuine expression of freewill)) **under the auspices of freewill to take** (*laqach* – choose to obtain, grasping by the hand (qal imperative – as a genuine expression of volition)) **for yourself** (*la ‘atah*) **a woman** (*ishah* – a bride, wife, and fiery female) **who feigns love for money like a prostitute** (*zanuwnym* – who is a harlot and whore who profits by making men feel good).

Impregnate her so that she conceives and bears children (*yalad*) **who are disloyal whores, pandering themselves around like harlots** (*zanuwnym* – who will play with anyone and slut themselves around for financial gain). **This is because** (*ky*) **those of the land** (*ha ‘erets*) **are unfaithful prostitutes** (*zanah zanah* – harlots committing despicable and loathsome acts for money), **separated and away from** (*min* – disassociated from) **Yahowah** (*Yahowah* – written as directed by His *towrah* – teaching) **as a result and in the end** (*achar* – after doing

so and following this during the last days).”” (*Howsha’ / He Delivers / Hosea 1:2*)

This is an extraordinary request, one unmatched in the annals of Divine revelation. God asked His prophet to experience people the way He saw them so that he might have empathy for His plight and thus speak more effectively to Yisra’el and Yahuwdah. In a symbolic sense, Yahowah’s Chosen People, Yahuwdym, were His bride and they had become unfaithful – committing repugnant acts as religious whores. Worse, they were giving birth to a long succession of religious prostitutes.

God wanted everyone to witness this paradigm and see it for what it was, as an example of what religion does to destroy the relationship with Him. Through this metaphor of an unfaithful marriage, Yahowah was able to demonstrate why He had to divorce Yisra’el and what would have to occur for the Covenant to be renewed with them.

In addition, by creating a scenario whereby Howsha’ would come to disdain all that was wrong with the religious behavior of his people, Yahowah has taught us another important lesson. God chooses to communicate through people who have had some experience with what He is opposing. This realization is paramount to understanding why Yahowah chose Moseh, and indeed pleaded with him, and why He was asking Howsha’ to endure a whorish wife.

So as to not go too far astray from the upcoming prophetic pronouncement regarding Dowd, and in recognition that there is already a comprehensive review of everything Yahowah conveyed to us through Howsha’ in the 8th volume of *Yada Yahowah*, it’s prudent that we press ahead to properly establish the context behind the relevant prophecy. Continuing to speak to Yisra’el and Yahuwdah, Yahowah said...

“However, at this time, right now (*wa ‘atah*), I am revealing (*galah* – I am for the foreseeable future causing her to be exposed, uncovering (piel imperfect)) **that which is associated with her stupidity and her foolish lewdness and shame (*‘eth nablwth hy’* – her senseless and disgraceful conduct; from *nabal* – to be ignorant and irrational, despicable and despised) **in the sight of her most intimate lovers and passionate desires** (*la ‘ayn ‘ahab hy’* – in view of those with whom she has formed a close, personal relationship, romantic, sexual, or emotional).**

And no individual shall save her (*wa ‘iysh lo’ natsal hy’* – such that no person is able to deliver or rescue her) **out of My hand** (*min yad ‘any* – from My influence, power, and authority). (*Howsha’* 2:10)

Since we cannot be wrong when we follow Yahowah’s example, we are right to expose humankind’s religious stupidity and political foolishness. Man’s beliefs in this regard are shameful and cannot be rationally or morally respected.

Further, according to God, the religious have lost the capacity to understand. Their faith precludes it. And that is why the truth only resonates with those who have begun to question their societal indoctrination.

There is no way for man to save humankind. Left to our own devices, we are the problem, not the cure.

There are two ways to interpret what we have just read and what follows, both of which are appropriate. First, Yahowah is going to hold Yisra’el and Yahuwdah accountable for their ignorant and irrational perceptions of Him, especially as a result of the false gods and errant attributes they have foolishly conceived. And second, He isn’t letting go of them. He’s going to spare them once they regain their desire to know Him. But that will require a willingness to distance themselves from that which

Yahowah views as inappropriate before He acts to quell their ongoing influence.

“Then I will observe the Shabat by causing a cessation of all (*wa shabat kol* – I will put an end to, stopping and removing every one) **of her merry celebrations** (*masows hy’* – times of gaiety and merriment; from *mah* – questioning *suws* – what she exalts and enjoys), **her festival feasts** (*chag hy’*), **her new moon observances** (*chodesh hy’*), **her approach to the Shabat** (*wa shabat hy’*), **and all of her designated celebrations** (*wa kol mow’ed hy’*).” (*Howsha’* / He Liberates / Hosea 2:11)

Shabat is unique among Hebrew words. While most nouns are defined by their verbal root, the seventh day is a special case. And that is because the title itself is actionable. Rather than a day to do nothing, or in the case of Judaism, instead of being the most onerous and religious day of the week, Yahowah wants this time set apart to enjoy our relationship.

Therefore, upon Yahowah’s return, He will be *shabat-ing* by celebrating the seventh day beginning on the Shabat of Sukah, Friday at sunset, October 7th, 2033, by eliminating all traces of Judaism. All of the religion’s extraneous celebrations, including the perverted ways the Hasidic observe the Mow’ed, will end. Yowm Kipurym will never again be a Day of Atonement, a time to degrade and afflict oneself. And never again will chickens be tortured by perverted Jews. The rules rabbis have imposed to make the Shabat so burdensome and laborious will be eliminated so that the Covenant’s children can flourish with our Father.

But let there be no mistake. Yahowah is not eliminating any part of His plans for His people. His Shabat, Chag, and Mow’edym will be observed and celebrated forevermore. It is only “*hy’* | her” corruption that is being rebuked and removed.

If other approaches were acceptable, then there would have been no reason to say otherwise or have His Son suffer the indignity of fulfilling Pesach and Matsah. And since the audience remains unchanged, and thus Yisra'el and Yahuwdah, God is specifically renouncing Judaism's corruption of the Mowed Miqra'ey and the way they have been told to observe the Shabat.

Yahowah isn't going to forget and forgive those guilty of advancing the Lord's agenda. There will be a consequence of playing religious dress-up, of burning incense and making sacrifices to false gods, as well as for beguiling others into doing the same by gilding lies such that the deceptions appear beautiful.

“I will take an accounting of (*peqad* – recount an inventory of) her days in association with (*‘al hy’ ‘eth yowm*) the Lords (*ha Ba’alym* – those who seek to own, to control, to lord over, and to possess the citizenry, acting as if authorized to rule over others on behalf of false gods), because (*‘asher*) she blew smoke, burned incense, and made offerings to them (*qatar la hem*).

Then she was adorned, playing religious dress-up (*wa ‘adah* – she wore clothing designed to show off her status) with her ornamental rings and circular objects (*nezem hy’* – with round sun disks on her ears, nose, and fingers).

Bejeweled (*wa chelyah*), she went after (*hy’ wa halak ‘achar*) her lovers, pursuing her desires and illicit relationships (*‘ahab hy’*).

And she ignored and forgot Me (*wa ‘eth ‘any shakach*),’ prophetically announces (*na’um*) Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH, our *‘elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration).” (*Howsha’* / He Saves / Hosea 2:13)

Make no mistake: the gods of religion are “*Ba’alym* – Lords.” The Lord God is Satan achieving what he most desires – to be seen above the Most High.

The consequence of building synagogues, churches, mosques, temples, and shrines, of playing religious dress-up, and of celebrating pagan holidays is that they cause us to overlook God. Do any one of these things long enough, get enough people to do the same, and in time Yahowah will be forgotten. This is exactly what occurred from the time when Dowd first unified Yisra’el unto today.

This ought not to be a surprise because Yahowah told us that it would happen in this way. Freewill precluded the Almighty from prohibiting His people’s poor choices or their propensity to entice the gullible with all manner of religious myth.

God’s frustration with the religiosity of His people is palpable. It is the most prevalent and repeated theme throughout the Towrah and Prophets. This statement is no exception. Yahowah is exposing and condemning Yisra’el’s attraction to, and worship of, false gods. Yahowah is disgusted by what the rabbis have done and what Judaism is doing to denigrate and estrange the Chosen People.

Fortunately, however, freewill works both ways. Yahowah has it too, and the time has come for Him to express His intent, which is to speak to His children once again, to take them to this place where every nuance of His word is pondered, such that He may rely on the most rational and receptive of Yisra’el and Yahuwdah exercising good judgment so as to return to Him.

“Therefore, and by contrast, long thereafter (*la ken* – to facilitate an upright and honest approach), behold (*hineh* – please pay attention), knowing that she has been deceived, I will leave the way wide open to persuade her should she become open-minded (*‘anoky pathah hy’* –

since she is easily seduced and enticed, having been readily misled and gullible, I will provide ample space (piel participle – God is enabling the receptive to benefit in a demonstrable and active way)).

At that moment, I will walk with her (*wa halak hy'* – I will go with her (hifil perfect – Yah is making it possible for them to walk together in one accord at this time)) **to ponder the word, even in the place where these statements are questioned** (*ha midbar* – in the desolate wilderness; from *my* – to question and consider *dabar* – the word), **such that I speak words** (*wa dabar* – so that these statements are transmitted) **to her heart, making an impression upon her judgment and thinking** (*'al leb hy'* – upon her inclinations, motivations, and thoughts, thereby enabling sound decision-making).” (*Howsha' / He Liberates and Saves / Hosea 2:14*)

This prophetic announcement opens with a generous offer. A way is being left wide open for reconciliation. Yahowah is even committing to walk beside Yisra'el through it all.

After exposing and condemning the corrupting and controlling aspects of the religion of His people, God is providing His alternative. We have been offered access to the truth and the freedom to choose. Long after Judaism, Christianity, and Islam have seduced and deceived the gullible, Yahowah has opened a door for the open-minded.

They will, however, be few and far between. For most, the only approach to life they know is either religious, political, patriotic, or conspiratorial. Their worldview is universally deceitful, destructive, deadly, and damning.

For all these many years, Yahowah has allowed His creation, and most notably Yahuwdah (which is feminine while Yisra'el is masculine), to walk away from Him, to disavow Him, to slander and mock Him, and even completely disregard their Creator. Not interfering with our

choices has been essential to the primary purpose of our existence – to choose of our own volition to engage and endure with God rather than struggle against Him. It is why Satan was allowed to slither into ‘Eden and corrupt God’s testimony. This choice has to be real for it to be meaningful.

There is more to *midabar* than “wilderness.” It is a compound of “*my* – to ponder and question” and “*dabar* – the word.” It is, therefore, a double-edged sword, cutting away and setting apart. We are free to ponder the who, what, where, why, when, and how of every word Yahowah selected and inspired to teach and guide us such that we come to know Him, appreciate what He is offering, and understand what He expects in return, or we can deny His existence, His veracity, and reliability, calling His every word into question, as is the case with religious intent.

Once Yisra’el and Yahuwdah come to their senses and start thinking rationally, Yahowah will do as He has promised...

“Beginning then and there (*min sham*), I am prepared to give to her, so that she can approach (*wa nathan la hy* – I will offer her at that time to draw near (qal perfect)), her vineyards and vinedresser, her garden and resulting fruit (*‘eth kerem hy*’).

The Valley of ‘Akowr | Troubles (*wa ‘eth ‘emeq ‘Akowr* – accordingly, the deep depression and profoundly cunning plot to deviate away from what is known and is, therefore, disturbing, stirring up trouble) will become the open doorway (*la petach* – a portal to a more expansive realm, the gateway to being liberated, an opening for the free to encounter) of hope, of confidently expecting a good and beneficial future (*tiqwah* – a way to be optimistic and move forward).

Then and there, along with the name (*wa sham*), she will respond with the answer (*‘anah* – she will reply,

offer her declaration, and sing, lifting up her voice (qal perfect)) **as in the days of her youth** (*ka yowm na'uwrym hy'* – consistent with her childhood, early in life, when she was served), **and as in the day** (*wa ka yowm*) **when lifted up, she ascended** (*'alah hy'* – she was taken away and withdrawn) **out of the land** (*min 'erets*) **of Mitsraym | the Crucibles of Political and Religious Oppression** (*Mitsraym* – the cauldrons of cruel persecution where the people were confined and restricted by military and economic institutions; plural of *matsowr* – to be delineated as a foe and besieged during a time of testing and tribulation, from *tsuwr* – to be bound and confined by an adversary, assaulted and shut up in the likes of a concentration camp by those showing great hostility).” (*Howsha'* / He Protects / Hosea 2:15)

God is waiting for His children should they be willing to walk with Him and ponder His word at long last. But this opportunity, written as it was in the perfect conjugation, will not exist forever. This is your moment, Yisra'el. Seize it.

If we are to translate *kerem* as “vineyard,” then Yahowah is giving Yisra'el access to the one He instructed Dowd to cultivate on Tsyown for their benefit. While it has been neglected these past three thousand years, Yahowah is in the business of restoration and renewal. It will bear fruit again.

If, however, we are to render *kerem* as “garden,” then the promise is exceptionally wonderful. Yahowah is going to transform the Land of Yisra'el, and then the entire Earth, into a garden akin to 'Eden. It will be a gift to His beloved Yahuwdah on *Sukah* | Camping Out in year 6000 Yah.

Also interesting, depending on whether we vocalize sh-m as *shem* or *sham*, we deduce different meanings. *Shem* is “the name” while *sham* is “the place.” They are both relevant.

However, before this transformation occurs, the Chosen People will have to endure the worst man has to offer. Fortunately, the *'Emeq 'Akowr* | Valley of Troubles has a *Petach Tiqwah* | Doorway of Hope. After suffering through three millennia of deep depression resulting from this profoundly cunning religious plot to deviate away from what is known, the children's troubles are finally over. Yahowah is providing a portal to a more expansive realm – one without the controlling influence of Judaism, Christianity, and Islam. We have been given every reason to *tiqwah* | confidently expect a good and beneficial future.

It was in *'Akowr* that *'Achan* chose to disregard Yahowah's restriction regarding looting the fallen city of Jericho and was stoned as a consequence along with his family. His name means "to create trouble." The Towrah was written and was fulfilled to provide a host of benefits, among them to perfect the imperfect while opening a doorway to life. It will be a welcome sight for those struggling to survive the Time of Ya'aqob's Troubles.

As we consider the conclusion of Howsha' 2:15, we become aware of why it was important to share the commonality of *'asher*, *hayah*, and *Yahowah* in the discussion with Moseh in advance of his liberation of the Chosen People from Egypt and their reappearance in the opening declaration of Howsha', suggesting a common purpose.

If we were to synthesize Yahowah's message to His people, it might be conveyed like this: "I created you to be part of My Family. But even knowing that you'd reject Me, I have always been there for you, speaking to you as a Father would address His wayward children – or as a devoted husband would speak to an unfaithful wife. Accordingly, I have given you the means to return to Me and will honor it the moment you choose to trust Me."

The first step in that regard is to respond to and answer Yahowah, relying upon Him to lead us away from the crucibles of religious and political, military and economic oppression. Yahowah has been calling His people out of the world of men and to Himself since the dawn of time. Now that we are approaching the end of this period, it's now or never.

Just as Yahowah called and led His people out of Egypt, the Crucibles of Human Oppression, 3,500 years ago, today He is calling Yisra'el out of Babylon, the confusing words of humankind. The only question which remains is whether or not you and those you love accept His invitation.

This leads us to one of the most relevant and insightful revelations in the whole of the *Towrah*, *Naby'*, *wa Mizmowr*...

“**And** (*wa*) **it shall be** (*hayah* – it will happen and come to exist) **in** (*ba* – at, with, and on) **that specific** (*ha huw'* – this or His) **day** (*ha yowm* – time, speaking of His return on the Day of Reconciliations),’ **prophetically declares** (*na'um* – predicts, reveals, and promises) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **‘you shall encounter and welcome** (*qara'* – you shall call out by name and move toward, summoning and meeting with) **Me as an individual** (*'yshy 'any* – Me as a person (singular), Me as your marriage partner and husband, as being one with Me, extant and present in existence, even as a man in your midst).

And (*wa*) **you will not call Me** (*lo' qara' la 'any* – you will not summon Me or read aloud, inviting or proclaiming unto Me) **“my Lord”** (*Ba'al 'any* – my Master, the one who owns, controls, rules over, and

possesses me) **ever again** (*owd* – any longer, repeatedly beyond this point, now, still, or forevermore).” (*Howsha’ / He Liberates and Saves / Hosea 2:16*)

One of the most appealing aspects of Yahowah’s character, and indeed His connection with His creation, is that He is always within our reach. God is approachable as an individual – so much so He often refers to us as His children, making Him our Father. He is obviously sufficiently powerful to be fearsome and imposing if that were His intent, but it’s just not in His nature. Affirming this, here, there are overtures of husband and wife, while elsewhere He is our Shepherd, and we are His sheep. Moreover, this highlights the reason Yahowah refers to His people as the Children of Yisra’el.

Those of us who have enjoyed coming to know Him through His uplifting words, inspiring prophets, and marvelous stories recognize that Yahowah is encouraging humankind to interact with Him as an individual. It’s obvious that He has no interest in anyone worshipping Him. He wants to lift us up, not the other way around. In fact, the more comfortable we are perceiving Yah as a loving and devoted Father, as a best friend, as an adventurous companion, and as a particularly helpful guide and insightful teacher, the closer and better our relationship will be with Him.

As we have learned by studying Yahowah’s devotion to His Son, Dowd, God has no interest in His creation building houses, synagogues, churches, temples, or mosques for Him and is instead desirous of establishing homes for us. The God of the familial relationship is the antithesis of the gods of fearsome faiths.

A day is coming when individuals comprising Yisra’el and Yahuwdah will finally see and accept Yahowah, just as Dowd related to Him. And this will occur on the eve of His return with Dowd.

Most people throughout the world, by whatever language they may speak, refer to their god as “my Lord.” In Hebrew, it is written *Ba’aly*, with the final letter of the pronoun, ‘*any* | my, presented as a suffix. The title’s implications are wholly foreign to a loving father, Earthly or Heavenly. By contrast, they are exceptionally fitting and descriptive among covetous men in a political or religious setting or in the context where a serf or caste system is imposed: “to rule over, to control, and to possess,” in addition to acting like a “Lord and Master.” By contrast, Yahowah consistently reminds us that He wants to liberate us, freeing us from the drudgery and constraints of man. It is from the control of religious, political, military, economic, and conspiratorial schemes that we are being delivered.

And so, it will be at this moment, when His People finally change and begin relating to Him as He intended, that God’s greatest joy will be never having to hear anyone say “my Lord” ever again. It is a title God obviously despises, as He should, since “*ha Ba’al* – the Lord” serves to designate Satan’s name, title, and ambition throughout His Towrah and Prophets.

This means that, rather than speaking to Yahowah, those who refer to their god as “the Lord” are actually and unwittingly, even irritatingly and ignorantly, addressing the Adversary. This realization is so obvious, so irrefutable, the propensity of mankind to reject Yahowah’s name in favor of Satan’s title remains among the most irrational aspects of the creation’s preference for religion over the Covenant relationship. And by so doing, those Yahowah would have preferred to liberate and save find themselves subject to and controlled by others.

Yahowah’s animosity toward the aspirations of Satan as the Lord is so great, recognizing that the Adversary has achieved his ambition of being worshiped as if he were God, our Creator has chosen in this context and time to be

approached by His People as an “*ysh* – individual” rather than as “*‘el* – God.” This is, interestingly enough, the same term He used to refer to Himself when interacting with ‘Abraham during the formation of the Covenant.

If you prefer what God is offering to what man has been imposing, immediately disassociate yourself and God from religion. Approach Him as an individual and by name.

“For I will remove (*wa suwr* – turn around and change direction, coming to Me by separating Me from, and with Me renounce and repudiate (hifil perfect – at this moment in time God will enable His people to accomplish this, becoming more like Him)), **accordingly** (*‘eth* – therefore and forthwith), **the names** (*shem* – designations and reputations) **of the Lords** (*ha Ba’alym* – the masters, owners, possessors, rulers, and false gods) **out of** (*min* – from) **her mouth** (*peh hy’* – her speech, her spoken words and language).

And (*wa*) **they shall not be remembered, recalled, or mentioned** (*lo’ zakar* – they will not be proclaimed or be brought to mind (nifal imperfect – the subject continually carries out and receives the impact of the verb)) **by** (*ba*) **their names** (*shem hem* – by their designations or reputations) **ever again** (*‘owd* – any longer, now or forevermore).” (*Howsha’* / He Liberates and Saves / Hosea 2:17)

Yahowah’s disdain for the title “Lord” is so overwhelming, at this moment in time He is helping His People, notably Yahuwdah, by assisting them in this process – as a father would his child. We know this because He shaped the meaning of *suwr* with the hifil stem and perfect conjugation.

If you are of the opinion that Yahowah does not care what you or anyone else calls Him, you are wrong. If you

are of the opinion that God is the Lord, you are wrong. And when it comes to God, being wrong isn't right.

Speaking of the millennial celebration of *Sukah* | Shelters in the afterglow of the *Yowm Kipurym* | Day of Reconciliations in year 6000 Yah, our Heavenly Father tells those who have just warmed His heart:

“Then (wa), I will cut (karat – I will establish through separation (qal perfect)) for them to approach (la – draw near to them with) a family-oriented Covenant (beryth – a familial relationship and agreement between the parties similar to a marriage), in that specific day (ba ha yowm ha huw’), with (‘im – in conjunction and associative with, including and experiencing) all living things (chayah – renewing and restoring life, including animals), the environment for growth (ha sadeh – field and countryside, pasture and forest), and in harmony with (wa ‘im – in an associative relationship and conjunction with) winged creatures (‘owph – that which can fly) of the spiritual realm (ha shamaym – of the heavens), and creatures that move about (wa remes – animals) the Earth (‘adamah – material realm).

Then the bow (wa qesheth – weapons which shoot or launch projectiles), the sword (chereb – cutting implements used in combat), and war (wa milchamah – conflict and combat, battles and the arms to fight them) I will break and abolish (shabar – I will shatter and demolish and cause to no longer exist) from the Earth (min ha ‘erets), making it possible for you to lie down and rest contently (wa shakab hy’ – so that you can recline and relax), securely and confidently (la betach – safely with complete trust and reliance).” (Howsha’ / He Liberates and Saves / Hosea 2:18)

Yahowah uses *karat* | to cut in association with His *Beryth* | Covenant for a number of reasons. Some are cut in while others are cut out. To be in the Family, one has to cut

ties with the family of man. And therefore, the Covenant is about separation which leads to inclusion. Moreover, *karat* serves to reinforce why circumcision remains the sign of the Covenant.

While the *Beryth* is *karat* many times, it is never replaced and there are never two. And the one time it changes, the difference is especially telling. When the Covenant is renewed upon Yahowah's return, His *towrah* | guidance will be incorporated into our lives and integrated into our souls.

Now, on this occasion, there is something wonderful afoot. All living creatures are going to live in harmony as life is celebrated as it was in 'Eden. Personally speaking, this makes my heart sing because I enjoy the magnificence of life in all of its colors and complexities, and I am excited that it will no longer be red in tooth and claw.

Reconciliation is about bringing harmony back into the relationship. This will occur in the Millennium—the seventh day, the one-thousand-year Sabbath that follows the Time of Ya'aqob's Troubles and the restoration of Yisra'el and Yahuwdah. Therefore, this prophecy pertains to Dowd as the Mashyach. It complements the opening of *Yasha'yah* / Isaiah 11 where we are told that, as the result of a man from *Yshay's* / Jesse's lineage with the Spirit of Yahowah resting on Him, all on Earth will live in peace, worry-free and free of conflict.

Even the animals will get a reprieve from the weapons mankind has leveled at them. This is also suggestive of our return to the Garden.

And so that it will be joyous and harmonious, Yahowah confirms that He is remarrying Yisra'el. This wedding is replete with all of the trimmings.

“And I will become betrothed to you and you unto Me (*wa 'aras 'atah la 'any* – I will pledge to marry you

such that you become My bride, expressing our desire (piel perfect – the bride is given the capacity to be betrothed by God at this moment in time)) **forever** (*la ‘owlam* – throughout eternity).

I will become engaged for you to approach Me (*wa ‘aras ‘atah la ‘any*) **in an honest, correct, rightful, and upright manner** (*ba tsedeq* – in a way that is truthful, valid, vindicating, and right, both fair and just), **through the exercise of good judgment, by making the most informed and rational decision regarding the means to resolve disputes** (*ba mishpat* – by being judgmental; from *my* – to consider the implications of *shaphat* – deciding and judging), **and with unfailing kindness, genuine mercy, unrelenting favor, and loyal love** (*wa ba chesed* – with enduring fondness for the relationship), **in addition to compassion** (*wa ba rachamym* – heartfelt affection). (*Howsha’* 2:19)

Then I will betroth you unto Me, engaging with you so that you can approach Me (*wa ‘aras ‘atah la ‘any* – I will show My desire for you to draw near) **in a steadfast and trustworthy manner** (*ba ‘emuwnah* – reliably in truth, dependably in a way that is supportive, confirming, upholding and verifiable; from *‘aman* – to be supported and upheld by the truth, established and verified through that which is certain).

And you shall Yada’ Yahowah | Know and Acknowledge Yahowah (*wa yada’ Yahowah* – then you will become familiar with, respect, and understand *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence).” (*Howsha’* / He Liberates / Hosea 2:20)

Symbolically, Yisra’el is presented as God’s beloved, His bride. The nation which was divorced for religious infidelity will be reconciled on *Kipurym* and *‘aras* |

betrothed under the *Chuppah* of *Sukah*. After a long intermission, Yahowah's Family will be united again.

Recognizing that this exchange of vows is occurring on *Sukah* | Shelters, it's hard to miss the wedding *Chuppah* | Canopy Covering. After all, a *sukah* is a covering in the form of a shelter, tent, or booth, and thus a canopy.

Yahowah has written His vows for His bride. His devotion is forever. He has promised to engage such that Yisra'el is drawn to Him. His approach will be honorable, and the result will be vindicating. And during this engagement, both God and His bride will be upright and truthful. And while that's nothing new for Yah, it's a different approach for Yisra'el.

As always, Yahowah wants His beloved to use her best judgment, to make an informed and rational decision regarding their relationship. This is a marriage of mind and heart, sound-thinking and unfailing love.

Compassionate by nature, Yahowah promises to be kind, indeed, generous, affectionate, and merciful toward His returning bride. She has been through hell and is now ready for heaven.

It is among the most alluring messages in the prophets. The long intermission is over. God is engaging with His people again, acknowledging that they can approach Him in a steadfast and trustworthy manner and remain together forevermore. Of these receptive souls, Yahowah says, "And you will know Yahowah."

Having invested the past twenty-two years translating God's words to compose *Yada Yahowah*, it is reassuring to see the title chosen for these books long ago scribed within this prophecy foretelling the reconciliation of Yisra'el and Yahowah. This has been our mission.

Further, there is one relationship which can rival that of parent and child, and that is husband and wife. A man's

and woman's love is chosen rather than born. It can also have greater dimensions. And as husband and wife, men and women are equals, albeit with different abilities and roles, which is not the case with a father and child. We can, therefore, see in this story that Yahowah's love for His People is multidimensional, far broader, and more expressive than we may have previously understood. And more insightful still, by using the example of a loving marriage, Yahowah is telling us that He wants us to relate to one another as equals.

This was written in the piel perfect not once but all three times, telling us that Yahowah is providing everything Yisra'el will need to join Him in this marriage. But it also indicates that this is a once-in-a-lifetime offer that will not be extended.

This is a seismic shift in Jewish thought. The idea of being on equal footing with Yahowah is wholly foreign, but when it comes to God, it is always wise to go where the words lead. And now, they are leading you to the altar, where Yahowah is asking for your hand in a marriage that will endure forever.

Rabbis have said the opposite for millennia, seeking to keep men in submission and women "in their place," as have imams, pastors, and priests. Their synagogues, temples, churches, and mosques are imposing for a reason. Their god is always up there, demanding to be worshiped, and never down here on His knees wanting to lift us up.

Also, keep in mind that religious marriage is a peculiar thing. Among religious Jews, women are second-class citizens who, deprived of their freedom and education, are regulated to make babies and clean houses. They are told to shave their heads, wear a tent, and that they are too stupid to study the Torah, by which rabbis meant Talmud. They have so little control over their lives they cannot even get a divorce without their husband's written consent.

In Islam, women have fewer rights than camels and goats. A Muslim man can “marry” four “wives” at a time, with the fourth position slotted for rapes, affairs, and prostitutes. Even worse, by the hundreds of millions, Muslims mutilate the vaginas of their daughters, assuring that they find no pleasure in sex, so that they warrant a higher price when sold as virgins.

In Christianity, men are told to lord over their wives. Wedding vows are absurd, sex outside of marriage is condemned, and divorce is stigmatized. There is little if any correlation with the Towrah’s approach or guidance.

To know Yahowah is to love Him. And it is the truth that makes this possible. It is why we translate and contemplate the words of our God.

There is an aspect of this marriage that may appear at first blush to trouble the Towrah-observant because, according to Yahowah’s Instructions, a man cannot remarry the same woman after divorcing her. But this most certainly isn’t the wife Yahowah divorced earlier in Howsha’. She died long ago estranged from God by chasing after and perpetrating all manner of religious deceptions. These Yahuwdym and Yisra’elites, 2,700 years thereafter, are completely different, transformed by the change in their attitude and approach toward Yah.

During this celebration of reconciliation set to occur 10 years from this writing in 2023, Yahowah will respond to His People, replying to those who have at long last accepted His invitation. Great songs will be sung. And given God’s preference, most will likely have been written by Dowd.

As you read what follows, please ponder the implications of ‘*anah* at this time and in this context, and if you have not already done so, follow Yah’s lead.

“Then it shall exist (*wa hayah* – it will be (qal perfect – actually at this moment in time)) **in this, His specific day** (*ba ha yowm ha huw’*), **I will answer** (*‘anah* – I will respond verbally, communicating My reply using words (qal imperfect)),’ **prophetically declares** (*na’um*) **Yahowah** (*Yahowah*).

‘I will respond with answers (*‘anah* – I will provide My reply in a song, testifying (qal imperfect – actually and continually)) **in association with** (*‘eth*) **the spiritual realm and heavens** (*ha shamaym*). **And they** (*wa hem* – third-person masculine plural and thus addressing *shamaym* – the spiritual realm) **will answer, singing melodiously while declaring information to** (*‘anah ‘eth* – verbally and audibly responding to (qal imperfect jussive – genuinely and continually by choice, they will answer and testify to)) **the Land and Earth** (*ha ‘erets* – the material realm generally and Yisra’el specifically). (*Howsha’* 2:21)

Then the Land (*wa ha ‘erets* – the Earth and material realm generally and Yisra’el specifically) **will respond with that which is associated with** (*‘anah ‘eth* – will provide a declaration, thinking and concerned about, even singing regarding (qal imperfect – genuinely and continuously, actually with ongoing implications testifying regarding)) **growing exponentially as symbolized by grain** (*ha dagan* – the barley harvest), **becoming an heir by the new wine** (*wa ‘eth ha thyrowsh*), **and the olive oil representing the Spirit of enlightenment** (*wa ‘eth ha ytsahar*).

And they (*wa hem* – third-person masculine plural and thus addressing Yisra’el (which is masculine rather than *‘erets* which is feminine)) **shall choose to provide answers regarding** (*‘anah ‘eth* – will of their own freewill respond to and testify about (qal imperfect jussive – actually and by choice with ongoing implications)) **that which is associated with Yzra’el | the Seeds God has**

Sown (*'eth Yzra'* *'el* – concerning this connection with seeds being sown and becoming productive, and thus what is conceived and produced by God; from *zara'* – to sow, conceive, produce, and yield and *'el* – God; commonly transliterated Jezreel).” (*Howsha'* / He Liberates and Saves / Hosea 2:22)

We have been devoted to translating and understanding Yahowah's words going on 22 years, and yet, this is the only time we have seen “*'anah* – respond” repeated five times in a single conversation. That is especially significant because *'anah* not only describes what God desires most of us – and that is for us to reply to Him – it is the word upon which rabbis have sought to distance Yahuwdym from Yahowah by rendering it “afflict.” So, let's see if we can *selah* | pause and reflect sufficiently to consider the connections and consequences.

Up to this point in time, when Yahowah is offering His hand to reconcile the relationship, five of His seven *Migra'ey* | Invitations to be Called Out and Meet will have been fulfilled. Therefore, the five benefits of the *Beryth* | Covenant will have been provided, and a voice calling for the final opportunity for reconciliation will have been heralded. *Pesach* | Passover (as the Doorway to Eternal Life), *Matsah* | UnYeasted Bread (serving as the Means to Perfection), and *Bikuwrym* | Firstborn Children (where we were Adopted into Yah's Family while being enriched and empowered) will have been enabled by Father and Son in year 4000 Yah (33 CE) providing all five of the Covenant's rewards. Then more recently, the *Shabuw'ah* | Promise of Seven Harvest will have been successfully undertaken (during which the Covenant's Children were emancipated and brought home) on May 22, 2026. The *Taruw'ah* | Trumpets Gleaning will have transpired the previous evening, such that with the arrival of the Red Heifer at sunrise on September 24, 2033, the means to cleanse and prepare the surviving remnant, will be arranged. And

fortunately, at this point, the worst of Ya'aqob's Troubles will be over.

With Yahowah having honored His promises to those who have responded to Him, and having now fulfilled His vow to rescue His Children on *Taruw'ah* while preparing the surviving mortal remnant for His arrival, the sixth of seven *Miqra'ey* | Invitations to be Called Out, *Yowm Kipurym* | the Day of Reconciliations, is quickly approaching. Therefore, these five repetitions of '*anah* | reply are spoken at this time, after the fifth and before the sixth *Miqra'ey* – after Yah has voiced His invitation to come home during the Last Days. Surviving *Yahuwdym*, who missed the *Taruw'ah* message, are being encouraged not to repeat this same mistake regarding the approach of *Kipurym*. And for them, the Adulterous Woman in Yahowah's parlance, there is the Red Heifer.

Unfortunately for the religious, rabbis have corrupted the Invitation to Meet of *Yowm Kipurym* | the Day of Reconciliations expressly to keep *Yahuwdym* | Jews from '*anah* | responding to Yahowah. They have long insisted that "*HaShem's*" desire on this day is for them to "afflict and debase" their souls. Jews have unwittingly done so for over two thousand years with horrid results.

As we have worked our way through Yahowah's *Towrah* | Instructions and Guidance on His *Miqra'ey* | Invitations to be Called Out and Meet, one of the first things we learned was that '*anah* was not only used five times in Yahowah's presentation of His *Miqra'ey*, but in every case, God is asking His People to '*anah* | respond to His Invitations, '*anah* | answering Him by '*anah* | verbally expressing their intent.

By contrast, we have discovered that the Jewish religious interpretation of *Kipurym* | Reconciliations is as a High Holy Day to deny oneself as opposed to answering Yahowah's Invitation to Reconcile the Relationship. This

remains among the most errant and damaging deceptions perpetrated on God's people. Yahowah's relationship with His Family hinges upon their interpretation and response to '*anah* | answering His Invitations.

Even the fact that Yah's vow was repeated three times is insightful because we are now on the cusp of the completion of the third and final forty-Yowbel epoch of two thousand years. The first transpired from the time 'Adam was expelled from the Garden in 3968 BCE to when, in year 2000 Yah, the means to our return was facilitated through 'Abraham and Yitschaq in 1968 BCE as the *Beryth* | Covenant was confirmed on Mowryah.

The second essential observation of the Yowbel (where slaves are freed, debts are forgiven, and the land is returned) in year 4000 Yah saw God honoring His promises to enable the Covenant's five benefits in 33 CE with Dowd's fulfillment of the Spring Miqra'ey: Pesach, Matsah, and Bikuwrym.

The final Yowbel celebration in year 6000 Yah is nearing its fulfillment in 2033 with Yahowah's return with Dowd on Kipurym, five days before they enable our return to the Garden on *Sukah* | Camping Out with God. And in this regard, we ought to be aware that Yahowah is about to announce the Third Coming of His beloved Son, the Mashyach and Melek, through what we are reading in Howsha'.

It is also telling that, among the five '*anah* | replies in Howsha' 2:21-22, two of the '*anah* | responses are in Yahowah's voice, one is sung from the Spiritual Realm, and two '*anah* | replies come from the Land and thus from Yisra'el. If we were to juxtapose these upon the fulfilled Miqra'ey, Yahowah '*anah* | answered His promise to 'Abraham to provide the sacrifices on Pesach and Matsah, making us immortal and perfect through His Son. It is the Spirit's '*anah* | response to Her *Bakowr* on *Bikuwrym* |

Firstborn Children which certifies our adoption into God's Family. Then it is our *'anah* | reply to these first three *Miqra'ey* | Invitations to be Called Out which enables our enrichment and empowerment, and enlightenment such that we are ready to be emancipated on *Shabuw'ah* | the Promise of Seven and Taruw'ah, upon which Yahowah's plan of salvation unfolds. It is also our *'anah* | response to *'anah* | provide answers to all who will listen as the evening of *Taruw'ah* | Trumpets becomes the morning of the following day with the sacrifice of the Red Heifer that the surviving Yisra'elites are prepared for the arrival of Father and Son.

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

The etymological meaning of Jezreel can be interpreted in two different ways. Long ago, circa 2700 BCE, it addressed man conceiving gods and then sowing the seeds of religion which took root and grew out of the Land. However, that will be reversed, and now, it will be Yahowah's seeds which will bear fruit, enabling this harvest celebration.

God is promising a day in which...

“Then (wa), I will sow, planting her seed (zara' hy' – the seeds I have sown with her will germinate and I will have children through her), for Myself (la 'any –

approaching and drawing near Me) **within the Land and upon the Earth** (*ba ha 'erets* – in the material realm).

I will have compassion for, demonstrate mercy toward, even come to love and forgive (*wa racham* – I will show affection, treat favorably, and absolve) **Lo' Ruchamah** | **No Mercy** (*Lo' Ruchamah* – no favors and no compassion for having been unlovable, no forgiveness or benefits to the one who was beyond pity).

I will say to (*wa 'amar la*) **Lo' 'Am 'Any | Not My People** (*Lo' 'Am 'Any* – Not My Family), **“You are My family** (*'am 'any 'atah*– you are My people).”

Then he shall say (*wa 'huw' 'amar*), **“You are my God** (*'elohym 'any*).”” (*Howsha' / He Delivers / Hosea 2:23*)

This is the reunion Yahowah has promised. It is with Yisra'el and Yahuwdah. It forecloses the ignorant and irrational notion of Replacement Theology.

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

But as a result of His people's corruption and rebellion, the time from their divorce to their return, from estrangement to reconciliation, would be considerable...

“Then (*wa*), **Yahowah** (*Yahowah* – an accurate transliteration of God's personal and proper name as guided by His *towrah* – instruction on its *hayah* – existence and the role it plays in our *shalown* – reconciliation) **said to me** (*'amar 'el 'any* – expressed in words, declaring to me), **“Once again choose to pursue** (*'owd halak* – of your own volition continue to walk well beyond the expected

point toward (qal imperative – under the auspices of freewill)) **the affection and love of** (*‘ahab* – an intimate relationship desiring) **a woman** (*‘ishah* – a wife or mother) **who is amorous with, devoted to, and passionate about** (*‘ahab* – who loves and desires) **an evil neighbor, an immoral fellow countryman, a loudmouthed friend, and an undesirable companion** (*ra’* – a wicked, no good, improper, and immoral, unethical, and irrational association) **who is an unfaithful adulteress involved in religious worship** (*wa na’aph* – an idolatrous whore).

This will simulate the way (*ka* – to show what it is like for) **Yahowah** (*YaHoWaH* – an accurate presentation of the name of *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) **loves and desires to be with** (*‘ahab* – is passionate about) **the Children of Yisra’el** (*‘eth beny Yisra’el* – the offspring of those who struggle and contend with the Almighty), **when they turn to the presence of other, different and additional, gods** (*wa hem panah ‘el ‘elohym ‘acher* – when they turn away and look to the appearance of subsequent deities), **and who became lovers of compressed raisin cakes** (*wa ‘ahab ‘ashyshah ‘enab* – and who adore forming cakes by pressing down on grapes).” (*Howsha’* / He Protects / Hosea 3:1)

Loving someone who adores us in return is among life’s greatest rewards. However, few things are as frustrating, indeed, depressing and debilitating as unrequited love. And this is what Yisra’elites have caused Yahowah to endure for most of the past 4,000 years.

Let’s be clear: God has no interest in sexual relations. Therefore, He does not feel cheated when we are affectionate and amorous with another person. He has no stated preference for monogamy over polygamy. While disgusting, this is not about ‘Abraham offering to share Sarah with kings to increase his status among men. More to the point, since Dowd is Yahowah’s beloved, his

preference for 18 women, rather than one, has no bearing on God's perception of *na'aph* | adultery.

God is not addressing sex but, instead, is using adultery to explain His overriding issue with His people. Yes, they were unfaithful, but it was because they have long been enamored with worshiping religious gods.

This is rife with symbolism. Yahowah wanted Yisra'el to appreciate that, even though He has provided the means to reconcile the relationship, no fewer than 160 and as many as 200 generations would choose to disregard His offer. Hundreds of millions of Jews have opted to whore themselves out in the adoration of their religious sages and rabbis while others have simply worshiped their history and culture.

If ever we sought vindication for our earlier recognition that the primary connotation of *rea'* was "corrupt and undesirable thinking, improper and immoral rationale, useless and troublesome citizens," we have it now. Simply rendering *rea'* as "neighbors" does not work in this context.

The affinity for raisin cakes points us in several interesting directions. They were religiously consumed by the Assyrians as part of their worship of 'Asherah, the Queen of Heaven and Mother of God, who became known as Ishtar – from whom Easter got its name. Today this same goddess is venerated by Roman Catholic and Orthodox Christians as Mary. These round cakes are also part of their worship in the form of the round wafers handed out during the Eucharist. Further, the cakes were comprised of raisins which are shriveled and dried grapes and thus no longer capable of producing wine. Further, religious Jews celebrate Purim with raisin cakes to this day.

There are five provocative ways to interpret what follows. They include: 1) the realization that all of the religious scum of Yisra'el could be bought for fifteen

shekels and some grain, making her a cheap whore, 2) that there is a connection between worshipping false gods and being confused regarding the purpose of religious tithes, or 3) that Yah is drawing our attention in this context to the ten days between Taruw'ah and Kipurym and five days between Kipurym and Sukah. A great deal will occur in both periods, much of which has been and will be made known through Howsha'.

As a fourth option, up to ten to twenty percent of Yahuwdah will be redeemed because of Yahowah's great yearning to reconcile these relationships, equating to a homer and a half of barley among vast amounts of chaff.

However, the most relevant conclusion is that 'Elyah, with Yahowah's direct involvement, will be orchestrating the grand show of fire and water following the Red Heifer's sacrifice on Taruw'ah in recognition that this is the cure for the Adulterous Woman.

It could well be all of these things and more.

“So, I bartered and bought her (*karah hy*’ – I negotiated, traded, and exchanged money to acquire her) **for myself** (*la ‘any*) **with fifteen silver coins and as much barley as a pair of donkeys could carry** (*chamesh ‘asar keseph wa chomer sa ‘orah letek sa ‘orah*). (*Howsha*’ 3:2)

So, I said unto her (*wa ‘amar ‘el hy*’), **‘You can continue to live** (*yashab* – you can stay (qal imperfect)) **with me for a long time** (*la ‘any rabym yowmym*). (*Howsha*’ 3:2)

You will no longer have to be a prostitute and be demeaned (*lo’ zannah*), **and you will not have to be with a man** (*lo’ hayah la ‘iysh*). **So then, this is how I will be with you** (*wa gam ‘any ‘el ‘atah*).” (*Howsha*’ / He Delivers / Hosea 3:3)

Yahowah has a feast and a plan to resolve whatever ails us – one He has etched in stone.

It may be helpful to know that religious prostitutes were in demand and highly valued. Howsha' paid dearly to liberate this woman from being a sex slave – someone owned, controlled, and used by the religious. I hope she was more appreciative than the Yisra'elites were when liberated from Mitsraym.

I wonder how many before me have missed it, even though it is obvious. This is not Gomer but a second temple prostitute. Therefore, if we are to see the initial religious accoutrement as his first wife, then this is the second. Since two wrongs do not make a right, marital adultery was not Yisra'el's problem but, instead, religious infidelity. At a time when having many wives was common and condoned, His people became adulterous because they worshiped many gods, even one was one too many because it was not Yah.

A span of twenty-seven centuries constitutes a long time to live with almost anyone estranged from God. Knowing how disappointing and hurtful this was to Him, I wouldn't want to endure twenty-seven minutes.

I wish it hadn't been so, but sadly Jews have brought much of their shame upon themselves. Had they not collectively rejected Yahowah to worship false gods and then rabbis, they would not have been seen as loathsome and greedy, as unfaithful or unreliable, as solicitous or wanton, and yet, that is how they are perceived by the preponderance of people and Yah.

Today, around forty percent of Jews are religious. A similar percentage is Progressive. Of the remaining twenty percent, many seek to identify with the traditions, history, and customs of their people.

Fair is fair. For every action, there is a consequence. And so, God is going to respond to Yahuwdah and Yisra'el as they have responded to Him – at least until the time of reconciliations.

Between that day, some 2,700 years ago, and the one which is upcoming, all of this has been true, especially for the Northern Kingdom of Yisra'el which was viciously conquered by the Assyrians and brutally hauled off into slavery shortly after these words initially marked the parchment scroll upon which they were written.

“For by comparison (*ky* – indeed), **the Children of Yisra'el** (*beny Yisra'el* – the sons of those who engage and endure with God along with the offspring of those who strive against and struggle with God) **will continue to abide** (*yashab* – will dwell and remain (qal imperfect)) **for a very long time** (*yowm rabym* – a great many days) **without** (*'ayn*) **a king, legitimate leader, counselor, or advisor** (*melek* – a sovereign), **without** (*wa 'ayn*) **a patron, commander, or government official of similar ethnicity** (*sar* – leader by royalty or captain from the same race who is empowered out of the tribes, a patron), **without the ability to prepare a sacrifice** (*wa 'ayn zebach*), **without someone to take a stand who is firmly established** (*wa 'ayn matsebah* – a memorial stone or upright pillar, a vertical pillar, a monumental individual who takes a stand to establish others; from *natsab* – to take a stand, firmly established), **without a white linen outer garment to adorn the priest** (*wa 'ayn 'ephowd* – the white cape worn as a vestment to adorn a priest), **or someone to heal them from their religious worship and shrines** (*wa taraphym* – a physician to restore the household of God; from *rapha'ym* – physicians who heal, curing what ails a nation).” (*Howsha' / He Liberates and Saves / Hosea 3:4*)

Since some of these words are arcane and seldom used, I suspect that Yahowah is saying that the Children of Yisra'el, which includes Yahuwdah, will endure as a people for a very long time. However, for days on end, they will be without a leader of their own to guide them or protect them. They will no longer celebrate Pesach or Matsah appropriately and thus will not be adorned

appropriately. And with no one to stand up for them, there will be no one to restore them from being unfaithful.

Yisra'el, being without guidance for millennia, takes us to the place we have been headed all of this time – to the Third Coming of Dowd. It coincides with the return and restoration of Yisra'el at a time when his people seek to be with him and their God.

“Thereafter (*‘achar* – later, after this, and mostly from the west), **the Children of Yisra’el** (*beny Yisra’el* – the sons of those who engage and endure with God along with the offspring of those who strive against and struggle with God) **shall return and be restored** (*shuwb* – they will change their attitude and they shall be reestablished, they will come back again and will remain (qal imperfect)).

Then they will seek to be with (*wa baqash ‘eth* – accordingly, they will choose to diligently look for and inquire about in their responsible search for (piel perfect)) **Yahowah** (*Yahowah* – God’s personal and proper name as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation), **their God** (*‘elohym hem*), **and with Dowd** (*wa ‘eth Dowd* – and also near the Beloved), **their king** (*melek hem* – their leader, advisor, and counselor, their recognized authority and royal ruler).

They will revere (*pachad* – they will show profound respect for the awe-inspiring nature of (qal perfect)) **Yahowah** (*Yahowah* – an accurate pronunciation of God’s personal and proper name as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation) **for His good nature and abundant generosity** (*wa ‘el towb huw’* – and for His attractive and beneficial qualities, for being fair, moral, joyous, and pleasing) **in the latter days** (*ba ‘acharyth ha yowmym*).” (*Howsha’* / He Liberates and Saves / Hosea 3:5)

I find Howsha' to be the most mentally stimulating and emotionally draining of the prophets. His message is unrelenting, like a firehose gushing full blast. From the religious prostitutes to the infamous children, from Jezreel to the Promised Land, from divorce to reconciliation, from the Lord and a cadre of false gods to Yahowah, it is all here for us to consider.

Yisra'el, likened to a high-priced religious whore kicked out of the bordello and bereft of her clients, would be cast aside without so much as a memorial stone for her to remember who she had once been. Her priests and kings were gone. The rabbis would replace the priests while the dictators of other nations would rule over them instead of their kings. There would be no way to reach them or heal them from their religiosity.

But this story does not end that way. God's people, at least a remnant of them, will return in the end. Yisra'el's relationship with Yahowah will be restored. They will change their approach to God and, in so doing, find Him. They will learn what is needed to recognize Yahowah as their God at long last. And then, as a result of the sacrifice of the Red Heifer, the surviving mortal remnant of Yisra'el will be cleansed and prepared for Yahowah's arrival.

Recognizing that this was written centuries after Dowd's initial passing, the realization that the surviving Yisra'elites will acknowledge Dowd as their king upon Yahowah's return is exhilarating. It is yet another affirmation of his final arrival and reestablishment of his kingdom which leaves Maimonides looking like a nincompoop for not recognizing this would occur.

In 721 BCE, shortly after these words were addressed to the Children of Yisra'el, the Assyrian army captured the Yisra'elite capital at Samaria, slaughtering many, degrading all, and enslaving most, marching them naked with metal rings in their noses into captivity. Yahuwdah

would survive the onslaught because Hezekiah rid the tiny remaining kingdom of all religious idols, then returned to Yah by observing Pesach and Matsah in accordance with the Towrah.

The Temple sacrifices associated with the *Miqra'ey* haven't been performed in Yahuwdah since 70 CE, when the Romans destroyed it. Fortunately, the ultimate sacrifice was made by Dowd alongside the Set-Apart Spirit in 33 CE, fulfilling Passover, Unleavened Bread, and FirstFruits. And although Dowd provided us with an eyewitness account, most Yisra'elites have rejected his commitment to save them. If Yisra'elites, even if Gowym for that matter, want to know why so many have died estranged from Yahowah, and as a result have been kept out of heaven, the truth is being laid out before our observant eyes.

God's instructions are as straightforward as they are consistent and unambiguous...

“Choose to listen to (*shama'* – of your own freewill, and because it is what you want, genuinely and continually decide to hear (qal imperative)) **the Word** (*dabar* – the statements and communications, the speech and promises) **of Yahowah** (*Yahowah* – God's personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our '*elowah* – God) **Children of Yisra'el** (*beny Yisra'el* – sons of those who engage and endure with God along with the offspring of those who strive against and struggle with God), **because indeed** (*ky* – expressly for the reason and truthfully), **Yahowah** (*Yahowah* – God's one and only name, scribed in the earliest Hebrew alphabet showing Yah's open hand reaching down and out to two individuals, likely 'Abraham and Sarah, both standing up, looking up, and reaching up to God, their family secured in their home and protected) **has a dispute against** (*ryb la 'im* – has a contentious quarrel and grievance against, an accusation and rational argument toward) **the inhabitants**

of the Land (*yashab ha 'erets* – those who live in Yisra'el, establish a dwelling place in Yahuwdah, and who remain on the earth, even the material realm).

It is verifiable and true (*ky* – indeed, it is correct) **that there is no honesty, integrity, or reliability** (*'ayn 'emeth* – that there isn't any loyalty, trustworthiness, or dependability, there is no consistency or stability, and nothing is true or conforms to reality), **there is no enduring love or devotion** (*wa 'ayn chesed* – there is no one favoring the relationship or steadfast), **and** (*wa*) **there is no knowledge, discernment, or understanding** (*'ayn da'ath* – no aptitude for learning, or concern, and no caring) **of God** (*'elohym*) **in the Land** (*ba ha 'erets* – on the earth).” (*Howsha* / He Liberates and Saves / Hosea 4:1)

This was a chain reaction, the domino effect, a *quid pro quo*, cause and effect. Yisra'el chose not to listen to Yahowah and came to prefer the argumentative words of arrogant and misguided men over those of their God. As a result, they breached the relationship agreement and became religious. Lies were embraced and the truth was spurned, putting them in quarrelsome conflict with Yah. Yahuwdym developed a reputation for dishonesty, especially when it came to their testimony regarding God. Even with the proof inherent in prophecy, Jews would be deemed dishonest. Their love for God would wane in direct proportion to their lack of concern for Him. The most intelligent race on earth would be ignorant and irrational where it mattered most.

For Judaism to have any semblance of credibility, rabbis must project themselves back in time. Fifteen centuries before the title was first deployed and the religion even existed, they refer to Moseh as a rabbi. Laughably, they present Ruth, Dowd's great-grandmother, as an example of someone who converted to Judaism. And of course, they will claim, with all evidence to the contrary,

that the Talmud, which was compiled in Babylon in the 6th century CE, was revealed alongside the Towrah circa 1450 BCE. What makes this particularly absurd and annoying is that all references to religion throughout the Towrah and Prophets are like this one overtly condemning it. Even if we were to ignore the fact that Hasidic Judaism was first practiced in Ukraine in the 1800s, and then pretend that it dates back 2,500 to 3,400 years, there is no getting around the realization that God despised it.

This sorry state of affairs would inevitably lead to...

“Cursed oaths (*‘alah* – harmful binding vows, corrupt pledges, swearing allegiances, and lamentable promises), **deceptive delusions and outright denials** (*wakachash* – errant opinions along with the inability to tell or accept the truth which lead to bowing in submission, living in fear, feigned obedience, and not respecting the relationship, especially lies which lead to being wrong and disowned), **killing, sometimes to the point of murderous slaughter** (*ratsach* – taking the life of another, even millions of others, whether by conspiratorial design or gross negligence, manslaughter or premeditation, governmentally sanctioned wars or execution), **thievery** (*ganab* – stealing, taking without permission, openly or covertly, by force or fraud), **and being disloyal in love and religion** (*wa na’aph* – committing adultery in the sense of being unfaithful, disregarding the relationship, and engaging disingenuously with others in idolatrous worship for acceptance, financial gain, or popularity), **collectively having caused them to be scattered and broken for having squandered the relationship** (*parats* – having engendered hostility toward themselves, breaking some while destroying others, causing them to be dispersed and rebellious for having broken the bonds of association) **such that, in shedding blood, a plague of bloodletting would follow** (*wa dam ba dam naga’* – whereby in the taking of a life, the bloodguilt would have a violent and deadly

consequence and lead to a pandemic of being assaulted and traumatized).” (*Howsha’* / He Liberates and Saves / Hosea 4:2)

They had become their own worst enemy. The people who, more than any other, should have known better made too many lamentable promises, authored too many deceptive delusions, and killed too many people. Sure, Imperial Rome had it coming. They were ruthless and duplicitous oppressors, but killing is almost always the least appropriate way to resolve a problem. It typically makes things far worse, just as it did for Yahuwdah.

Having lost the ability to accept or tell the truth, the leadership could no longer wield words wisely. As a consequence, the smallest of Roman provinces would endure the empire’s most hellish assaults, not once but over and over again, as Imperial Rome morphed into the Roman Catholic Church and then into the Third Reich.

While it would be a gross exaggeration and a disingenuous generalization, the most charitable people in the world became known as shysters, swindlers, and thieves. Those who were slaughtered by the millions were condemned as genocidal killers by those who were exterminating them – and for a crime as ridiculous as murdering their god. Jews were depicted as the most disloyal race on earth – so horrendous that God, Himself, would disown them so that He could replace the Yahuwdym who bear His name with the Gowym He had long despised. A web of lies would be woven into a few tenuous strands of truth such that the bloodletting would be justified and grow beyond comprehension in a climate of anti-Semitism. By rejecting the conditions of the Covenant and foregoing its benefits, Jews became susceptible to the ways of the Gentiles God had warned them about.

For hundreds of generations, this would be true...

“**As a result** (*‘al ken* – therefore as a consequence), **the Land** (*ha ‘erets* – the earth generally and Yisra’el specifically) **languishes in mourning** (*‘abal* – becomes parched and dry, grieving, saddened by the situation) **and** (*wa*) **all those who dwell in it** (*kol yashab ba hy’* – every one of those who remain and settle in her [from 4QXII]) **wither away for having been indecisive** (*wa ‘amal* – are diminished, shriveling and pining away, weakened to the point they can barely support life), **along with those living** (*ba chayah* – including those who have built homes or bases for military troops) **as part of the broad and open way** (*sadeh* – of the entire region, from open fields and the countryside to pastures and the mainland which is spread out), **in addition to** (*wa*) **the winged beings of the spiritual realm** (*ba ‘oph ha shamaym* – the flying creatures of the heavens and birds of the sky), **and also** (*wa gam* – as well as) **the multitudes of the sea** (*dag ha yam* – aquatic creatures in large and roaring bodies of water; from *dagah* – to multiply and increase, becoming powerful and many) **who will be gathered together and withdrawn, fighting for survival and ceasing to exist** (*‘asap* – who will be assembled for having banded together and then will be taken away, perishing).” (*Howsha’* / He Liberates and Saves / Hosea 4:3)

Yisra’el, and especially Yaruwshalaim, became the place everyone wanted to conquer but where no one wanted to live. The ruthless would leave their mark, erecting shrines, churches, and mosques to their false gods as if they were trophies. The Promised Land would become a region through which troops marched en route to another war. And yet, for some, it became a prize to claim on behalf of their god.

In this analogy, the indecisive would be the remnant of Jews who were considered neither threat nor ally by opposing armies because they stood for nothing other than to live another day. Those of the broad and open way would

be Christians, while the winged creatures from the spiritual realm are likely Satan's allies, the kind of demons that possessed the likes of Paul. The multitudes coming out of the sea could describe the millions of Muslims who will flood into Yisra'el during the last days to wage jihad. Having all banded together with the common goal of bludgeoning Jews, they will be dealt with accordingly by Yah.

Through it all, a twenty-seven-century opportunity for reflection, for remorse and a proper response, for just a simple commitment to acknowledge and tell the truth, not a single individual, neither Jew nor Gentile, was willing to work with Yah to expose and condemn the insidious religious and political institutions that had come to plague the world.

“And yet (*‘ak* – but still by contrast there is barely a response, scarcely by anyone because), **not a single individual** (*‘ysh ‘al* – not one person) **actually makes a practice of bringing an accusation** (*ryb* – literally stands up in opposition to quarrel, genuinely offering a sound and contentious argument to consistently dispute the ongoing insults, taunts, and ridicule (*qal* imperfect)), **and none, not one person, chose to be judgmental, offering evidence and reason to accuse or rebuke** (*wa ‘al yakach ‘ysh* – argued, electing to prove his case, consistently engaging in reasonable and rational dialogue regarding what is right, especially pertaining to punishment and vindication (*hifil* imperfect jussive)).

Your people (*wa ‘am ‘atah* – so your kin, family, and nation) **are comparatively** (*ka* – are accordingly) **insulting and contentious** (*ryb* – in open hostility and strife and thus chided and accused) **priests** (*kohen* – one who serves during the feasts and is a royal advisor and counselor).” (*Howsha’* / He Liberates and Saves / Hosea 4:4)

The problem with Yisra'el, indeed with humankind, is twofold. There are far too many religious charlatans contradicting God while claiming to speak for Him. But perhaps the bigger issue is that there are too few people willing to refute the numskulls. Often, there are none.

Sometime around 450 BCE, Yahowah spoke through the last of His prophets. But when He found no one to listen, He stopped. His voice is now only heard through what He had previously revealed.

Over the chasm of time, the darkness would be pervasive. However, the lingering illumination of His prophets remains more than sufficient for the observant to shed light on what matters most. We are still basking in their brilliance.

“Therefore (wa), you will stumble and fall (kashal – you will stagger, be brought down and overthrown, fail) by day (ha yowm), and the prophet, also (wa naby’ gam – the one who claims to speak for God likewise), will waver and falter, becoming injurious (kashal – will be overthrown) along with you (‘im ‘atah) at night (laylah – during the darkness). Then (wa), I will make this comparable to (damah – I will cause this to silence and resemble) your mother (‘em ‘atah).” (Howsha’ / He Saves / Hosea 4:5)

It is as obvious as words allow. God’s problem with His people has always been their propensity to be religious! It is the issue that continues to separate man from God.

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

In all of the prophets, there are few statements as consequential and piercing as *Howsha’* | Hosea 4:6. It

ought to be posted on the front door of every church, synagogue, and mosque, every home and statehouse throughout the world.

“My people (*‘am ‘any*) **are destroyed and they will perish** (*damah* – they are ruined and will cease to exist, having become the brunt of a sad story (nifal perfect – the people have destroyed themselves and will suffer the consequence for a protracted, but limited, period of time)) **because of** (*min* – from) **a lack of understanding as a result of corrupted information** (*bely ha da’at* – being without adequate knowledge, having insufficient awareness, and deficient discernment, lacking the will to recall what is important and the capacity to rationally analyze the data to comprehend it (infinitive substantive)).

This is because (*ky* – for the express reason that) **you** (*‘atah*) **have avoided and rejected** (*ma’as* – you have spurned and despised, refused and disdained, showing an aversion to (qal perfect)) **the process which leads to understanding** (*ha da’at* – the knowledge required to comprehend, the information which enables discernment).

Therefore (*wa* – so then), **I will consistently reject you and avoid you** (*ma’as ‘atah* – I will actually disassociate from you and will rebuff you, coming to despise and loathe you as vile, showing an aversion to you, spurning you (qal imperfect)) **from serving as priests and ministers** (*min kahan* – from acting as counselors and clerics, working as teachers or facilitators (piel infinitive – this decision to curtail the priestly service is being imposed upon Yisra’el by Yahowah, emphatically, demonstrably, and continually)) **on My behalf** (*la ‘any* – for Me or to approach Me).

And since (*wa*) **you have consistently ignored and forgotten, failing to remember or respond to** (*shakach* – you have overlooked and lost sight of the significance of, ceasing to care about, and failing to mention (qal imperfect

– actually and continually become oblivious to)) **the Towrah | Teaching and Guidance of your God** (*Towrah* ‘*elohym* ‘*atah* – Your God’s Towrah Instructions and Directions, Your God’s Source of Leadership and Path to Follow, the Almighty’s Education; derived from: *tow* – God’s signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving us the means to explore, find, and choose, *yarah* – the source of instruction, training, supervision, and direction which flows from God, *tuwb* – providing answers that facilitate our restoration and return, even our reply to that which is *towb* – good, pleasing, beneficial, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* – purifying and cleansing us, thereby *towr* – providing us with the opportunity to change our attitude and thinking toward God), **I also** (‘*any gam*) **will ignore and forget your children** (*shakah ben* ‘*atah* – I will overlook your sons, lose sight of your children, and consider your offspring as worthless (qal imperfect)).” (*Howsha*’ / He Saves / Hosea 4:6)

For religions to emerge and grow in the shadow of this declaration, the men responsible for promoting the Talmud, New Testament, and Quran had to be willfully dishonest. And given all that, since the prophecies revealed by Howsha’ prove Divine inspiration, it is a miracle that anyone believes the religious.

There are few passages as important to God’s people as this one. ‘*Am* ‘*any* refers to Yisra’el – to the descendants of ‘Abraham, Yitschaq, and Ya’aqob. From the opening statement, Yisra’elites have been the cause of Yahowah’s angst and the focus of His condemnation.

Apart from Yahowah, human souls *damah* | perish. An estranged *nepesh* | conscious *damah* | ceases to exist. This is one of the most vital lessons we can learn from God, and it is at the forefront of this declarative statement.

For the thoughtless and faithful, there is neither eternal life in Heaven nor everlasting punishment in Hell but, instead, nothing. And while this may not register with some readers, it is essential to our understanding of Yahowah. If, instead, God had created a paradigm wherein those who were unaware of Him, who were misled about Him, or even who chose to reject Him were eternally tormented in Hell, He would be rendered unlovable and sadistic. But this religious indoctrination is not reality.

She'owl | Hell is reserved for those who deliberately mislead others and abuse them via religion, politics, patriotism, militarism, education, culture, or conspiracy. Their punishment is not only deserved, but recompense is also the only way to be fair to those they harmed. The founders and principal catalysts for religion will all be there, along with a long list of emperors, kings, popes, pastors, imams, and rabbis.

We have all been invited to enjoy eternal life in *Shamaym* | Heaven with Yahowah, even though as few as one in a million will accept God's offer. We avail ourselves of this opportunity by listening to Yahowah by reciting His Towrah, Naby', wa Mizmowr, and then responding appropriately to the conditions of His Beryth and invitations to the Miqra'ey.

Yisra'el has become so hideously misled, they have come to embody the worst of *damah*, having become the brunt of a sad story. They have become a nightmarish parable unto themselves – the most universally maligned people in human history. We are reading about the reason Jews have become the object of so many conspiracy theories.

Bely ha da'at is a bad thing. Ignorance is destructive, not bliss. God's people have fallen, just as has humanity at large, because far too many lack understanding. This is due to many factors, including being inundated by the religious,

political, and conspiratorial with corrupt information. Those *bely ha da'at* are without adequate knowledge. They have insufficient awareness to be discerning and thoughtful – which is why most believe, and the world is awash in unfounded opinions.

In the case of Yisra'elites, they lack the will to recall the lessons of the Towrah. And without God's Guidance, they have become incapable of rationally analyzing the prescriptions for living Yahowah has provided. Contrary to what the religious believe, we must think our way to God. He is not found at the end of faith's multicultural rainbow.

Yahowah's Towrah is comprised of teaching and guidance, instructions and directions so that we are suitably educated. But when God's dissertation on life is *ma'as* | neglected or, worse, rejected, there is no *da'at* | basis for understanding. Knowledge is required before we can make the connections and associations needed to comprehend Yahowah's approach to life. We cannot distinguish between right and wrong, differentiate between good and bad, or discriminate between the teachings of God and the edicts of man without access to verifiable information and the will to exercise good judgment regarding it.

Every rabbi who has claimed to serve God is lying. The same is true for every pastor and priest, every minister and theologian. Not one knows Yahowah. In fact, they have all avoided Him so He has rejected them.

Yahowah designated specific individuals in well-defined roles to serve Him and His people. These included the *kohen* | priests. All of Lowy descent were asked to educate God's people and help them understand His instructions and attend His Miqra'ey. But when the teachers forsook their education, they became useless and were discarded. With Yisra'elites unwilling to listen, there would be a long intermission. There would no longer be a reason for the *kohen* | priests under these conditions.

However, you will notice that Yahowah did not replace *kohen* with rabbis. He simply *ma'as* | rejected the priests – avoiding all contact with them – such that no one was authorized to serve. Therefore, Judaism's twisted variation of Replacement Theology, whereby rabbis have replaced the priests, is as irrational and inappropriate as Christianity's version, whereby Gentiles replaced Jews. Moreover, when Roman Catholics usurped the priestly title, they unwittingly demonstrated that they were not *kahan la'* 'any | ministering on God's behalf.

In Judaism, the myth that rabbis draw their authority from God is as errant and deadly as the myth that their Talmud is an oral Torah with a legacy dating back to Moseh. Yahowah disowned His people, disinheriting and divorcing Yisra'el, because they consistently ignored His Towrah. And considering their fascination with the Talmud, had it been a second Torah, the preceding statement would cease to be true.

The Towrah is Yahowah's. The Talmud is rabbinical. The fate of our souls and those of our children hinges upon which of these we rely or believe. Both is not an option. Yisra'el was destroyed and Yisra'elites perished, ceasing to exist, because they did not understand the difference between Yahowah's Teaching and man's edicts.

So, here's something to ponder: since God's people are destroyed for lack of understanding His Towrah, how is faith the alternative? After all, faith is a substitute for knowledge.

For those who may think that God ignoring the children of parents who have ignored His *Towrah* | Guidance is harsh, I would suggest otherwise. Since the lone means to become part of Yahowah's Family is by coming to know, understand, accept, and then act upon the instructive conditions of His *Beryth* | Covenant as they are presented in His *Towrah* | Directions, parents who lose

sight of their significance fail in equipping their children with the means to know God. Without Yah, there are only two eventualities for human souls: ceasing to exist and eternal incarceration. To be forgotten is the best possible outcome under these circumstances.

Moreover, this is so clear, so black and white, rather than pointing an accusing finger at Yah for refusing to be capricious and letting everyone into heaven, we ought to assign blame where blame is due. When we ignore Yahowah's *Towrah* | Instructions, it's not only to our detriment. By failing to acknowledge His advice, we are also depriving our children of the opportunity to be part of God's Family.

The Towrah has been ignored and forgotten by mankind, replaced with the New Testament in Christianity, with the Quran in Islam, and with the Talmud in Judaism. The overwhelming preponderance of people have excluded God from their lives by failing to consider the means He provided to know Him.

Yahowah did not do this to us. We have done it to ourselves.

The larger human institutions grow, the worse they become. It is a gang mentality played out on the scale of nations and civilizations. It is the same with principalities as it is with religions. They not only feed upon the people's willingness to acquiesce and be controlled, but the leaders of such institutions are also emboldened by the increased access to sex, power, and money. And so it is with the cleric, so it is with those he has conned. That is why Yahowah said...

“So as (*ka*) they grew in number and as the rabbis became more influential (*rabab hem* – they increased in population and became more numerous and self-exalting), so much the more (*ken*) they missed the way (*chata'* – they were misled and went in the wrong direction,

retreating from what is right and becoming too culpable, blameworthy, and offensive (qal perfect)) **to approach Me** (*la* 'any – concerning Me).

I exchanged (*muwr* – I substituted (hifil imperfect)) **their reputation and reward** (*kabowd hem* – their honor and respect, their status and forthcoming abundance) **for** (*ba*) **shame** (*qalown* – dishonor and disgrace, ignominy and infamy, an exceedingly low status, engendering slander and public humiliation).” (*Howsha*’ / He Liberates / Hosea 4:7)

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

Our appreciation for Yahowah’s prophetic testimony grows when we set what He has revealed beside the long history of human malfeasance. A recounting of the exploits of civilizations leaves the observant and moral with the realization of just how awful men and women have been.

While individuals can be good or bad, and are typically both, as a group, we humans are resolutely awful. We engage in human sacrifice to appease the gods. We enslave our neighbors so that we prosper by their toil. We impose our politics and economic schemes and claim to be righteous and democratic. We rape the planet, rob it of its resources, and are murderous while pretending to be moral and peaceful. Lies are preferred over truth, control to freedom, religion to a responsible relationship with God.

We establish enormous militaries and equip the killers with weapons of mass destruction. Then we are indoctrinated to praise the soldiers wielding the

implements of death and believe that the least free and most destructive institutions on Earth are responsible for our liberty and prosperity. We tax the productive and reward the unproductive and think that we are being progressive and compassionate. We divide people into groups based on the color of their skin and then blame others for being racist.

—Martin Luther King Jr.

5

Does Anyone Understand?

Consider the Evidence...

One of my greatest joys is to start with a blank page and then fill it with Yahowah's words. Each new chapter affords this inspiring opportunity.

Sometimes we are rewarded after having worked diligently for it, and on other occasions, God's great treasures are placed openly before our eyes. With this series of Psalms, we are certain to enjoy some of both.

This Song begins as have so many before it...

“On behalf of (*la* – approaching and drawing near) **the everlasting Leader and eternal Director** (*natsach* – the glorious and majestic supervisor and preeminent one). **It is by Dowd** (*la Dowd* – regarding the Beloved).” (*Mizmowr* / Lyrics to Sing / Psalm 14 Dedication)

“The foolish who lack understanding (*nabal* – the senseless without the will or capacity to know) **say, claiming** (*amar* – respond by stating) **from their perspective and in their judgment** (*ba leb* – according to their perceptions and inclinations), **‘There is no God** (*‘ayn ‘elohym* – God does not exist).’

Their capricious actions (*‘alylah* – the results of their slanderous accusations) **are incredibly corrupting** (*shachath* – they are ruinous and demeaning, they are without merit and devastating, akin to decaying slime and decomposing matter), **and they are repulsive and abhorred** (*ta’ab* – degrading and despised, contemptible

and loathsome, because their opinions are vile). **There is not one who can** (*‘ayn* – none) **accomplish** (*‘asah* – contribute) **anything worthwhile** (*towb* – good and are useful or beneficial).” (*Mizmowr* / Lyrics to Sing / Psalm 14:1)

This statement is prophetic. It wasn’t until quite recently that men began publicly proclaiming that God does not exist. In their promotion of the Big Bang and Evolution, replete with their Socialist Secular Humanist agenda, it’s become the unifying mantra of progressive politics, the only theory accepted within the highly indoctrinated and homogenous scientific and academic communities, and the lone voice broadcast throughout the mainstream media.

As is the case with religions, there is just enough truth woven into man’s myths to make their claims appear credible; they have corrupted several generations to a devastating extent. And while they consider themselves rational and enlightened, even progressive and compassionate, they misled billions in a diabolical act. Unfortunately for those who embrace this view, Yahowah accurately spoke of His role in the Big Bang and Evolution several thousand years before His creation wrote Him out of His equation.

Appropriately, God has a different approach, one He views as vastly more effective and beneficial. It is predicated on *sakal* | understanding derived from *darash* | systematic investigation.

“Yahowah (*Yahowah* – God’s personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *‘elowah* – God) **looks down from His elevated position in the spiritual realm** (*min shamaym shaqaph* – from a higher dimension, He is perceptive and observant in heaven, directing His gaze

upon (hifil perfect)) **on the children of man** (*'al beny 'adam* – upon the sons descended from 'Adam) **to see** (*la ra'ah* – to perceive and reveal (qal infinitive)) **if there is** (*ha yes* – whether there exists (common singular absolute)) **anyone who understands** (*sakal* – someone with whom He can engage such that he becomes interested in accurate and amplified instruction, who has the capacity for diligent and prudent discernment as an understudy to be used to ascertain the correct and complete meaning of the information, someone who is open to cooperating with Yah to derive valid insights at His direction, who, with Yah enabling him, will pay attention and become sufficiently circumspect to learn, coming to comprehend and then successfully teach using evidence and reason to interpret and then explain the overriding principles (hifil participle masculine singular absolute – the subject (Yah) enables the object (this man) to engage in a highly descriptive manner such that he becomes His understudy as they work together)), **who through frequent and systematic investigation genuinely seeks to learn what was not previously known** (*darash* – who strives diligently to discover, comprehensively account for, and then responsibly presents after seriously thinking about all of the ramifications of actually developing a dynamic relationship (qal participle masculine singular absolute – literally and vividly)) **about God** (*'eth 'elohym* – regarding the Almighty).” (*Mizmowr* / Lyrics to Sing / Psalm 14:2)

Amplification is always our ally as we seek the truth, but that is especially revealing here. We would truncate the distinction Yahowah is making between *sakal* and *darash* if we were to limit our translations to a single word. Similarly, we'd shortchange ourselves by ignoring the empowering nature of the hifil stem or the participle's descriptive influence on these verbs.

God was looking for: “*sakal* – someone with whom He could engage such that this person would become

interested in rigorous and rational instruction.” And if there was just a proclivity toward intellectual exploration, such an individual “could be guided into developing the capacity for diligent and prudent discernment” if he could be found and engaged. The intent would be for this person “to work as an understudy, both willing and available to be used to ascertain the correct and complete meaning of the information God wanted to convey.”

The object of God’s search would, by definition, be “*sakal* – open to cooperating with Yah to derive valid insights at His direction, with Yah enabling him in the process.” If such a person could be found and engaged, “he would be willing to pay especially close attention to what is important to God, such that he would become circumspect, learning by making the connections needed to understand.” This exceedingly uncommon individual would, as *sakal* indicates, “be committed to putting his new-found knowledge to work, teaching others what he has learned using evidence and reason.” His goal would be to “interpret and then explain the overriding principles” which God wanted him “to make known.” In the hifil participle masculine singular absolute, the subject, who is Yahowah, was looking to empower this man such that he would work with Him in this manner, incorporating everything *sakal* represents, with this individual becoming God’s understudy as they prevailed together.

The means to this remarkable collaboration between Creator and created would differ from His interactions with the prophets, at least apart from Moseh’s commentary and many of Dowd’s songs. The others were tasked with passing on what Yahowah said to them. That would not be the case with this individual. He would not be a prophet in the sense of imparting a declaration God communicated privately that He wanted to make public.

The person Yahowah was seeking would be a student, someone desirous of learning what God had previously

conveyed. We know this because the path to *sakal* | understanding would be through: “*darash* – frequent and systematic investigations.” He would learn by “genuinely seeking, by striving to discover and comprehensively account for, then responsibly present, after serious contemplation, the ramifications regarding developing a dynamic relationship” with the Almighty. The result of their collaboration would lead to “insights not previously known through closely examining and carefully considering what was already available.”

In a world where many seek acclaimed titles, such as “Chief Rabbi,” “Apostle,” “Pope,” or even “Messiah,” Yahowah’s coworker would be different – someone content to roll up his sleeves and work. Although, it would be unwise to dismiss the result of his investigation since it is foretold by God and enabled by Him.

In a world rife with those who have faith in their god, and laden with others who believe reason dictates there is no God, in this debate between logic and faith, there have been no winners because it is only a systematic and thoughtful approach to knowing and understanding that leads to the truth.

By doing what God has sought from us, we discovered that Yahowah proves His existence while also validating His testimony in His *Towrah, Naby’, wa Mizmowr* through the inclusion of exacting and verifiable prophecies. He accurately describes our world as it was, is, and will be. All who *sakal* and *darash* understand that, when we think our way to Yahowah, faith becomes unnecessary, even counterproductive.

It is also important to recognize that, while Yahowah was searching for one such individual, there is every reason to conclude that He would have preferred to have found hundreds, even thousands and millions. However, as a realist, God knows that even today, during this time of

great awakening, during this occasion of restoration and return, there are still fewer than one in a million who know Yahowah and understand what He seeks and values.

“Each one (*ha kol* – every one of them without exception) **has gone in a different direction and removed himself from consideration** (*suwr* – has turned away, gone down an alternative path, having rejected and forsaken the original and intended approach (qal perfect)).

Collectively, and without exception (*yahdaw* – wholly and completely), **they are confused, corrupted, and contaminated** (*alah* – they are tainted and soured, spoiled and lacking integrity, morally perverse and culturally depraved).

There is not one (*‘ayn* – none) **who can accomplish** (*‘asah* – who can do or contribute, engage in or perform, cause or work to bring about) **anything worthwhile** (*towb* – good and valuable, useful or beneficial, pleasing and productive), **not even one** (*‘ayn gam ‘echad* – no, not one).” (*Mizmowr* / Lyrics to Sing / Psalm 14:3)

Long before the internet was conceived and search engines like Google were developed to probe its content, Yahowah had the capacity to evaluate every soul on the planet. He designed and thus understood the codes upon which life and the physical world operated. And yet, the most comprehensive search ever conducted would yield no results.

God had explicitly designed us so that we could know Him. And yet, men had so frustrated God’s intent, there was no longer anyone on Earth willing to *sakal* and *darash* His *dabar* apart from pursuing a political or religious agenda. Can you even imagine how frustrating this would have been for Yah, especially considering what He was offering?

Religion and politics, conspiracies and cultural influences are the principal impediments. They are the human institutions capable of societal confusion and widespread corruption, making access to the truth about God challenging, even for those willing to go where His words lead. Recognizing this, we come to appreciate why Yahowah warns us against these things.

If indoctrinated in a communist culture to believe there is no God, then why waste time searching for Him? If raised religiously to believe that the Dead God on a Stick wanted everyone to fear him, why would anyone want to approach him? Once a Muslim learns that those who question Muhammad, Allah, or the Quran lose their heads, there isn't much motivation for investigation. Even those who have made a game of opposing God by mocking religion aren't likely to pursue the truth because they cannot differentiate the inspired *Towrah*, *Naby'*, *wa Mizmowr* from man's religious texts.

Moreover, in a world looking for a quick fix followed by an alluring soundbite, neither exists with Yahowah. Today's influencers creating video podcasts and social media fluff for monetary compensation and acclaim would be useless in this regard. By contrast, Yahowah's approach is Old School – with copious reading and writing assignments and lots of homework – all of which must be conducted rationally and systematically.

By engaging in this mission, a useful participant would be afforded the opportunity to please the Creator of the universe by doing something with Him He values. And since the reward would be eternal life as part of His Family, one would have expected Yahowah's search to have yielded many applicants rather than none. And yet, based upon God's assessment, and thus from His perspective, Satan seems to have achieved his ambition of contaminating everyone to the extent that no one responds to God. This made it easier for him to fill that role.

The Chosen People collectively disregard the One who had chosen them. It is why Yasha'yah was saddened when he realized that after speaking vociferously about Yahowah, when God opened the door to heaven, no one sought admission. It is why there have been no prophets since *Mal'aky* | Malachi.

Based upon the context of Howsha's prophetic message, it is apparent that Yahowah sought someone willing to closely examine and carefully consider the revelations that He had conveyed through His prophets, someone who was willing to devote the time needed to know and understand and then share His testimony, conveying the insights that His people had missed. However, since 200 generations of Yahuwdym had ventured in an entirely different direction, they removed themselves from consideration.

Based upon the 4th chapter of Howsha' and Mizmowr 14, we are confronted with two comprehensive renunciations of Judaism. Since Yahowah unequivocally stated that there would be no Israeli clerics representing Him, all rabbinic claims are contrary to the Word of God.

The Chosen People have relinquished their calling. Therefore, our participation is by default, not by merit. Left with no other viable option, Yahowah would work with a Gowy to garner His people's attention.

As is confirmed throughout the Prophets, Yahowah eventually found someone with whom He could work. However, it would not be easy. There would be a steep learning curve. The final witness would be far less experienced and articulate than Moseh and considerably less intelligent and insightful than Dowd. Moreover, the time available to him to call God's wayward children back home would be constrained to 32 years from first stroke of the keyboard to the last. Six thousand years of poor choices and bad ideas would have to be overcome in three decades.

Therefore, had it not been for God's willingness to enlighten, embolden, and equip a flawed individual through His seven Ruwach, and if not for Yah's keen ability to teach using evidence and reason, His witness would have failed.

As it would transpire, the chosen herald would devote 70 hours a week for decades translating and contemplating the words of God in order to share the insights which could be derived from them. His commitment to go where God's words lead would take him to a place no one had been in thousands of years – to the same place that the remnant of Yisra'el will arrive a decade from now upon Yahowah's return.

The obstacles would be enormous. There would be almost as much to unlearn as there would be to discover. As such, God and His chosen Gowy would begin their collaboration as far from Yahowah's Word as is possible, starting with Islam, before systematically renouncing Christianity and Judaism – and then: politics, patriotism, militarism, and conspiracy. After all, in our approach to the Covenant and to the Towrah, it isn't until after we walk away from the muck of man that we are allowed into Yahowah's presence. And it is only when we begin to see things from God's perspective that we are capable of understanding and explaining the nature of His offer.

Thanks to Dowd, we now know the attributes God wants to foster and exploit. We know that we don't have to be perfect to get the job done. And through Dowd, we have been made aware of the enormity of the mission which can be accomplished by a single individual through whom Yahowah is able to engage. We have discovered that there is power in His words, more than enough to accomplish their intent.

All the while, Orthodox Jews, Christians, Muslims, Hindus, Progressives, Communists, Socialists, and

Atheists remain unaware of the God who created them. And yet, there is no excuse. The most frequently published and widely distributed texts contain Yahowah's testimony. While not accurately translated, His words were responsibly maintained, and they are available.

“Why don’t they know (*ha lo’ yada’* – what precludes them from becoming aware, from discovering and then acknowledging, from becoming familiar and revealing, and why is there no *yada’* (qal perfect))?

All (kol) of those who carry out (*pa’al* – who devise and advance, who fashion and forge, who conceive, plan, carry out, and commit) **deceit in religion** (*‘awen* – that which is corrupting and idolatrous, troublesome and unfortunate, false and fraudulent, objectionable and unjust), **those who devour** (*‘akal* – who consume and destroy, feeding upon) **My people** (*‘am* *‘any* – My family and nation), **they eat** (*‘akal* – they consume) **bread** (*lechem* – baked grains including yeast) **without inviting or calling upon** (*lo’ qara’* – without summoning, without reading or reciting, and without proclaiming) **Yahowah** (*Yahowah* – God’s personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our *‘elowah* – God).” (*Mizmowr* / Lyrics to Sing / Psalm 14:4)

God has isolated two responsible parties. There is an institution fixated on eating bread as part of a religion that forbids speaking Yahowah's name. They call themselves the Roman Catholic Church. They haven't just misappropriated Jewish land and stolen their possessions, impoverishing and degrading them for centuries, they even stole the promises Yahowah made to His People, claiming them for themselves.

However, Orthodox Judaism is also guilty. Jews were not only the first to criminalize speaking Yahowah's name,

but they have also eliminated Matsah and Bikuwrym from among the Miqra'ey. Equally troubling, they have replaced Taruw'ah with a Babylonian festival and have inverted the intent of Kipurym.

There has always been evil in the world, and this duplicitous and malignant force has plagued souls under many different names. On this day, and in the context of ritualistically eating bread without invoking Yahowah's name, the terrorizing menace is the final beast, the Whore of Babylon, as she emerged from Imperial Rome. While the Church's deceitful and corrupting idolatrous religion has preyed upon God's People longer than any other, its final assault will fail.

“Toward this place, and by name and reputation (*la sham / shem* – behold, the time is nigh and the locale is near when by their name and designation regarding this place [from 11QPs]), **they will have become dreadful terrorists invoking fear** (*pachad pachad* – they will cause and endure severe distress, inducing and suffering impending danger and intense anxiety).

And yet by contrast (*ky* – surely to combat this, and for this reason), **God** (*'elohym*) **will be with the generation** (*ba dower* – will engage with and be included as part of the eventual descendants through the family line at this time) **of those who are right** (*tsadyq* – who are upright and correct, vindicated and acquitted, and whose cause is just).” (*Mizmowr* / Lyrics to Sing / Psalm 14:5)

The reason that the Roman Catholic assault on Yahowah's People will fail is that, at long last, during this time of restoration and return, God is going to intervene on behalf of Yisra'el and Yahuwdah. Yah is going to stop the religion dead in its tracks. As we will discover, every trace of this Gentile institution will be obliterated.

Should you be curious and wonder why the founders and subsequent leaders of the Roman Catholic Church,

beginning with *Sha'awl* | Paul, would choose to marginalize and silence, even abuse and annihilate Jews, the answer is as simple as it is disgusting. They knew that they were lying, that there was no basis for Christ, the Church, or Christianity, for Replacement Theology or for their unjustifiable contradictions and annulment of Yahowah's name, Covenant, or Torah.

At the same time, they realized that Gentiles wouldn't recognize their duplicity or care. So long as Jews refrained from undermining the scheme by standing up for Dowd, the lies would prevail. And then, to make sure that there would be no witnesses, like a crook on trial for a crime he committed, the Church intimidated and killed those in a position to know better. The same is true with Muhammad and the creation of the Quran and Islam – which is why his scriptures are as anti-Semitic as the Christian New Testament.

Their strategy produced nothing of value, caused centuries of suffering, and led to the Holocaust. But this contest is not over. God found someone He could use. His people are coming home. And as a result, those who perpetrated the greatest crime in human history are about to meet their doom at the hands of the God they opposed.

Speaking to Christians and those responsible for misleading them, Yahowah declares...

“You have extended the time (*bowsh* – You have been away a long time, a considerable passage of time with many disappointments) **for the mission, deliberation, and advice** (*'etsah* – for the goals, counsel, purpose, and resistance, even the debate and decision-making process) **of the great effort and straightforward commitment to accomplish the goal** (*'any* – for those who are subjugated and suffer).

So as a result (*ky* – so therefore), **Yahowah** (*Yahowah* – God's personal and proper name transliterated as guided

by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our ‘*elowah* – God) **is his protection and confidant, the One he trusts** (*machaseh huw*’ – his shelter, assistance, and the One he relies upon to keep him out of harm’s way).” (*Mizmowr* / Lyrics to Sing / Psalm 14:6)

Since ‘*etsah* is primarily positive and addresses the pursuit of a mission to provide considered advice after extensive deliberation, and ‘*any* can be interpreted to affirm that there would be a genuine commitment to accomplish the goal in a straightforward manner, it seems most appropriate to render *bowsh* positively.

While *bowsh* can speak of feeling ashamed, I do not think Yahowah is ever humiliated. Further, since the Towrah uses *bowsh* to say in Shemowth 32:1 that Moseh prolonged his time on the mountain, the foregoing seems to be the most adroit rendering of Mizmowr 14:6.

Should this interpretation be correct, then Yahowah has extended the time to accomplish this mission. This may mean that He added extra time to expose and condemn Islam, Christianity, and Judaism along with pointing the way Home. He may have provided a longer period because He wanted to afford ample time to correctly ascertain and properly convey Dowd’s role in fulfilling the Mow’edym. Surely, God wanted to give His people as much time as possible to find and process the counsel we are providing.

On the negative side, there is the possibility that this is an indication that I’m a bit slow, neither very bright nor swift, and that the time would have to be extended. Positively, my hope is that Father and Son are enjoying the process and have provided these additional years because, after having been denied, they are now being properly acclaimed.

Regardless, one thing is sure: I am Yahowah's responsibility. He is my confidant, my biggest supporter, and my protector.

But why now, some may wonder, even though Yahowah has already provided the answer? There simply hadn't been anyone through whom He could communicate prior to this time. It isn't enough to want God to save us, we have to know how this is possible for it to occur. Without *sakal* and *darash*, Yah was precluded from doing as He would have preferred.

Dowd is the answer to this question, making it rhetorical. And yet, it is an answer deliberately hidden, indeed confiscated, by the religious. They have either denied his contribution to Yisra'el's restoration or replaced him with a myth. Either way, billions remain clueless.

“Who (my – why, when, and how) in association with (min – from) *Tsyown* | the Signs Posted Along the Way (*Tsyown* – the conspicuous directions which have been provided to mark the path and show the way) will provide (nathan – will give and bestow) deliverance, liberation, and salvation (*yashuw'ah* – rescue and freedom) for Yisra'el (*Yisra'el* – Individuals who Engage and Endure with God) before (*ba* – in conjunction with) Yahowah's (*Yahowah* – God's personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our '*elowah* – God) return to restore (*shuwb* – coming back to repair, bringing back the previous and preferable state) the fortunes, assets, and property (*shabuwth* – the captured land and controlled lives through the process of restoration) of His People ('*am huw*' – His family and nation)?

Ya'aqob (*Ya'aqob* – One who Embeds His Heels and is thus steadfast and unwavering) will want to rejoice (*gyl* – will choose to express his exuberance and joy over the

favorable outcome and circumstances (qal imperfect jussive)). **Yisra'el** (*Yisra'el* – Those who Engage and Endure with God) **will be delighted and celebrate** (*samach* – will be ecstatically happy and content, outwardly expressing their elation (qal imperfect jussive)).” (*Mizmowr* / Lyrics to Sing / Psalm 14:7)

Yahowah's return and Yisra'el's restoration were foretold by the Son who knew the Father best, the King who brought the divided nation together. To benefit from the promises of the Covenant, one must read the signs that Dowd posted along the way and respond appropriately. The path to our liberation and salvation runs along Tsyown, beginning with Dowd's fulfillment of Pesach and Matsah, concluding with his return on Kipurym to be Shepherd of Sukah.

And this is how we came to this place...

“On behalf of (la) the everlasting Leader and eternal Director (natsach). It is by Dowd (la Dowd). (*Mizmowr* 14 Dedication)

The foolish who lack understanding (nabal) say, claiming ('amar) from their perspective and in their judgment (ba leb), ‘There is no God ('ayn 'elohym).'

Their capricious actions and slanderous accusations ('alylah) are incredibly corrupting (shachath), and they are repulsive and abhorred (ta'ab). There is not one who can ('ayn) accomplish ('asah) anything worthwhile (towb). (*Mizmowr* 14:1)

Yahowah (Yahowah) looks down from His elevated position in the spiritual realm (min shamaym shaqaph) on the children of man ('al beny 'adam) to see (la ra'ah) if there is (ha yes) anyone who understands, who is interested in accurate and amplified instruction with the capacity for diligent and prudent discernment as an understudy to be used in cooperation with Yah to

derive valid insights at His direction (*sakal*), who through frequent and systematic investigation genuinely seeks to learn what was not previously known (*darash*) about God (*'eth 'elohym*). (*Mizmowr* 14:2)

Everyone without exception (*ha kol*) has gone in a different direction and removed himself from consideration (*suwr*). Collectively, and without exception (*yahdaw*), they are confused, corrupted, and contaminated (*'alah*).

There is not one (*'ayn*) who can accomplish (*'asah*) anything worthwhile (*towb*), not even one (*'ayn gam 'echad*). (*Mizmowr* 14:3)

Why don't they know (*ha lo' yada'*)?

All (*kol*) of those who carry out (*pa'al*) deceit in religion (*'awen*), those who devour, feeding upon (*'akal*) My people (*'am 'any*), they eat (*'akal*) bread (*lechem*) without inviting or calling upon (*lo' qara'*) Yahowah (*Yahowah*). (*Mizmowr* 14:4)

Toward this place, and by name and reputation (*la sham / shem*), they will have become dreadful terrorists invoking fear (*pachad pachad*).

And yet by contrast (*ky*), God (*'elohym*) will be with the generation (*ba dowr*) of those who are right (*tsadyq*). (*Mizmowr* 14:5)

You have extended the time (*bowsh*) for the mission, deliberation, and advice (*'etsah*) of the great effort and straightforward commitment to accomplish the goal (*'any*). So as a result (*ky*), Yahowah (*Yahowah*) is his protection and confidant, the One he trusts (*machaseh huw'*). (*Mizmowr* 14:6)

Who (*my*) in association with (*min*) *Tsyown* | the Signs Posted Along the Way (*Tsyown*) will provide (*nathan*) deliverance, liberation, and salvation (*yashuw'ah*) for Yisra'el (*Yisra'el*) before (*ba*)

Yahowah's (Yahowah) return to restore (shuwb) the fortunes, assets, and property (shabuwth) of His People ('am huw')?

Ya'aqob (Ya'aqob) will want to rejoice (gyl). Yisra'el (Yisra'el) will be delighted and celebrate (samach)." (Mizmowr / Lyrics to Sing / Psalm 14:7)



There is one God, one Towrah, one Covenant, and one Yisra'el. And yet, they have not sought to exclude anyone seeking to live in Yahowah's Home. There is an open invitation from God in the Towrah regarding the Covenant.

What follows is Dowd's explanation of how a foreigner can become included or excluded from God's Family. For those of us of a different ethnicity, these are words to live by...

"A Mizmowr (Mizmowr – Lyrics in a Song) of Dowd (la Dowd – concerning the Beloved).

Yahowah (Yahowah – God's personal and proper name transliterated as guided by His towrah – instruction on His hayah – existence and the role He plays in our shalown – reconciliation as our 'elowah – God), which (my – who and what is the criterion regarding) foreigner will dwell as an invited guest (guwr – as an alien can sojourn and live together, abiding and remaining (qal imperfect third-person masculine singular)) within Your tent, in Your dwelling place and household (ba 'ohel 'atah – in Your house and home, living in close proximity to You within Your Tabernacle; from 'ahal – to be clear and shine, clearly radiating light)?

Who (my – which ones) will live and abide (shakan – will inhabit and remain, camping out and residing, settling down within a home and as part of a family, established)

on Your Set-Apart Mount (*ba har qodesh 'atah*)?"
(*Mizmowr* / Lyrics to Sing / Psalm 15:1)

The answer to this question will be provided positively and negatively, revealing the specific path taken by those who will live next to Dowd alongside Tsyown, and those who will not because they are too stubborn to change. Reinforcing the positive, Dowd encourages us to appreciate the value of being correct and acting upon that which is right. These things have become his hallmark. Additionally, Dowd was inspired to affirm the importance of reliably, steadfastly, and truthfully sharing the Word of God, of using our best judgment to ensure that our rhetoric conforms to that which is trustworthy and true.

The answer is...

"The one who walks (*halak* – the one who responds and goes about, living his life in the specified way, traveling (qal participle masculine singular)) **with integrity in a manner which is correct** (*tamym* – perfected and unimpaired, blameless and innocent, genuine and entirely right, completely in accord with the truth which has been verified factually), **who acts upon and engages in** (*wa pa'al* – who expends considerable energy to carry out, prepared to bestow the gift as a benefit to others (qal participle masculine singular)) **that which is right** (*tsedeq* – correct, honest, just, accurate, and fair, in accord with the standard), **and who speaks, communicating the word** (*wa dabar* – who communicates and verbalizes the message (qal participle masculine singular)) **reliably and truthfully** (*'emeth* – dependably and honestly, with steadfast integrity such that it consistently conforms to that which is trustworthy and who continues to do so; from *'aman* – to support and confirm that which is verifiable and true, established and confirmed, upheld and reliable) **in his best judgment** (*ba lebab huw'* – based upon his conscience and character, his ability to distinguish what is right and wrong, with the

correct attitude, approach, and aptitude using good judgment),...” (*Mizmowr* / Lyrics to Sing / Psalm 15:2)

While *tamym* can be rendered as “perfect,” something that was beyond Dowd’s capability and ours, “being perfected” is readily achieved through the Towrah. Dowd explains this, calling the Towrah “*tamym* – perfecting” in the 19th *Mizmowr* | Psalm, which, as a result, has long been one of our favorites. Moreover, since *tamym*’s primary meaning is “to be completely correct,” there is a lesson here for those who believe that no matter the extent of the differences between the Towrah and New Testament, their faith will be sufficient. *Tamym* suggests that no matter how many strands of truth are woven into an illicit tapestry, a counterfeit is worthless.

If we were to alphabetize the endearing aspects of this ledger, we should: *Aleph*) Walk with integrity, striving to be completely correct. *Beyth*) Act upon and engage in that which is right. *Gimal*) Communicate the Word truthfully and do so continually and honestly. And *Dalet*) Consistently use our best judgment to distinguish between right and wrong.

This sentence covers a lot of ground, requiring a longer attention span than those who have had theirs shortened by the sound bite snippets of social media and the news. Nonetheless, it is what is required of us because the approach that Dowd has learned cannot be affirmed any other way.

An included foreigner is one:

“...who does not degrade the name and reputation through slander or by stepping upon his tongue (*lo’ ragal ‘al lashown huw’* – who does not speak with malicious intent to falsify or tread upon his tongue [this is omitted in 5/6HevPs]), he does not engage in (*wa ‘asah* – he does not work, expending considerable effort to labor in, profit from, or bring about (*qal* perfect)) that which

brings misfortune and hardship to his misguided countrymen (*la rea' huw' ra'ah* – malignant and adversarial injury to his errant and loudmouthed, uproarious and misled neighbors, troubling his friends and companions in an undesirable manner), **nor does he lift up or promote** (*wa lo' nasa'* – he does not advance or tolerate, he does not desire or respect, and he does not get carried away with or forgive (qal perfect)) **that which is contemptible and insulting** (*cherpah* – a harmful slur, shamefully reproaching or dishonoring; from *charaph* – to accuse, taunt and defy) **against his closest kin and most intimate relationships when the time is imminent** (*'al qarowb huw'* – upon those with whom he associates at a time when their fate is approaching in very close proximity),...” (*Mizmowr* / Lyrics to Sing / Psalm 15:3)

We can surmise from this that Yah does not want to be in the company of men who do any of these three things, nor does He want us to waste our time with them because they won't be moved by our words or His. Therefore, if we were to enumerate what we must avoid in seeking to live with Yah, we find: 1) Do not degrade Yahowah's name or anything else He shares with His people, especially with malicious intent. 2) Do not add to the misery and misfortune of those living around you who are already misguided, by being adversarial to their interests. And 3) Do not insult Yisra'elites or Yahuwdym, slurring and dishonoring them, especially now when Yahowah's return is imminent.

Continuing to provide advice on what we ought to avoid, as well as what will endear us to Yah, we ought not to be among those:

“...who are discounted and despised (*bazah* – devalued, held in contempt, and poorly regarded, seen as despicable and disdained), **rejected and avoided** (*ma'as* – spurned and loathed as a festering sore), **in His eyes** (*ba 'ayn huw'* – in His sight), but instead (*wa 'eth*), **be one who**

values and honors (*kabed* – who heralds the significance and merit, acknowledging the status and distinguished nature of) **those who revere and respect** (*yare'* – appreciate the awe-inspiring and awesome attributes) **Yahowah** (*Yahowah* – God's personal and proper name pronounced as instructed by His *towrah* – directions regarding His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as '*elowah* – our God) **rather than being one who swears oaths and makes promises** (*wa shaba'* – instead of one who makes pledges of allegiance) **to his own disadvantage** (*la ra'a'* – which are noxious and displeasing, to his detriment, harming himself) **and who does not change** (*wa lo' muwr* – and does not alter course or conduct),..." (*Mizmowr* / Lyrics to Sing / Psalm 15:4)

God's list of don'ts continues with: 4) Avoid being discounted by God and thus rejected by Him. 5) If you have offered pledges of allegiance or sworn oaths, immediately stop doing so. 6) Do not cripple the impoverished through usurious interest. And 7) Do not accept a bribe, especially when it affects the innocent.

In addition, Dowd delineated yet another positive approach: *Heh*) Value the importance of respecting Yahowah.

Therefore, we should be:

"...one whose money (*keseeph huw'* – whose property and that which he values) **is not offered** (*lo' nathan* – is not produced or given) **with usurious interest** (*ba neshek* – at biting rates of return) **and who does not accept** (*wa lo' laqach* – does not take or receive) **a bribe** (*wa shachad* – a ransom of gift as a *quid pro quo*) **in opposition to** ('*al* – holding it over) **those who are free of obligation** (*naqy* – who are innocent and held without a valid accusation).

He who engages in or acts upon these things ('*asah* '*eleh* – who does this) **shall never be moved or have their**

resolve shaken (*lo' muwt* – will not be sufficiently shaken to stop staggering, and thus will never be dislodged or removed from them (nifal imperfect)), **even throughout the duration of time** (*la 'owlam* – forevermore).” (*Mizmowr* / Lyrics to Sing / Psalm 15:5)

These are the five rights and seven wrongs of beloved and unbecoming conduct. And while they are instructive, be cognizant of Dowd's concluding realization. We ought not to waste our breath trying to change unmovable objects. Those who are defined by their religion, their politics, or their economics are not going to change. Try as we might, words alone will not suffice to shake them out of their intoxicating stupor.

Here is a quick summation...

“A Mizmowr (*Mizmowr*) of Dowd (*la Dowd*).

Yahowah (*Yahowah*), which (*my*) foreigner will dwell as an invited guest (*guwr*) within Your tent, in Your dwelling place and household (*ba 'ohel 'atah*)?

Who (*my*) will live and abide (*shakan*) on Your Set-Apart Mount (*ba har qodesh 'atah*)? (*Mizmowr* 15:1)

The one who walks (*halak*) with integrity in a manner which is correct (*tamym*), who acts upon and engages in (*wa pa'al*) that which is right (*tsedeq*), and who speaks, communicating the word (*wa dabar*) reliably and truthfully (*'emeth*) in his best judgment (*ba lebab huw'*), (*Mizmowr* 15:2) who does not degrade the name and reputation through slander or by stepping upon his tongue (*lo' ragal 'al lashown huw'*), he does not engage in (*wa 'asah*) that which brings misfortune and hardship to his misguided countrymen (*la rea' huw' ra'ah*), nor does he lift up or promote (*wa lo' nasa'*) that which is contemptible and insulting (*cherpah*) against his closest kin and most intimate relationships when the time is imminent (*'al qarowb huw'*), (*Mizmowr* 15:3) who

are discounted and despised (*bazah*), rejected and avoided (*ma'as*), in His eyes (*ba 'ayn huw'*), but instead (*wa 'eth*), be one who values and honors (*kabed*) those who revere and respect (*yare'*) **Yahowah** (*Yahowah*) rather than being one who swears oaths and makes promises (*wa shaba'*) to his own disadvantage (*la ra'a'*) and who does not change (*wa lo' muwr*), (*Mizmowr* 15:4) one whose money (*keseeph huw'*) is not offered (*lo' nathan*) with usurious interest (*ba neshek*) and who does not accept (*wa lo' laqach*) a bribe (*wa shachad*) in opposition to (*'al*) those who are free of obligation (*naqy*).

He who engages in or acts upon these things (*'asah 'eleh*) **shall never be moved or have their resolve shaken** (*lo' muwt*), **even throughout the duration of time** (*la 'owlam*).” (*Mizmowr* / Lyrics to Sing / Psalm 15:5)



Dowd knew what to anticipate from Yah because he knew what God wanted to provide and what He expected in return. It is a simple equation: be observant and trust Yahowah, and He will attend to your needs, providing comfort and protection.

“A poem (*miktam* – a written piece of literature, inscribed by staining the parchment upon which it is indelibly conveyed; from *ma* – to ponder and question and *kethem* – the elements which are pure gold) **of Dowd** (*la Dowd* – concerning the Beloved).

You want to watch closely over me and be concerned about me (*shamar 'any* – You keep a caring focus upon me, tending to me by choice, and You are observant regarding me (*qal* imperative)), **God** (*'el*), **because** (*ky*) **in You** (*ba 'atah* – with You), **I confide and**

trust, and I am kept safe and comforted (*chasah* – I rely for protection and safekeeping).” (*Mizmowr* / Lyrics to Sing / Psalm 16:1)

Dowd, more than anyone else, had reason to gloat. God chose him, anointed him Mashyach, empowered him with His Spirit, called him His Son, said that he was right, made him a prophet, and picked him to shepherd His people, to be their king forever. From Yahowah’s perspective, Dowd was and remains the brightest and most articulate man in human history. And yet, Dowd recognized that apart from Yah, even after fulfilling the Miqra’ey, he had nothing to offer. And yet together, they would offer the keys to understanding the Towrah and to participating in the Covenant.

“I say (‘*amar* – I confess and convey, expressing in words), **to approach** (*la* – drawing near and concerning) **Yahowah** (*Yahowah* – God’s name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation from ‘*elowah* – our God), **‘You are my foundation and support** (‘*edown* ‘*any* ‘*atah* – You are my Upright One who is the Pillar of my Tabernacle), **I have nothing to offer which is worthwhile or useful** (*tobah* ‘*any* *bal* – I have nothing good, satisfying, or beneficial) **apart from You** (‘*al* ‘*atah* – over You, God).” (*Mizmowr* / Lyrics to Sing / Psalm 16:2)

Together they were poetic, writing prose that was both satisfying and beneficial. In so doing, they would not be alone. Thanks to what they accomplished through their collaboration, by harmoniously composing these lyrics, we have become part of their celebration.

“Regarding (*la* – concerning) **the Set Apart** (*qadowsh* – the separated and uncommon) **in the Land** (*ba ha* ‘*erets* – within the country and material realm) **who show the way to the relationship** (‘*asher* – who lead to

the benefits of the proper path), **they are also** (*hem wa*) **awesome** (*'adyr* – marvelous, desirable, and splendid, honorable and worthy), **and in them** (*ba hem* – with them) **is all my satisfaction and enjoyment** (*kol chephets* – is my greatest joy, engendering my complete support and appreciation).” (*Mizmowr* / Lyrics to Sing / Psalm 16:3)

Dowd is addressing everyone who is part of the Covenant Family. He realizes the more the merrier. He understands how we can all be part of the same refrain. And he is pleased to share his Father, his Land, his relationship, and his joy with all who will listen to his poem.

Yes, Dowd has been given more than anyone else, more than we can possibly imagine, and yet, what he finds truly awesome is sharing it with his brothers and sisters in the Covenant. He is excited about what matters most: adding to Yah’s Family.

There are two reasons for this. First, life with Yah is marvelous. There is more to give than there are souls seeking an inheritance. And second, life is traumatic for those who impetuously chase after imaginary gods. Dowd, having experienced the best his Father has to offer, wants the same result for his people. That is what qualifies him to serve as Yah’s shepherd.

There is also an undercurrent of appreciation in these words. Yisra’elites will have come to realize that they owe their very existence to Dowd. By fulfilling the Miqra’ey, he made it possible for us to receive the benefits of the Covenant.

“The sorrows and suffering (*'atsebeth* – the anxiety and anguish, the unfavorable circumstances and mental state, as well as the trauma) **of those** (*hem*) **who are impetuous and who chase after** (*mahar* – who are rash and without wisdom, who are fearful, and unwilling to invest the time to study, and who quickly buy into) **another** (*'achar* – someone or something different, either following

along or doing so to develop a following) **will be great as they will be numerous and influential** (*rabah* – will multiply, becoming the preponderance of people, and who through their popularity will gain tremendous status).

Their drink offerings of blood (*nesek hem min dam* – their sacred and pagan liquid libations to a deity associated with killing and death [a.k.a. the Roman Catholic claim that “Jesus” died and that they are drinking his blood during their Eucharist]), **I will never pour or offer** (*bal nasak* – I will not endorse or cause to happen, especially with all of their associations with pagan gods, religious rites, and death). **And I will not advance or promote** (*ba nasa’* – I will never lift up or bear, honor or respect, desire or tolerate) **their names** (*‘eth shem hem*) **on my lips** (*‘al sapah* – as part of my speech).” (*Mizmowr* / Lyrics to Sing / Psalm 16:4)

There is a religion which has become enormous and influential, and its rites include drink offerings of blood: Christianity and especially the Roman Catholic Church. Dowd is professing that he will never endorse anything the largest and most powerful institution to co-opt his reputation does or says. He will not partake in their Eucharist or promote their names. He, as is the case with every one of Yahowah’s prophets, never utters: Christ, Christian, Jesus, Catholic, Cross, or Church. These names never appear in the words inspired by God! Moreover, there is no justification whatsoever for the most practiced of Catholic religious rites: the Eucharist.

The Roman Catholic Church deliberately and dishonestly stole what Yahowah gave to His Son and to His people, all to shore up its complete lack of credibility. Therefore, Dowd has a great deal to say about the consequence of their malfeasance. Christianity not only became the most pervasive and abusive adversary to his people, but no institution in human history would also mislead as many souls. And they would do so through

Replacement Theology: stealing for themselves God's promises to His beloved Son and Messiah.

However, there is another, horrifying, possibility directly related to drinking blood. For those who have read volume three, *Babel: Chemah + Venomous*, you may recall the grotesque nature of the Feast of the Beast as it was presented in the waning chapters of Ezekiel. Upon Satan's arrival in Jerusalem on the 1st of 'Abyb in 2033, his first order of business will be to replace the Towrah's Mow'edym with his own macabre variations. His inaugural event will be to eat, in cannibalistic fashion, the *gibowrym* | most capable and courageous men of God. And during this ghoulish event, the celebrants will drink the blood of those they have sacrificed. While the Lord of Babel speaks of literally eating human flesh and drinking blood, the underlying symbolic intent is to devour Dowd and his heralds – the two witnesses.

Rather than irritating Yahowah by doing the opposite of what His Towrah instructs, Dowd has chosen a different cup from which to drink...

“Yahowah’s (*Yahowah* – God’s proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation from ‘*elowah* – our God) **gift is my decision, my fate, my assigned share, and my reward** (*manath cheleq* ‘*any* – is my allotment by choice, my parcel of ground, my portion of what is offered, and my nourishment) **as well as my cup and receptacle** (*wa kows* ‘*any* – and the vessel which holds what I will drink). **You** (*’atah*) **uphold** (*tamak* – hold and control) **my lot and destiny** (*gowral* ‘*any* – my portion and allotment, even my systematic means of making decisions, delineating the outcome).” (*Mizmowr* / Lyrics to Sing / Psalm 16:5)

All of those who participate in the Eucharist (where Catholic priests claim that they have turned wine into the

blood of Jesus), or even partake in Communion (the Protestant alternative to Passover), will die, as did their imaginary god. Life is afforded to those who decide to accept Yahowah's reward. And this begins with recognizing that Dowd served as the Passover Lamb.

When we are evaluated through the Towrah, we become acceptable in all of the delightful ways Yahowah intended. Through it, we inherit far more than the universe.

“The measuring lines (*chebel* – the inheritance and boundary lines, the shares and apportionments, symbolically even the rigging of the vessel and the joyful processions and boisterous parades) **have aligned for me** (*naphal la ‘any* – have been allotted and distributed to be) **in highly acceptable and delightful ways** (*ba ha na’ym* – in pleasant and favorable places). **Surely** (*‘aph* – indeed, and in addition), **I have been offered** (*‘al ‘any*) **an enjoyable and pleasing, especially brilliant** (*shaphar* – a lovely and beautiful, radiant and bright) **inheritance** (*nachalah* – association and share).” (*Mizmowr* / Lyrics to Sing / Psalm 16:6)

This is true not only for Dowd, Yah's beloved Son, but for all of us who follow his lead. He was the *Bakowr* | Firstborn of Chag Matsah, but hardly the last. The Messiah opened the door and provided the way for us to enjoy Bikuwrym and Shabu'wah.

Beyond this, the universe we have been given to explore is not only ninety-three billion light-years across, but it also exists in two additional dimensions beyond those we can presently perceive – and Heaven is yet another dimension beyond. Our inheritance through the Covenant is indeed bright and beautiful.

As a result, it is fitting and right...

“I will commend the excellence of (*barak ‘eth* – I favor the goodness and I am thankful for the greatness of)

Yahowah (*Yahowah* – God’s proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation from *‘elowah* – our God), **who, to show the way to the benefits of the relationship** (*‘asher* – who, to lead the way to the path to get the greatest joy out of life), **determines the plan and provides me with counsel and purpose** (*ya’ats* ‘any – decides the direction and offers me advice), **even as** (*‘aph* – and surely also), **during the night** (*laylah*), **my emotional response to being Yah’s implement** (*kilyah* ‘any – my kidneys (which the ancient Hebrews perceived as the source of emotions), core nature, inclinations, and feelings, my innermost being; a compound of *kol* – total, *kaly* – implement of *Yah*) **provides me with disciplined teaching, proper instruction, and correction** (*yasar* ‘any – facilitates my training and acceptance, direction and guidance, and my appreciation for cause and consequence).” (*Mizmowr* / Lyrics to Sing / Psalm 16:7)

Dowd enjoyed serving as Yahowah’s implement. He relished God’s plan for his life and the counsel He provided to reveal his purpose. He saw the Towrah for what its name implies: the source of disciplined teaching and proper instruction. His life’s mission became commending what Yahowah had revealed to show the way to receive the benefits of this relationship.

As a result, Dowd became the centerpiece of God’s plans for His people. He is the Cornerstone upon which the Covenant Family and Home are built. He is the Life, the Light, and the Way.

Everything God has said and done coalesces such that we are in the right place when we capitalize upon what Dowd has done.

“I intensely desire to firmly place (*shawah* – I genuinely want to put) **Yahowah** (*Yahowah* – God’s

proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation from *'elowah* – our God) **before me** (*la neged* 'any – in front of me) **always and continuously** (*tamyd* – regularly and consistently, even perpetually).

Indeed (*ky*), **as a result of** (*min*) **me being right** (*yamyn* 'any – my orientation, right side, or right hand, even looking east as the sun rises; from *yaman* – to choose to be right), **I shall neither be shaken nor fall into an unfavorable or unresolvable circumstance** (*bal mowt* – I will not slip up, be dislodged, habitually stagger, fail, or fall, nor will I lose control, be random in my approach, or found to be consistently inadequate (nifal imperfect – it is by being right that Dowd carries out and also receives the benefits which are ongoing throughout time)).” (*Mizmowr* / Lyrics to Sing / Psalm 16:8)

Dowd was not bragging. He was telling the truth. He knew that he was right, not only because Yahowah declared it was so but, also, because he had thoughtfully considered the Towrah, and having come to understand it, he had responded correctly. He was, therefore, aware of his Father's promises in this regard, and knew that, as a result of being right, he would never be found inadequate or fail.

Moreover, knowing that he would fulfill Pesach and Matsah, Dowd was aware that he had made all of this possible, not only for himself but also for his people. And now, by having done so, Dowd has made the rest of us right with Yah.

To know Yahowah in this way, to rely on God as Dowd has done, is to be bold and adventurous, living life while proclaiming the truth without fear or hesitation. I know this not only because Yahowah inspired Dowd to say it, but because I've experienced it. In the 22 years that I've openly exposed and condemned Islam, Christianity,

Judaism, Communism, Multiculturalism, Political Correctness, Patriotism, Wokeism, Militarism, Progressivism, and Conspiracism, while unequivocally advocating Yahowah's testimony, I have never been random in my approach, never encountered an unresolvable circumstance, never fallen into an unfavorable situation, never been dislodged from the truth, never lost control or failed. Striving to be right with Yah enables all of this.

It has been the most rewarding and enjoyable part of my life, as it was with Dowd before me.

“Therefore (*la ken* – it is reasonable and rational as a consequence that), **my attitude and thinking** (*leb* ‘any – my inclination and disposition, my judgment and approach, my character and nature, my internal resolve and thoughtful response) **are joyous** (*samach* – are upbeat and happy, elated and content).

What's more (*wa*), **the manifestation of power which is abundant and valued within my persona** (*kabowd* ‘any – the glorious and rewarding Divine presence within me) **expresses His joy over this enormously favorable and uplifting situation and outcome** (*gyl* – sings and shouts as a result, calling out in jubilation, utterly delighted in this situation).”

Yahowah chose Dowd as His Son, anointed him Mashyach, inspired him as a prophet, appointed him Shepherd and King, empowering him with His Spirit for our benefit as well as his. The point of all of this is that we can live like Dowd, be like Dowd, and experience what Dowd enjoyed when we study his words and apply them to our lives. Therefore, it is appropriate and desirable for us to acknowledge that, as a result of the Covenant, we experienced similar benefits. We should all be singing along.

Returning his attention to the most adversarial influence on both Jews and Gentiles, Dowd levels a broadside attack against the Gnostic influence on the development of Judaism and Christianity. For example, in Judaism, G-d is incorporeal, therefore, unassociated with anything material, such as a son or a right hand. According to the rabbis, and in direct contradiction to Yahowah, HaShem cannot manifest an aspect of His nature through fire, nor can He have eyes or a voice. He cannot return because it would have been impossible for Him to have been here. But then again, with the Haredi afraid of the sciences and still stuck in the past, the potential of $E=mc^2$, where matter is a diminished form of energy, eludes them.

Gnosticism is also a problem for Christianity because the argument that *Sha'uw'l* | Paul used to rob Yahowah, His Towrah, His Covenant, His People, and His Mashyach of their relevance, was to opine that they were of the flesh, which, from the Gnostic perspective, was corruptible and evil. Paul would then claim that, by contrast, his faith was spiritual and thus believable and worthy. He imposed his errant perceptions on 'Abraham and Dowd to make his point. Unfortunately for Paul, and those who foolishly believe he spoke for God, the flesh isn't evil. Moreover, there are beneficial and malevolent spirits – with the most adversarial of them inspiring Paul and the most beneficial inspiring Dowd to write these words...

“In addition (*'aph* – moreover and furthermore), **my Herald, proclaiming the good news regarding my physical body** (*basar* – my pronouncement and positive news regarding my corporeal human and animal nature, and the substance which sustains that life), **lives and abides** (*shakan* – dwells and remains, camping out for a considerable period of time) **with confidence** (*la betach* – safely and securely, without any concern, through trusting and relying; from *batach* – to trust and rely with confidence

and be bold, living without fear).” (*Mizmowr* / Lyrics to Sing / Psalm 16:9)

Basar, even when scribed as a noun, is still defined by its verbal root. Written identically as *basar*, it speaks of a herald proclaiming the good news – something listeners should receive positively. During Dowd’s initial life, Shamuw’el was his *Basar* | Herald. Then came ‘Eythan, who scribed the 89th *Mizmowr* in Dowd’s honor. And while the prophets all spoke of him, Dowd would not be heralded again in the fashion of *Basar* until *Yada Yahowah*. The truth is finally being told regarding what the Messiah volunteered to achieve on our behalf. We are now fully attuned to the role Dowd’s *basar* | corporeal body played in the fulfillment of Passover.

Since Dowd and his Herald are correct regarding the *basar*, then Paul was not only wrong, Christianity’s faulty foundation crumbles with this *basar* | pronouncement. As is the case with everything in this debate, trust and reliance, indeed, confidence is a product of knowing and understanding insights such as this, while faith bridges the gap when a believer is ignorant and irrational. The reason Yahowah inspired Dowd to share this with us is so that we could replace one with the other, and like His prophet, be right about God.

Speaking of not knowing, should you be of the belief that this poem hasn’t been about commending Yahowah and condemning *Sha’uwl* and the religion he fathered, consider this, especially in light of Paul saying: “**Now when David had served God’s purpose in his own generation, he fell asleep; he was buried with his ancestors and his body decayed.**” (Acts 13:36) Methinks this proves that the principal author of the Christian New Testament was wrong...

“By way of contrast (*ky* – emphasizing this point while exposing the contrary position), **You will not**

abandon Your association with (*lo' 'azab* – You will not neglect, reject, forsake, or desert, never releasing (qal imperfect)) **my soul** (*nepesh 'any* – my consciousness, my inner person, character, and personality) **with regard to Sha'owl** (*la She'owl / la Sha'owl* – by approaching She'owl or on behalf of the goals of Sha'owl), **never allowing** (*lo' nathan* – never offering or giving, not permitting or surrendering (qal imperfect)) **Your Set-Apart one** (*chasyd 'atah* – Your dedicated and loyal one, Your special and unique individual (adjective singular)) **to see** (*ra'ah* – to look upon, to experience, to gloat about, or to find pleasure in) **corruption or degradation** (*shachath* – what it is like to be corrupt or corrupted, useless or ruined, marred or blemished, dishonest exploitation or fraud, especially in association with the slime and the dungeon and pit in which such corrupt and ruinous captives are destroyed).” (*Mizmowr* / Lyrics to Sing / Psalm 16:10)

This was written a thousand years in advance to invalidate Christianity as well as Judaism. Dowd is not dead or buried.

What's particularly illuminating about this statement is that Sha'owl (mis)quoted it as Divinely inspired, thereby acknowledging that it was true. And yet by misappropriating it for his “Jesus,” Paul undeniably proved that he should not be trusted by stating... “**So it is also stated elsewhere: ‘You will not let your holy one see decay.’**” (Acts 13:35).

Let's never lose sight of the fact that Sha'owl and She'owl are synonymous for a reason. One leads to the other.

The contrasts in the debate are between relationship and religion, between right and wrong, between Dowd and Sha'owl, between the Towrah and New Testament, and between the Covenant and cults. There is considerable

incongruity and conflict between the Towrah and either the Talmud or New Testament.

God is on Dowd's side, which is why Sha'awl misquoted this statement and twisted it to claim otherwise. But forewarned is forearmed. We know that Yahowah will not allow the continuance of Sha'awl's dishonest exploitation, his willful disregard of the truth, or his degradation of His people and promises.

Sha'awl's way leads to death and destruction while Dowd's way leads to renewed life. It is the reason for this contrast and the purpose of this Mizmowr. Let us never forget...

“You have made known to me (*yada* ‘any – You are my source of understanding, You reveal information and instruction to me, You enable me to be aware and perceptive such that I am acquainted with, reveal, and experience (hifil imperfect second-person masculine singular – You alone constantly and consistently equip and enable me to know and understand such that I become ever more like You)) **the way to** (*‘orach* – the path, manner, conduct, and route to travel which leads from this place to) **life** (*chay* – living a bountiful, blessed, favorable, and prosperous existence, nourished, restored, and renewed; from *chayah* – to live and remain alive, with life restored and sustained).

There is total satisfaction and contentment in the abundant (*soba*’ – there is complete and abounding) **transcendent joy** (*simchah* – sublime delight with an uplifting cheerful attitude, favorably entertaining the senses) **associated with Your presence** (*‘eth paneh ‘atah* – through Your appearance and in association with Your face).

The pleasure of being accepted (*na’ym* – the benefits of being considered favorably and becoming acceptable, along with the melodious contentment and satisfaction) **by**

being right with You (*ba yamyn 'atah* – with my orientation on Your right side, with my right hand in Yours, and with me looking east in the morning toward You as the sun rises; from *yaman* – having chosen to be right) **is glorious and forevermore** (*netsach* – is splendid and unending, producing everlasting status and permanent prominence).” (*Mizmowr* / Lyrics to Sing / Psalm 16:11)

To accept Yah is to be right. To know Yah is to live. To be with Yah is to be joyous, satisfied, and content. We'd have to search long and hard to find a more fitting proclamation.

We could read this a thousand times and never grow weary of what it reveals...

“A poem (*miktam*) of Dowd (*la Dowd*).

You want to watch closely over me and be concerned about me (*shamar 'any*), **God ('el), because (ky) in You (*ba 'atah*), I confide and trust, and I am kept safe and comforted** (*chasah*). (*Mizmowr* 16:1)

I say ('amar), to approach (*la*) Yahowah (*Yahowah*), 'You are my foundation and support ('edown 'any 'atah), I have nothing to offer which is worthwhile or useful (*tobah 'any bal*) apart from You ('al 'atah – over You, God). (*Mizmowr* 16:2)

Regarding (*la*) the Set Apart (*qadowsh*) in the Land (*ba ha 'erets*) who show the way to the relationship ('asher), they are also (*hem wa*) awesome, honorable, and worthy ('adyr), and in them (*ba hem*) is all my satisfaction and enjoyment (*kol chephets*). (*Mizmowr* 16:3)

The sorrows and suffering, the anxiety and anguish ('atsebeth) of those (*hem*) who are impetuous and who rashly chase after (*mahar*) another ('achar) will be great as they will be numerous and influential (*rabah*).

Their drink offerings of blood (*nesek hem min dam*), **I will never pour or offer** (*bal nasak*). **And I will not advance or promote** (*ba nasa'*) **their names** (*'eth shem hem*) **on my lips** (*'al sapah*). (*Mizmowr 16:4*)

Yahowah's (*Yahowah*) **gift is my decision, my fate, my assigned share, and my reward** (*manath cheleq 'any*) **as well as my cup and receptacle** (*wa kows 'any*). **You** (*'atah*) **uphold** (*tamak*) **my lot and destiny** (*gowral 'any*). (*Mizmowr 16:5*)

The measuring lines, representing inherited boundaries, shares, and apportionments (*chebel*) **have aligned for me** (*naphal la 'any*) **in highly acceptable and delightful ways** (*ba ha na'ym*). **Surely** (*'aph* – indeed, and in addition), **I have been offered** (*'al 'any*) **an enjoyable and pleasing, especially brilliant** (*shaphar*) **inheritance** (*nachalah*). (*Mizmowr 16:6*)

I will commend the excellence of (*barak 'eth*) **Yahowah** (*Yahowah*), **who, to show the way to the benefits of the relationship** (*'asher*), **determines the plan and provides me with counsel and purpose** (*ya'ats 'any*), **even as** (*'aph*), **during the night** (*laylah*), **my emotional response to being Yah's implement** (*kilyah 'any*) **provides me with disciplined teaching, proper instruction, and correction** (*yasar 'any*). (*Mizmowr 16:7*)

I intensely desire to firmly place (*shawah*) **Yahowah** (*Yahowah*) **before me** (*la neged 'any*) **always and continuously** (*tamyd*).

Indeed (*ky*), **as a result of** (*min*) **me being right and at the right side** (*yamyn 'any*), **I shall neither be shaken nor fall into an unfavorable or unresolvable circumstance** (*bal mowt*). (*Mizmowr 16:8*)

Therefore (*la ken*), **my attitude and thinking** (*leb 'any*) **are joyous** (*samach*). **What's more** (*wa*), **the manifestation of power which is abundant and valued**

within my persona (*kabowd* ‘any) expresses His joy over this enormously favorable and uplifting situation and outcome (*gyl*).

In addition (*‘aph*), my Herald, proclaiming the good news regarding my physical body (*basar*), lives and abides (*shakan*) with confidence (*la betach*). (*Mizmowr* 16:9)

By way of contrast (*ky*), You will not abandon Your association with (*lo’ ‘azab*) my soul (*nepesh* ‘any) with regard to Sha’uwl (*la She’owl / la Sha’uwl*), never allowing (*lo’ nathan*) Your set-apart one (*chasyd* ‘atah) to see (*ra’ah*) corruption or degradation (*shachath*). (*Mizmowr* 16:10)

You have made known to me (*yada’* ‘any) the way to (*‘orach*) life (*chay*). There is total satisfaction and contentment in the abundant (*soba’*) transcendent joy (*simchah*) associated with Your presence (*‘eth paneh* ‘atah).

The pleasure of being accepted (*na’ym*) by being right with You (*ba yamyn* ‘atah) is glorious and forevermore (*netsach*).” (*Mizmowr* / Lyrics to Sing / Psalm 16:11)



6

A Thoughtful Reply

Wanting What God Wants...

We have discovered that God never asks us to pray, preferring that we listen. He is especially averse to the prayers of those unwilling to consider what He has to share in His Towrah. And yet, we know that Dowd spoke with Yah. Many of his Songs were written in response to what he had learned from His Father.

When responding to God in this way, Dowd was respectful, and his approach was reasonable. There was always a pattern to his “*taphilah* – thoughtful requests to intervene and a desire to be set apart,” one we’d be wise to consider. He addressed Yahowah by the name God asked us to use, now and forevermore. And that is because he had read and accepted the provision Yahowah gave Moseh in *Shemowth* | Names.

Dowd was particularly careful to express his requests under the auspices of freewill, conveying his desire in the cohortative while acknowledging Yah’s will as an imperative. He wanted what Yah wanted.

Further, Dowd sought what was “*tsedeq* – right.” Nothing was more important. For Dowd, and indeed for all humanity, being correct is the difference between life and death.

As we embark on our rendering of Dowd’s 17th *Mizmowr* | Song, please be aware that I’ve supplied the pronouns “You” and “I” to properly reflect the intent of the imperative and cohortative moods because there is no

English equivalent to them without doing so. And it would be disrespectful and misleading to disregard the way these volitional moods shape this instructive dialogue.

“A thoughtful request to intervene (*taphilah* – an oral petition to act as a mediator after considerable contemplation about being set apart) **by Dowd** (*la Dowd* – regarding the Beloved).

You want to hear this because I’ve chosen to genuinely listen (*shama*’ – it is Your will and my desire to emphatically listen (qal imperative cohortative paragogic he energetic second-person masculine singular)), **Yahowah** (*Yahowah* – God’s proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence through Moseh), **to what is right and vindicating** (*tsedeq* – to that which is correct, accurate and honest, just and fair, in accord with the standard, and acquitting).

You want to respond to what I’ve chosen to hear so please accept (*qashab* – it is Your will and my desire to pay attention to the information we share, acknowledge the truth, and then reply appropriately to each other; being alert, observant, and attentive, ready for action (hifil imperative cohortative paragogic he energetic second-person masculine singular)) **my audible request in this joyful song** (*rinah* ‘*any* – my uplifting lyrics and pleasing melody with a message and an appeal conveyed in the words, which provide genuine happiness).

Choose of Your own volition to weigh and evaluate what I would like You to consider (‘*azan* – it is Your will to contemplate and test, and then respond to what You hear from me because I’ve chosen to listen perceptively, to pay attention, seeking to understand the message, prompting me to respond in a considerate and rational manner (hifil imperative cohortative paragogic he energetic second-person masculine singular)) **in my thoughtful petition to serve**

as a mediator (*taphilah* ‘any – my oral request to intervene after considerable contemplation about being set apart).” (*Mizmowr* / Lyrics to Sing / Psalm 17:1)

As long as our approach is correct, as long as we embrace the proper order of things, listening to God before we ask Him to listen to us, life is wonderful. He delights in honoring our requests when they are consistent with His agenda, and the greatest example was Dowd’s request to act on our behalf as our Redeemer.

With two appearances within the preceding statement, this is now the seventh time we have contemplated the intent of *taphilah* and its root, *palal*, when used in association with Dowd. Also, to provide full disclosure, while *palal* is used in conjunction with *taphilah*, and is designated as the root of *taphilah* by Strong’s, I have in the past made the argument that *palah* | to set apart and distinguish as special could also shape its meaning.

As we review the 4th, 5th, and 6th Mizmowr, *taphilah* and *palal* appear numerous times...

“With regard to my announcement to be called out, to be invited and welcomed while reading and reciting aloud in conjunction with the Miqra’ey (*ba qara* ‘any), answer me (*‘anah* ‘any), Almighty God (*‘elohym*) of my vindication and of me being right (*tsadaq* ‘any).

In the event of troubling confinement and being constrained by the adversary (*ba ha tsar*) You have provided a breadth of opportunities for me, including vastly expanding my dwelling place along with providing ample relief for me (*rachab la* ‘any).

You have chosen to favor me and to be merciful to me (*chanan* ‘any). And so (*wa*), You decided to listen to (*shama*’) my reasonable request to intervene (*taphilah* ‘any – my adoring communication and petition to intercede by being set apart; from *palal* – thoughtful meditation and

a request for intercession based upon an accurate assessment and sound reasoning and/or *palah* – to be uniquely special). (*Mizmowr* 4:1)

Sons of men, offspring of humankind (*beny 'ysh*), for how long ('*ad mah*) will my significance, honor, and valuable reward, my enormous contribution, deserved respect, and tremendous gift, dignity, reputation, and status (*kabowd 'any*) be depreciated and devalued, dishonored and insulted (*kalimah*)?

Will you choose to continually love, preferring to romanticize ('*achab*) vain delusions which have no basis in fact, worthless myths, and total fantasies, (*ryq*), seeking (*baqash*) the irrational lies and deceptive misconceptions pertaining to false gods (*kazab*)? Pause now and contemplate this (*selah*)." (*Mizmowr* 4:2)

That was as clear as words allow. We can either accept Dowd's request to intervene on our behalf while fulfilling Chag Matsah or listen to fairy tales.

Next...

"We both agree that it is mutually beneficial if You listen attentively and respond accordingly (*qashab*) to the sound (*la qowl*) of my urgent and significant request (*shewa' 'any*), my Sovereign and Counselor (*melek 'any*), and my God (*wa 'elah*).

Indeed, because (*ky*), for You ('*el 'atah*), and solely on my own initiative, I want to provide the justification to intervene (*palal* – independently, and on my own accord, having thought about all future contingencies while foreseeing the future, I want to be persuasive in conveying my point of view, presenting an argument to intercede, working as a mediator to arbitrate an agreement (*hitpael imperfect*)). (*Mizmowr* 5:2)

Yahowah (*Yahowah*), in the morning when it's best to gain information regarding the sacrifice as the sun

risers during a new day of enlightenment (*boqer*), You hear (*shama*) the sound of my voice (*qowl* 'any).

At the outset of the day (*boqer*), I make arrangements and prepare myself for You such that I'm competent and correct, ready for You to deploy, patterning myself after You so that I'm able to be used (*'arak la 'atah*). Then I remain watchful and focused, properly adorned with everything arranged (*wa tsapah*).” (*Mizmowr* 5:3)

The reference to the morning, during which we gain the information needed to become enlightened regarding Dowd's role in our salvation, is that of Bikuwrym which was fulfilled in year 4000 Yah. Dowd proved himself competent and correct, a worthy Son to deploy.

Then...

“You have chosen to promote healing and restoration through me (*rapha* 'any), Yahowah (*Yahowah*), because (*ky*) my essential essence (*'etsem* 'any) is anxious, eager to hasten the terrifying process and agony (*bahal*). (*Mizmowr* 6:2)

In addition (*wa*), my soul (*nepesh* 'any) is enormously eager and anxious about the terrifying agony (*me'od bahal*). So (*wa*), You (*'atah*), Yahowah (*Yahowah*), will commence the restoring witness (*'atah 'ad matay*). (*Mizmowr* 6:3)

Yahowah (*Yahowah*), You and I both want You to return (*chalas nepesh* 'any). It is my desire and Your decision to deliver salvation with my soul (*chalats nepesh* 'any). You want to deliver me, liberating, rescuing, and saving through me (*yasha* 'any) because of the witness this provides to (*la ma'an*) Your enduring love, unfailing kindness, tremendous generosity, and loyal devotion (*chesed 'atah*). (*Mizmowr* 6:4)

For indeed, by contrast, there is nothing but a void, all is for naught, because there is no (*ky* 'ayn) remembrance or mention of You (*zeker* 'atah) in the plague of death, the pandemic disease that causes entire populations to die (*ba ha maweth*).

In She'owl and with Sha'uwl (*ba She'owl*), who (*my*) will come to know You, expressing their appreciation for You, even recognize or acknowledge You (*yadah la* 'atah)? (*Mizmowr* 6:5)

I have done my part, expending time and energy (*yaga*'), to the point of exhaustion, enduring physical and then emotional pain (*ba* 'anachah 'any).

Within the all-encompassing darkness (*ba kol laylah*), I swim (*sachah*) within my bed of twisted injustice (*mitah* 'any) with my weeping and tears (*ba dimah* 'any). My place of repose ('*eresh* 'any) is of testing, a trial focused on achieving the proper response (*masah*). (*Mizmowr* 6:6)

My eyes no longer function properly as my ability to witness this is incapacitated ('*ashash* 'ayn 'any) as a result of (*min*) this distressful situation, this mockery and provocation based upon erroneous perceptions and the annoying sadness associated with these taunts and errant assessments (*ka* 'as). The condition is growing old and deteriorating ('*athaq*) with all of my adversities, confinement, degradation, and troubles (*ba kol tsarar* 'any). (*Mizmowr* 6:7)

Get away from me, whether by compulsion or choice, leave me alone, go away because you are rejected and forsaken and will be taken away or abolished (*suwr min* 'any), all of you who carry out (*kol pa'al*) that which is corrupt and deceitful, injurious and fraudulent ('*awen*) because (*ky*) Yahowah (*Yahowah*) has heard (*shama*') the voice sounding (*qowl*) my lament

and the expressions of my consternation (*baky* ‘any’).
(*Mizmowr* 6:8)

Yahowah (*Yahowah*) **has listened to** (*shama*’) **this favor for me** (*tachinah* ‘any’). **Yahowah** (*Yahowah*) **has received, grasped hold of, and accepts** (*laqach*) **my thoughtful request to intervene** (*taphilah* ‘any – my desire to provide intercession which distinguishes and sets apart; from *palal* – meditation regarding intervening, judgment based upon thoughtful consideration, and a diligent assessment leading to a responsible reaction, to consider, decide, and judge and *palah* – to be set apart).”
(*Mizmowr* 6:9)

Dowd’s soul served us in all of these ways, and yet, the religious have tried to foreclose on the benefit. The greatest gift ever offered has been maligned and misappropriated for far too long.

I’m sure you noticed that all four instances, including the 17th Psalm, were set up the same way, with Yahowah listening to Dowd’s request to intervene. He granted it and supported it. And those of us who accept what Father and Son have achieved are the beneficiaries.

Also, once we followed 2 Shamuw’el 7 to its conclusion, we found that *palal* and *taphilah* were both used to broach the same subject...

“Therefore, this being reliable, consistent, and true (*‘al ken*), **the one who works with You** (*‘ebed* ‘*atah* ‘*eth*) **has discovered and experienced that which was not previously known, and through learning now has acquired** (*matsa*’) **his conviction, courage, and character, the motivation for his decision** (*leb huw*’) **to make this appeal to You on his own initiative to intervene for You, interceding on his own volition concerning You after considered and independent contemplation** (*palal* ‘*el* ‘*atah* – to consistently and continually act as an arbitrator and mediator to resolve the

relationship on Your behalf, serving as a facilitator without compulsion or societal pressure (hitpa'el infinitive)) **with this specific request to resolve foolish error through separation and intervention** ('eth ha *taphilah* ha zo'th – with this wonderful opportunity to act in a distinctly distinguishing manner which leads to becoming set apart as an intermediary while arbitrating to eliminate ignorance and whitewashing; from *palal* – to intervene after contemplation, *palah* – to be distinct, marked out, distinguished, and set apart, and *taphel* – oblivious plastering over and irrational smearing).” (*Shamuw'el* 2 7:27)

How is it that billions remain oblivious to the obvious?

With Yahowah and Dowd being of one accord regarding the Son's decision to exonerate the people by intervening to fulfill Pesach and Matsah so marvelously introduced 3,000 years ago, we recently discovered that we would play a role in making this announcement...

“Therefore (wa gam), regarding someone else, the observant and discerning foreigner from a different ethnicity and geographic location who will come to understand (ha nakry), who, to show the way to the benefits of the relationship ('asher) is not of your people (lo' min 'am 'atah), this Yisra'el (Yisra'el huw').

He will come (wa bow') from a distant country in a distant time (min 'erets rachowq) for the express purpose of being a witness and providing answers regarding (lama'an) Your ('atah) exceedingly important, tremendously empowering, distinguished and astonishingly great (ha gadowl) name (shem), the influence of Your Hand (wa yad 'atah), along with the Chazaq | Powerful and Passionate Individual who is Prepared to Lead (ha chazaq), and (wa) the Zarowa' | Protective Shepherd and Sacrificial Lamb (zarowa' huw') whom You have extended ('atah ha natah).

When (*wa*) he arrives on the scene and chooses to pursue this (*bow'*), then (*wa*) he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision regarding intervention (*palal* – he will provide an accurate assessment, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results pursuant to mediation) regarding this familial relationship (*'el ha beyth ha zeh*). (*Dabarym ha Yowmym* / 2nd Chronicles 6:32)

Since we jumped ahead to consider the implications, it bears mentioning that we also encountered *taphilah* at the outset of the 86th Mizmowr...

“A request to make intercession by getting involved to resolve this dispute (*taphilah*) by Dowd (*la Dowd*). Incline Your ear (*natah 'ozen 'atah*), Yahowah (*YaHoWaH*), showing Your desire to answer and respond to me, testifying regarding my affliction (*'anah 'any*) on behalf of the unpretentious and straightforward who have been disenfranchised and persecuted (*'any*) and need me (*'eboyown 'any*).

I have chosen and You have decided, I want and You concur, that You will carefully consider, watch over, focus upon, and guard (*shamar*) my soul and consciousness (*nepesh 'any*), for indeed (*ky*), I am the steadfastly loyal and magnanimous one, the set-apart one who is realistic, compassionate, and authentic (*chasyd 'any*), the one You have decided to deliver, because it is Your will to rescue, liberate, and save (*yasha*).

Your coworker (*'ebed 'atah*) trusts and relies upon You (*ha batach 'el 'atah*). You are my God (*'atah 'elohym 'any*).” (*Mizmowr* / Psalm 86:1-2)

And therein is Yahowah's commentary on...

“A thoughtful request to intervene (*taphilah* – an oral petition to act as a mediator after considerable contemplation to set apart) by Dowd (*la Dowd*).

You want to hear this because I've chosen to genuinely listen (*shama*'), Yahowah (*Yahowah*), to what is right and vindicating (*tsedeq*).

You want to respond to what I've chosen to hear so please accept (*qashab*) my audible request in this uplifting lyric which provides a genuine reason to be happy (*rinah* 'any).

Choose of Your own volition to weigh and evaluate what I would like You to consider ('*azan*) in my thoughtful petition to serve as a mediator (*taphilah* 'any – my oral request to intervene after considerable contemplation to set apart).” (*Mizmowr* 17:1)

With the religious preferring to render *taphilah* as “prayer,” no one has been listening. Hopefully, Yahuwdym will try a different approach.

For those following along with an interlinear, you may have noticed that I removed the phrase, “*ba lo' saphah mirmah* – with lips free of deceit,” from the opening verse and have chosen to connect it with the next. It was my conclusion that the speech “devoid of deception, which never misleads,” is Yahowah's as He pronounces the means to enter His presence through the *Mishpat* | Means to Justly Resolve Disputes. Therefore...

“With lips free of deceit (*ba lo' saphah mirmah* – with speech devoid of deception and dishonesty and in language that isn't misleading, fraudulent, or deceptive), regarding the approach to Your presence (*min la paneh* 'atah – through Your approach and appearance), continue to bring forth (*yatsa*’ – descend and produce, serving by consistently extending (*qal* imperfect)) the means to

properly consider and justly resolve my case, making an informed and rational decision regarding me (*mishpat* ‘any – the plan to thoughtfully decide what is appropriate and right regarding me resolving the dispute; a compound of *my* – to ponder and question and *shaphat* – the process of deciding by exercising good judgment to resolve disputes fairly and judiciously, vindicating or convicting based upon a rational evaluation of the evidence).

Your eyes (‘*ayn* ‘*atah* – Your sight and perspective, what You envision and see) **have chosen to foresee and envision** (*chazah* – want to reveal prophetic insights for the observant (qal imperfect jussive – a genuine expression of volition in third person with ongoing implications)) **that which is straightforward and correct** (*mysharym* – that which is right, consistent with the standard, and on the level, fair and equitable; from *yashar* – to be right, straightforward, and on the level).” (*Mizmowr* / Lyrics to Sing / Psalm 17:2)

Something which is straightforward and correct, completely on the level, is that Yahowah’s People are returning to the Land, and Dowd will be joining them as their King. What’s straightforward and correct, completely on the level, is that Dowd is the Messiah and Son of God. What’s straightforward and correct, completely on the level, is that God is going to honor every one of the promises He made to Dowd and to Yisra’el. And that is because Yahowah is straightforward and correct, completely on the level.

Dowd isn’t claiming to be a perfect person, nor is he stating that he’s done everything right, only that his judgment, motives, and character, when challenged, have proven worthy. He not only set the example we ought to emulate, but through it all, Yahowah continued to refine him, perfecting the perfect lamb through the Set-Apart Spirit. And while that makes Dowd the exemplar and

enabler of the Covenant, it is what he claims next that makes him one in a hundred billion.

“You have examined (*bachan* – at a moment in time, You assessed (qal perfect)) **my judgment, my character, and my motivations** (*leb* ‘any – my thinking and my approach to decision-making, my attitude and inclinations, my disposition and determination).

You have taken stock, compiling and counting the pros and cons (*paqad* – You numbered and inventoried, evaluating the good and bad, recording the assets and liabilities) **during times of darkness** (*laylah* – at night and away from the light, when things are gloomy and obscure), **refining me by removing my imperfections, thereby perfecting me** (*tsaraph* ‘any – purifying and purging me of impurities, creating a valuable and desired result like a goldsmith with a crucible).

You have found nothing (*bal matsa*’ – You have not discovered anything habitual or ongoing (qal imperfect)) **that I have planned to accomplish after evaluating the evidence nor concluded after sufficient deliberation** (*zamam* – that I have decided upon or determined to say, that I have considered after an informed discussion and thereafter intended to convey (qal perfect)), **absolutely nothing** (*bal*), **that will pass through my mouth that will take away from what was intended** (‘*abar peh* ‘any – that will cross over into my speech to negate Passover, frustrate that which has occurred, or trespass beyond its purpose (qal imperfect)).” (*Mizmowr* / Lyrics to Sing / Psalm 17:3)

It is, after all, the test of a prophet – not one misstatement, ever, at least when serving in that role. But even here we must be as careful reading these words as Dowd was in choosing them. We have all opened our mouths and spilled our guts when keeping quiet would have been a less objectionable option. We have all said things, especially in haste, which after a more thorough

investigation proved inaccurate. Sometimes our emotions get the best of us. And all of this happened to Dowd, making him real.

And so, it is only the things Dowd has said, and thus written for us to read, regarding what he planned to accomplish or concluded after thoughtfully evaluating all the evidence, that remains without imperfection. As a man who cherished Yahowah's *Towrah* | Teaching as much as he did through rational thinking, Dowd's insights are brilliant and are perfect when thoughtfully presented within his *Mizmowr* | Songs. Beyond all else, Dowd has never taken away from what Yah intended, especially as it relates to the extension of life we derive through Dowd's sacrifice as the Passover Lamb – or of his soul perfecting us during Matsah.

Likewise, our declarations can be similarly free of imperfections when we accurately convey what he wrote for our benefit, especially after sufficient deliberation. It's what we know, think, and say that matters most, not what we do. Dowd's initial life was as flawed as any, and yet, his words were perfect.

Dowd avoided being religious by choosing the Word of Yahowah over the works of men. And he did so thoughtfully and thus came to recognize that these two approaches were the antithesis of one another, with men being covetous and violent and God being generous and kind.

“Concerning (*la* – regarding) **the works** (*pa’ulah* – the laborious efforts, actions, and deeds) **of mankind** (*‘adam* – of the descendants of ‘Adam) **through the Word** (*ba dabar* – with the witness) **of Your lips** (*saphah* *‘atah* – Your speech), **I have closely examined and carefully considered** (*shamar* – I have observed) **the ways** (*‘orah* – the conduct and path, even the destiny) **of the covetous and violent** (*paryts* – of those who take the possessions and

lives of others, who impose their will violently and savagely, robbing many in a destructive manner to satiate their ravenous appetite, showing harshness and cruelty in their ferocious and ruthless quest for power and wealth).” (*Mizmowr* / Lyrics to Sing / Psalm 17:4)

To be discerning, we need a filter. And the best is God’s testimony. It is by comparing what Yahowah has said and done to the things announced and advocated by men that we find the ultimate contrast.

By writing these words Dowd proved that he not only understood the options, but also the choice he was making. Man is a violent being, the only animal that routinely kills for sport or takes what belongs to others because of greed. God’s will is manifest in the support of life while man’s is shown by killing.

Man’s way is so prevalent, the only way to avoid stumbling into places we do not belong is to show restraint and prioritize Yahowah’s way over all else. When we do so, we give up nothing worthwhile and gain everything beneficial and enduring in return. Sure, Dowd had his missteps along life’s way, but never when it really mattered. His steps were seldom random because he never wavered.

“My steps (‘*ashur* ‘*any* – my path and stance, even my stand and manner of walking) **I have restrained and controlled to uphold** (*tamak* – I have managed and monitored to endorse) **Your directions and way of life** (*ba ma’gal* ‘*atah* – Your teaching and guidance, Your entrenched and revolving path (returning to where we began)).

My footsteps (*pa’am* ‘*any* – my strides and my conduct) **have not wavered nor have they been random** (*bal mowt* – have not slipped, staggered, or been shaken, nor have they led to an unfavorable circumstance).” (*Mizmowr* / Lyrics to Sing / Psalm 17:5)

It was by walking along the path of the Miqra'ey, fulfilling them, that Dowd demonstrated his unwavering support for his Father's direction and guidance. His path was straightforward, blazing a trail that we would be wise to follow.

Having considered the opening chapters of Shamuw'el, we know that Yahowah initiated first contact, finding Dowd, and reaching out to him. So, Dowd's next declaration can either be seen as his response, which was to call upon Yah and welcome Him into his life, or to say that, from time to time, Dowd found pleasure in reading and reciting Yahowah's Word, thereby engaging in a conversation with his Father.

“I, myself, have called upon You and welcomed You, and I have read and recited to You (*‘any qara’ ‘atah* – I invited You to meet with me from time to time, having called out to You and summoned You pursuant to the Miqra'ey (qal perfect first-person singular)). **Indeed** (*ky* – making an important distinction which is resolutely true), **You always answer me** (*‘anah ‘any* – You consistently and continually respond to me, providing me with the information I need in Your ongoing replies (qal imperfect jussive)).

Almighty God (*‘el* – O great Shepherd among the sheep), **choose to incline Your ear toward me** (*natah ‘ozen la ‘any* – of Your own freewill, stretch out Your ear in my direction (hifil imperative second-person masculine singular)). **You want to listen to** (*shama’* – it is Your will and desire to hear (qal imperative)) **my words, to what I have to say, promise, and teach** (*‘imrah ‘any* – the instructions I'm communicating as well as the promises I'm fulfilling as part of my ordinary *‘amar* – way of speaking, answering, thinking, promising, and intending).” (*Mizmowr* / Lyrics to Sing / Psalm 17:6)

It's subtle, but telling, that Dowd's *qara* was limited by the perfect while Yahowah's '*anah* was unbridled in the imperfect. This reveals that, while Dowd called out to Yah on the occasion of the Miqra', and even read to Him regarding this time, God's answers were never-ending. This may be why Dowd's invitations and Yahowah's replies were connected with *ky*, which reveals the contrast between what we can do for God and what He does for us.

Reinforcing this insight, Yahowah's reply was scribed in the jussive mood, which, as a third-person expression of volition in the midst of a first- and second-person conversation, reveals a desire for them to relate to each other in this way. And that leads us to the preceding noun, *ma'gal* – Yahowah's teaching and guidance which directs our steps through life.

By using the jussive mood in connection with *ma'gal*, we discover that the purpose underlying Yahowah's Towrah is to connect with us such that, when we give a little, God gives more. Specifically, there is no end to the answers Yahowah provides to those who read His Towrah, just as there are no limits on the benefits received by those of us who invite Him into our lives.

This means that God wants to do more for us than we could possibly do for Him. He is so delighted by the little things we think, say, and do that His rewards are unlimited and unending. While I understand that this may be hard for us to process, rather than seeking Yahowah's will for our lives, we ought to invite Him to express His will in our lives. God is desirous of us reaching out so that He can empower, enrich, liberate, and enlighten us to the 7th degree.

Instead of hearing us praise Him, He'd much rather find a reason to praise us. And that's a Father worth knowing, worth trusting, worth loving. It is also a Father

who wants to hear from His children, especially when they have something important to share.

Also, there is a bold observation and a subtle distinction. Dowd revealed that it is Yah's will to listen to us, especially when we advance His teaching and become the living embodiment of His promises. This Son realized that what he said and did would be pleasing to his Father, especially because his *'imrah* included a promise to fulfill the Miqra'ey.

I've noticed a pattern with Dowd that is insightful. When he speaks of the role his *nepesh* | soul will play in honoring Yahowah's promises regarding Pesach and Matsah, they are always written in first-person singular without a reference to gender. This is because while Dowd is masculine, a soul is feminine.

Yahowah's conduct is exceedingly uncommon, completely different from the plans laid out on behalf of the gods conceived by men. In fact, the most formidable obstacle hindering those who would readily respond to Yahowah's approach to life is all of the contrarian clutter tossed in their way by mankind's most popular religions. It is hard for many to see past the debris of false gods that litters the path to God, concealing much of it from view while making what remains visible, appear unsavory and unappealing. And yet, when their trash is cleared away, the truth shines brilliantly.

“You have chosen to wonderfully demonstrate (*pala'* – You want to enable the marvelous fulfillment (hifil imperative second-person masculine singular)) **Your loyalty and devotion, Your favoritism and kindness** (*chesed 'atah* – Your desire and benefits) **by saving** (*mowshya'* – by delivering and rescuing (hifil participle)) **those who trust and rely on this provision to seek refuge and a protector** (*chasah* – for those seeking a trusted place of shelter and safety) **by them independently rising up**

and taking a stand unencumbered by societal influences (*min quwm* – by them, on their own initiative, electing to be restored and established (hitpa'el participle masculine plural)) **by being right about You** (*ba yamyn 'atah* – with a righteous orientation on Your right side and with Your right hand; from *yaman* – having chosen to be right).” (*Mizmowr* / Lyrics to Sing / Psalm 17:7)

When it comes to His Family, especially for His *Bakowr* | Firstborn, Yahowah is always ready and eager to serve. He wants to demonstrate His love by saving His children. Our only requirement is to seek His protection and rely upon His means to deliver us from harm's way. We accomplish this by standing apart from the influence and control of politics and religion such that we can stand tall, unencumbered by societal influences. This is the lesson of the hitpa'el stem. And of course, to stand with God we must be right about God.

When we are truly observant, closely examining and carefully considering Yahowah's Towrah, God reciprocates and watches over us in a protective, parental manner, keeping His eyes focused upon us as His children. And when we are right with God, He does right by us.

“You have chosen to focus upon me, closely examining and carefully considering me (*shamar 'any* – You want to observe me, watching over me (qal imperative second-person masculine singular)) **consistent with the pupil of an individual woman's eye** (*ka 'iyshown bath 'ayn* – akin to the center and focus of a female's vision), **protecting me** (*sathar 'any* – You conceal me from harm's way (hifil imperfect second-person masculine singular)) **in the shadow of Your wings** (*ba tsel kanaph 'atah* – in Your protective shade and lesser dimensional representation of Your appendage and garment which enables soaring flight), (*Mizmowr* 17:8) **from** (*min*) **the presence** (*paneh* – the appearance) **of the unethical, wrong, and religiously corrupt** (*rasha'* – of the perverting presence of the

revolting who oppose the proper standard and are criminal in word and deed, evil and wicked, errant and condemnable, the antithesis of being right) **who want to denigrate and rob me** (*shadad* ‘any – who seek to devastate and ruin me, plundering me of what is rightfully mine, stealing from me [4QPs reads ‘*metash’el* – who interrogate me])).

Those who show animosity and rancor toward me (‘*oyeb* ‘any – displaying acrimony and antagonism to me, rivals adversarial to what I represent and in opposition to what is mine) **seek to encircle and sever a soul from its source** (*ba nepesh naqaph* ‘al ‘any – want to baptize a soul, immersing it in an annual cycle so as to destroy its consciousness).” (*Mizmowr* / Lyrics to Sing / Psalm 17:9)

By focusing on one, Yahowah protects His Family. Consistent with the way a loving mother trains the pupil of her eye upon her child, the *Ruwach Qodesh* of Yahowah is keen to watch over Her beloved Son. And it is Dowd who resides under the protective wing of his Father. And yet, in spite of telling us so and acting accordingly, the religious seek instead to denigrate and plunder the apple of God’s eye. Jews denied him of his accolades, titles, and service as our Savior while Gentiles, after having plundered him of these things, gave them to another.

As we have been made aware, according to *Sha’uwl* | Paul, the *Mashyach* | Messiah, Dowd, is rotting in his grave. He cited this very thing in the midst of his tirade in Acts 13. He wasn’t just wrong in this regard, by denigrating Dowd, he robbed every soul of the connection between God and His Son – and thus of the Covenant.

Billions of souls have been severed from the Source, many baptized into a life that ends in the destruction of their souls. Don’t say you were not forewarned.

And yet, there is little if anything we can do for those foolish enough to be bamboozled by the Father of Lies.

Their faith precludes them from processing Yahowah's words, accepting Dowd's, or even tolerating yours or mine.

“They are closed off and callous (*cheleb hem sagar* – their hearts are hardened and unreceptive, their minds are closed, and their thinking has atrophied and become flabby, such that the means to reach them is obstructed and shut (qal perfect)).

With their mouths (*peh hem*), **they speak** (*dabar* – they communicate) **of presumed illustriousness, blowing billowing columns of smoke** (*ba ge'uwth* – of majestic and glorious outcomes, of having a high status and rank, but it's undue and unwarranted, both agitating and arrogant, conceited praise which surges forth from the sea and erodes the haughty).” (*Mizmowr* / Lyrics to Sing / Psalm 17:10)

Indeed, the religious, particularly rabbis and popes, speak illustriously of themselves, claiming they are God's representatives and the beneficiaries of His promises. They claim they are going to heaven while hell-bent. Billowing out unending plumes of smoke, the arrogant presume that they are saved, believing that their dying god is returning for them.

Their plight is the worst of all worlds. Their ears and eyes are shut, and their minds are closed, while their mouths are open, belligerently professing the opposite of what's actually true. If God spoke directly to them, they would not hear Him. If He appeared before them, they would not recognize Him. If someone read Yah's testimony to them, they'd either ignore it or reject it. And all the while they will vociferously profess their irrational and misguided faith ad nauseam as if the volume rather than the merit of their words is what matters.

The slanderous slights and vicious strikes Christians direct at God's People as a result of their anti-Semitic New Testament are so extensive, so widespread, and have been

perpetrated for so many centuries, it's difficult to properly convey the magnitude of the problem. Only the damage that rabbis have done to their own people exceeds this Christian level of carnage.

If I were to write another twenty books on the direct connection between this appalling abuse of God's people and the Christian religion with Replacement Theology and with the New Testament, I don't think anyone could endure reading about it. Anti-Semitism is the metastasized cancer of Christianity. It is the reason that its founder, the inspiration behind its scriptures, *Sha'uwI* | Paul, is called the Plague of Death.

There is no shortage of books on this subject. For those eager to understand why God hates religion generally, and associates Roman Catholicism with Babylon specifically, consider reading: *The Worst Thing About My Church – A Compelling History of Catholic Anti-Semitism* by Charles Morris; *Constantine's Sword – The Church and the Jews* by James Carroll; *Christian Antisemitism – A History of Hate* by William Nicholls; *A History of Catholic Antisemitism – the Dark Side of the Church* by Robert Michael; *Unholy War: The Popes Against the Jews – The Vatican's Role in the Rise of Modern Anti-Semitism* by David Kertzer; *Hitler's Pope – The Secret History of Pius XII*, by John Cornwell; or my favorite...*The Anguish of the Jews* by Edward Flannery (who was actually a Catholic priest).

Warning Yahuwdym about Sha'uwI's corrupting influence long before any of the aforementioned was written, Yahowah inspired Dowd to write to us on this day...

“Now at this time (‘atah – simultaneously), they track us down and try to restrict our path (‘ashur ‘anachnuw’ – they pursue us as if stalking their prey). They have surrounded me and have turned against me (sabab

'any – they are circling all around me, turning on me from every direction), **setting their perspective and imposing themselves while making demands as they look** ('*ayn hem shyth* – forcefully imposing themselves from their perspective, enacting restrictions and requirements while establishing conditions as they gaze upon and consider what they can do) **to conspire to cast us out of the region and Land** (*natah ba ha 'erets* – scheming and plotting to spread out and extend themselves into the Land [different order in 11QPs])." (*Mizmowr* / Lyrics to Sing / Psalm 17:11)

Christians are guilty of having done this for as long as they have existed. Some, however, were worse than others. There was one particular Christian, a Presbyterian, who, while running his business as his own fundamentalist religion (in Pauline fashion requiring employees to quote from his sayings and sing to his greatness), took tracking down Jews to an entirely new level.

It is one of the darkest secrets of the Holocaust: without Thomas Watson and IBM's participation and support, genocide on the scale that the mountains of human ash now reveal would not have occurred. IBM's punch card system for compiling and reporting census data made the systematic identification and detainment of Jews feasible.

Tens of millions of punch cards and thousands of tabulating machines, all backed up, serviced, and supported at IBM's New York headquarters enabled the Nazis to coordinate every aspect of mankind's most hideous killing machine, managing every aspect of the Holocaust from train schedules to incineration, from the collection of Jewish people and their property to their final destination. Each individual received a tattoo directly linking them to IBM's efficient system – this occurred as Nazi Germany became one of the most important customers of the firm destined to become an international

data processing giant. Also telling, prior to 1945, and under Watson's direction, every IBM employee was a Protestant Christian. Jews were not welcome within the company which facilitated their annihilation. (Read: Edwin Black's *IBM and the Holocaust*)

It is also interesting that, by turning against Dowd, Christians, IBM, and the Nazis were able to impose their demands on Jews. With Dowd's position as the Son of God, the Messiah, and Savior renounced, Jews became easy prey.

As we approach Dowd's next statement, especially recognizing that Sha'awl was a Benjamite wolf, the reference to a lion, even as a vicious beast ready to pounce on its prey, may appear at first blush to be an opportunity Dowd may have missed in his quest to expose and condemn his adversary. And yet, such is not the case. Dowd did not say that this monster was a lion, but that he came in the appearance and likeness of a lion – symbolic of *Yahuwdym* | Jews.

As one of their own, Paul would prey upon his people and devour them. Driving this point home, Paul's lone prophetic statement, one he managed to get wrong, was about a violent snatching away or "*raptus* | rapture" in Latin and *harpazo* | snatching away in Greek.

“He, in the appearance and likeness of a lion (*dimyown huw' ka 'aryeh* – He, in the manner of and resembling a destructive beast hunting his prey), **yearns** (*kasaph* – has an overwhelming desire, is longing and eager) **to tear apart and pluck away** (*la taraph* – to render useless by mangling, causing a violent and abhorrent death as a predatory beast) **as a means of purging** (*wa ka kaphyr* – as a newborn lion in upstart villages; from *kaphar* – to cover over, to purge, and to propitiate in an attempt to reconcile and to accept a bribe as the price to end the lives of those living in impoverished communities),

establishing a life of ambush (*yashab ba mistar* – by settling upon and dwelling in places used to hide the aggressors and conceal their victims, removing them from sight such that the perpetrators are not held accountable).” (*Mizmowr* / Lyrics to Sing / Psalm 17:12)

Christianity’s false prophet would tear the people he abandoned away from their God, but that was not enough. The conspiracy he initiated served as the impetus behind his Church’s lifelong subjugation and abuse of Yahuwdym, leading to the abhorrent deaths of millions of Jews. All of Christian Europe became a place of ambush – and remains so.

Love isn’t the answer – nor is politically-correct multiculturalism. There is nothing desirable, tolerant, compassionate, or correct about what Christians have done to Jews over the millennia. Tolerating this heinous behavior and appeasing the Christian conspirators only serves to exacerbate the problem.

The extent of the suffering initiated by Paul and perpetrated in the name of Christianity, individually and collectively, is unconscionable. To be moral, and to prevent additional suffering, it is long past time that someone rightfully and courageously exposed and condemned the true nature of this predatory beast. And there is none better to do so than this Father and His Son.

“It is Your will and mine to take a stand (*quwm* – You and I have chosen to rise up (qal imperative cohortative)), **Yahowah** (*Yahowah* – God’s proper name pronounced as taught and guided by His *towrah* – instructions regarding His *hayah* – existence), **to confront his presence** (*qadam paneh huw’* – to face him in a hostile and antagonistic manner), **making him bow down in submission** (*kara’ huw’* – making him vulnerable, miserable, and prostrate (hifil imperative)).

It's Your will and mine to rescue (*palat* – to provide deliverance and survivability, securing (piel imperative cohortative) [from 11QPs]) **my identity** (*nepesh* ‘any – what I truly represent, who I am, my consciousness and character, and the essence of my life, my very soul) **from the evil one** (*min rasha*’ – from the wicked, corrupt, and perverted one who is wrong, from the religious and revolting one) **and from such a plague** (*wa min nega*’ – from this disease [from 4QPs]) **by Your ability to cut through this** (*chereb* ‘atah – by Your propensity to cut down and do away with using Your desolating implement and sword).” (*Mizmowr* / Lyrics to Sing / Psalm 17:13)

The pseudo-rabbinical Benjamite born as Sha’uwl, who adopted the Roman name, Paulos, as a tribute to Apollo, will be confronted in a hostile and antagonistic manner as he bows down in submission before Yahowah and Dowd. I relish the thought of Dowd rebuking the Evil One, condemning the Father of Lies for everything this hideous adversary of his people has done to shortchange and impoverish their lives. For many years now I’ve wanted to testify against Paul, but now I think listening to Dowd will be vastly more entertaining.

That said, this next statement seems to indicate something heretofore seldom seen in Dowd’s songs. The Mashyach appears to be celebrating our inclusion into Yahowah’s Family during this occasion of restoration and return. He is genuinely happy that there will be others apart from his people who will share in the bounty and receive an inheritance. And at this juncture, we have every reason to suspect that his ode to these few individuals is a result of what the prophet saw them accomplish on behalf of Yahuwdym and Yisra’elites.

“Because a few people (*min math* – out of the adult human population, an especially few men) **by Your hand** (*yad* ‘atah – are led by Your influence), **Yahowah** (*Yahowah* – God’s personal and proper name transliterated

as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalom* – reconciliation as our ‘*elowah* – God), **out of the adult human population** (*min math* – because of a few individuals) **of this world during their lifespan** (*min cheled* – on this planet while they are alive) **will share a portion of the allotment as a reward** (*cheleq* – whose beneficial fate and share are determined by their choices, are assigned and come to possess part of the same territory) **during this occasion of restoration and renewal** (*ba ha chay* – by sustaining and revitalizing them, nourishing and blessing their lives, adding to their prosperity and welfare).

With all that You value (*wa tsaphyn ‘atah* – with Your hidden treasure), **You satiate their desires and fulfill their needs** (*male’ beten hem* – You furnish and complete their innermost being). **They are overwhelmingly content and abundantly satisfied** (*saba’* – all their needs are met) **children** (*ben* – sons).

Spiritually, they live, and they leave (*wa nuwach* – as their spiritual energy promotes restoration in this alliance, they dwell by offering) **what remains of this abundance** (*yeter hem* – that which is outstanding on behalf of the remnant) **for their offspring** (*la ‘owlel hem* – their children as they mature up through their adolescence).” (*Mizmowr* / Lyrics to Sing / Psalm 17:14)

Math, which speaks of “a few individuals out of the human population” is the least used of the many Hebrew terms for “man.” Beginning with the most common, we find ‘*ysh* | individual, ‘*adam* | humankind, and ‘*enowsh* | mortal man, followed by *geber* | valiant defender, but also *nepesh* | soul and *basar* | animal nature. By selecting *math*, we know that those who respond to Yahowah will be few in number and thus the antithesis of popular, numerous, or common.

Our second insight regarding the beneficiaries of Yah's hand and influence is that these individuals are out of the "*cheled* – world" and not "*'erets* – Land," indicating that these fortunate souls are *Gowym*. Their reward will come as a result of their decision to participate in the Covenant. This is the means Yahowah has provided to abundantly satisfy the needs of His children, to restore and renew His Family, and to offer those He adopts an inheritance.

Additionally revealing, these fortunate few will be empowered and enriched during this Time of Restoration and Renewal and thus will play their part in calling Yahuwdym and Yisra'elites home as we approach the Time of Ya'aqob's Troubles.

Keeping in mind that this was the result of Yah's hand, and that Dowd was articulating how these people would come to receive their reward, it is interesting to note that in Mizmowr 89:13, it was said of him: **"Alongside You, the Protective Shepherd and Sacrificial Lamb will serve as Your Strong Hand raised up high at Your Right side."**

It also bears mentioning that the *math* give as they were given. Brought into Yah's Family as the Children of the Covenant, the first thing they do is share the benefits with their offspring – those who will come to be adopted into God's Family as a result of what they have come to know and convey.

And what is true of them, is true of Dowd...

"By being right (*ba tsedeq* – through being correct, in accord with the standard, discerning and accurate, vindicated and acquitted), **I** (*'any*) **will look upon** (*chazah* – will behold and as a prophet reveal, gazing upon (qal imperfect)) **Your presence and face** (*paneh 'atah* – Your appearance).

When I awake (*qyts* – with my awakening, and after being roused and taking action following an especially hot summer, living again after dying), **I will be completely fulfilled, overwhelmingly satisfied, and abundantly content** (*shaba'* – all of my needs will be met and exceeded, inspiring confidence and conviction (qal imperfect cohortative)) **with Your visual appearance and likeness** (*tamuwnah 'atah* – Your image and representation, and with Your unique and special, uncommon association and relationship).” (*Mizmowr* / Lyrics to Sing / Psalm 17:15)

When we are right with God, we share Dowd’s confidence and enthusiasm. We, like Yah’s beloved Son, are assured of entering our Father’s presence, gazing into the very face of our Creator.

This is yet another reference to Dowd’s reawakening, and of the Second and Third Coming of the Messiah and return of the Son of God. On this day, whether it be Bikuwrym or Kipurym, Dowd will be reenergized and empowered to be sure, but more telling still, he will be as we will be: completely fulfilled, overwhelmingly satisfied, and abundantly content.

While that is known, what I cannot say for certain is whether Dowd is overwhelmingly satisfied with Yahowah’s visual appearance or if he is now completely fulfilled by being in Yahowah’s likeness. They are related concepts, with one the result of the other. And both are assured for the Covenant’s Children. And yet, being like God is different than liking God.

No matter how we interpret the conclusion of the 17th Mizmowr, it is as profound as it is inspiring, as telling as it is rewarding. From beginning to end, this is an amazing Song...

“A thoughtful request to intervene, petitioning to act as a mediator after considerable contemplation (*taphilah*) by Dowd (*la Dowd*).

You want to hear this because I’ve chosen to genuinely listen (*shama*), Yahowah (*Yahowah*), to what is right and vindicating (*tsedeq*).

You want to respond to what I’ve chosen to hear so please accept (*qashab*) my audible request in this uplifting lyric which provides a genuine reason to be happy (*rinah* ‘any).

Choose of Your own volition to weigh and evaluate what I would like You to consider (‘*azan*’) in my thoughtful petition to serve as a mediator (*taphilah* ‘any). (*Mizmowr* 17:1)

With lips free of deceit (*ba lo’ saphah mirmah*), regarding the approach to Your presence (*min la paneh* ‘*atah*), continue to bring forth (*yatsa*’) the means to properly consider and justly resolve my case, making an informed and rational decision regarding me (*mishpat* ‘any).

Your eyes (‘*ayn* ‘*atah*) have chosen to foresee and envision (*chazah*) that which is straightforward and correct (*mysharym*). (*Mizmowr* 17:2)

You have examined (*bachan*) my judgment, my character, and my motivations (*leb* ‘any). You have taken stock, compiling and counting the pros and cons (*paqad*) during times of darkness (*laylah*), refining me by removing my imperfections, thereby perfecting me (*tsaraph* ‘any).

You have found nothing (*bal matsa*’) that I have planned to accomplish after evaluating the evidence or concluded after sufficient deliberation (*zamam*), absolutely nothing (*bal*) that will pass through my

mouth that will take away from what was intended (*'abar peh 'any*). (*Mizmowr 17:3*)

Concerning (*la*) **the works and deeds** (*pa'ulah*) **of humankind** (*'adam*) **through the Word** (*ba dabar*) **of Your lips** (*saphah 'atah*), **I have observed** (*shamar*) **the ways and conduct, even the destiny** (*'orah*) **of the covetous and violent who impose their will and rob many in a cruel and ruthless quest for power and wealth** (*paryts*). (*Mizmowr 17:4*)

My steps, for the benefit of the relationship (*'ashur 'any*), **I have restrained and controlled to uphold** (*tamak*) **Your directions and way of life** (*ba ma'gal 'atah*). **My footsteps** (*pa'am 'any*) **have not wavered nor have they been random** (*bal mowt*). (*Mizmowr 17:5*)

I, myself, have called upon You and welcomed You, and I have read and recited to You in conjunction with Your Miqra'ey (*'any qara' 'atah*). **Indeed, it is true** (*ky*), **You always answer me** (*'anah 'any*).

Almighty God (*'el*), **choose to incline Your ear toward me** (*natah 'ozen la 'any*). **You want to listen to** (*shama'*) **my words, to what I have to say and teach, including the promises I intend to fulfill** (*'imrah 'any*). (*Mizmowr 17:6*)

You have chosen to wonderfully demonstrate (*pala'*) **Your loyalty and devotion, Your favoritism and kindness** (*chesed 'atah*) **by saving** (*mowshya'*) **those who trust and rely on this provision to seek refuge and a protector** (*chasah*) **by them independently rising up and taking a stand unencumbered by societal influences** (*min quwm*) **by being right about You** (*ba yamyn 'atah*). (*Mizmowr 17:7*)

You have chosen to focus upon me, closely examining and carefully considering me (*shamar 'any*) **consistent with the pupil of an individual woman's eye**

(ka 'iyshown bath 'ayn), **protecting me** (sathar 'any) **in the shadow of Your wings** (ba tsel kanaph 'atah), (Mizmowr 17:8) **from (min) the presence** (paneh – the appearance) **of the unethical, wrong, and religiously corrupt** (rasha') **who want to denigrate and rob me** (shadad 'any).

Those who show animosity and rancor toward me ('oyeb 'any) **seek to encircle and sever a soul from its source, baptizing a soul by immersing it in an annual cycle, thereby destroying that soul** (ba nepesh naqaph 'al 'any). (Mizmowr 17:9)

They are closed off and callous because their hearts are hardened and unreceptive (cheleb hem sagar). **With their mouths** (peh hem), **they speak** (dabar) **of presumed illustriousness, blowing billowing columns of smoke while proclaiming glorious outcomes** (ba ge'uwth). (Mizmowr 17:10)

Now at this time ('atah), **they track us down and try to restrict our path** ('ashur 'anachnuw'). **They have surrounded me and have turned against me** (sabab 'any), **setting their perspective and imposing themselves while making demands as they** ('ayn hem shyth) **conspire to cast us out of the region and Land** (natah ba ha 'erets). (Mizmowr 17:11)

He, in the appearance and likeness of a lion (dimyown huw' ka 'aryeh), **yearns** (kasaph) **to tear apart and pluck away** (la taraph) **as a means of purging** (wa ka kaphyr), **establishing a life of ambush** (yashab ba mistar). (Mizmowr 17:12)

It is Your will and mine to take a stand (quwm), **Yahowah (Yahowah), to confront his presence** (qadam paneh huw'), **making him bow down in submission** (kara' huw').

It's Your will and mine to rescue (*palat*) my identity (*nepesh* 'any) from the evil one (*min rasha*') and from such a plague (*wa min nega*') by Your ability to cut through this (*chereb* 'atah). (Mizmowr 17:13)

Because a few people (*min math*) by Your hand (*yad* 'atah –), Yahowah (*Yahowah*), out of the adult human population (*min math*) of this world during their lifespan (*min cheled*) will share a portion of the allotment as a reward (*cheleq*) during this occasion of restoration and renewal (*ba ha chay*).

With all that You value (*wa tsaphyn* 'atah), You satiate their desires and fulfill their needs (*male' beten hem*). They are overwhelmingly content and abundantly satisfied (*saba*') children (*ben*).

Spiritually, they live, and they leave (*wa nuwach*) what remains of this abundance (*yeter hem*) for their offspring (*la* 'owlel hem). (Mizmowr 17:14)

By being right (*ba tsedeq*), I ('any) will look upon (*chazah*) Your presence and face (*pane*h 'atah).

When I awake (*qyts*), I will be completely fulfilled, overwhelmingly satisfied, and abundantly content (*shaba*') with Your visual appearance and likeness (*tamuwnah* 'atah)." (Mizmowr / Lyrics to Sing / Psalm 17:15)



In concert with the three lives of *Dowd* | David, let's continue our prophetic journey with a tour through the book of *Yirma'yah* | Jeremiah. You may be surprised by what he has to say considering how few seem to acknowledge it.

“**Woe** (*howy* – alas, this warning) **to the shepherds and pastors** (*ra’ah* – the ministers who lead the flock, claiming authority to rule) **who mislead, showing a complete disregard for those who are lost** (*’abad* – who have led astray and destroyed, causing irreparable damage, expulsion, and annihilation (piel participle – a verbal adjective whereby the object suffers the effect of being misled)) **and** (*wa*) **who have scattered** (*puwts* – who have attacked, leading to the dispersing of) **the sheep** (*’eth tso’n* – the flock) **from My shepherding and nurturing** (*mari’yth* ‘any – of My guidance, leadership, protection, and company; from *my* – to consider the purpose of *ra’ah* – pasturing, grazing, guiding, feeding, associating with, befriending, teaching, tending to, and shepherding a flock of sheep),’ **prophetically declares** (*na’um* – reveals and discloses in advance of it happening) **Yahowah** (*Yahowah* – God’s personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our ‘*elowah* – God).” (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 23:1)

The only thing worse than misdirecting God’s flock such that they go astray is doing so while claiming to be leading them home. Such is the nature of religious clerics, and it is why this condemnation begins with *howy*!

Initially, I read this as a warning against rabbis because they were the most prone to mislead Yah’s sheep, especially on His pasture. But upon further consideration, it could apply to Christian pastors and priests, Islamic imams, and the societal and political elite among Progressives as well. A decided majority of each are vocal in their proliferation of outright lies – especially when directed at Israel, Jews, and Zionists. Far too many are fixated on removing God’s People from the land He gave them so that it can be awarded to the Fakestinian terrorists.

This mandate will, in harmony with this prophecy, become the most anti-Semitic and divisive issue of our time.

As a curiosity, the meaning of Yirma'yah's name isn't readily discernible. The most closely related word to the prefix "Yah" in his name is "*yare*" – to respect and revere." But it is also possible that the "Y," from '*any*, denotes "me," and that the actionable root is "*ruwm* – to rise up and to be lifted up." There is even the possibility that Yirma'yah is based upon "*arah* – to teach, guide, and instruct." The options are, therefore: 1) Respect and Revere Yah, 2) Yah Lifts Me Up and Raises Me, or 3) Yah Teaches and Guides.

While all three are possible, there will be an absolute and unequivocal consequence for promoting religious notions. This realization is confirmed with the transitional phrase "*la ken* – therefore, in return" linking misleading religious behavior with Yahowah's condemnation.

"Therefore (*la ken* – in return and as a consequence), **this is what** (*koh* – here and now) **Yahowah** (*Yahowah* – God's personal and proper name transliterated as guided by His *towrah* – instruction on His *hayah* – existence and the role He plays in our *shalowm* – reconciliation as our '*elowah* – God), **the God of Yisra'el** (*'elohym Yisra'el* – the God of those who engage and endure with the Almighty), **says** (*'amar* – declares) **in opposition to those acting as shepherds and pastors** (*'al ha ra'ah* – the ministers over the flock),

'Those leading, feeding, and shearing (*ha ra'ah* – the shepherds tending to and guiding, ruling over and herding) **My people** (*'eth 'am 'any* – My family), **you** (*'atem* – the many of you), **yourselves, have led astray, pushed away, and scattered** (*puwts* – you have chaotically displaced, attacking, dashing, and dispersing, even besieging and separating (*hifil* perfect – the subject, in this case the rabbis, have caused the object, the misled

sheep, to go astray for a period of time, causing them to be like their evil shepherds in the process)) **My flock** (*'eth ts'on* 'any – My sheep), **and** (*wa*) **you have consistently driven them away by continually seducing them** (*nadach hem* – you have compelled and enticed them, leading them astray, you have lured and drawn them away, preying upon them, you have exerted enormous pressure and thereby thrust them aside, exiling and banishing them, you have made them outcasts (hifil imperfect – the religious leaders have continually seduced and harassed God's sheep and thereby caused them to become outcasts for a prolonged period of time, just like themselves)).

Therefore (*wa* – in addition), **you have not been concerned about them** (*lo' paqad 'eth hem* – you have not taken them into account, attended to them, or considered them (qal perfect)).

So behold (*hineh* – at this moment, right here and now, pay attention to this, look up, this point is being emphasized), **I** (*'any*), **Myself, will hold you accountable and will reckon this against you** (*paqad 'al 'atem* – I will consider what you have done and take it into account, I will take inventory of this opposition, retaining a record regarding your accountability, even summon and punish you (qal participle – a descriptive verb which presents an actual time of reckoning against the rabbis)) **because of** (*'eth*) **the willful misconduct and unethical nature** (*roa'* – the harmful effect, the displeasing and injurious result, the corrupting and perverting aspects, and the evil and improper intent; from *ra'a'* – the evil and bad, willfully wrong, corrupting, perverting, injurious, and shattering consequences) **of your foolish deeds and wanton abuses** (*ma'alal 'atem* – defiling actions and abusive practices; from *'alal* – ruthless behaviors, malevolent dealings, deceptive practices, foolish acts, and childish tendencies), **prophetically declares** (*na'um* – announces and conveys the message with authority, reveals, foretells, and predicts)

Yahowah (*Yahowah*).” (*Yirma’yah* / Respect and Revere Yah / Jeremiah 23:2)

This prophetic indictment is directed primarily against the leadership of Jewish political and religious institutions. Rather than guiding, protecting, and nurturing Yah’s flock, concerned only with themselves, they have become unethical, harmful, ruthless, wanton, and deceptive. Religion and politics remain the root of much evil. They are the most deceptive, destructive, deadly, and damning institutions on Earth.

So, for Yahowah to be fair, to be a worthy Shepherd, God will hold them accountable. He will treat the rabbis as they have treated their victims. And that is why *She’owl* – the place of separation – will be a very religious and political place – a prison filled with rabbis.

Yahowah has just revealed one of life’s greatest ironies. Religious establishments such as Ultra-Orthodox Judaism, whose rabbis claim to be serving “G-d,” are actually driving people away from God.

Therefore, God is holding leaders accountable for crimes of commission and omission. It’s not just their errant and improper endeavors, but their failure to attend to the needs of His people in this accusation. And that is to say people need guidance – which shouldn’t be a surprise considering Yahowah’s Towrah-sanctioned deployment of *Shaphat* | Judges.

It also means that those who seek leadership positions will be sanctioned for doing the wrong thing in addition to failing to serve the right way. So, if you don’t know what’s right, you should neither seek public office nor vote for those who do. It also means that we ought not sit on the sidelines hoping that someone else will engage to either expose and condemn all that is materially wrong with our society or remain silent when someone appears to be open to listening to Yahowah’s message.

Yahowah acts, always doing what is best for His people, as should we...

“Then (*wa* – and so), **I** (*‘any*), **Myself, will obtain and gather up** (*qabats* – I will collect, harvest, pick up, engage relationally with, then assemble (piel imperfect – the flock will be put into action by Yahowah with ongoing consequences)) **the remnant** (*‘eth sha’eryth* – the rest and remainder of the descendants, even the residue which is left) **of My flock** (*ts’on ‘any* – My sheep) **from** (*min* – out of) **all** (*kol*) **of the lands** (*ha ‘erets* – the realms, places, and nations) **where** (*‘asher* – in which as a result of the relationship and to show the way home) **I have temporarily scattered them** (*nadach ‘eth hem* – I have driven and exiled them for a time, cast and banished them (hifil perfect)) **there by name** (*shem* – where their presence is of renown and they have developed a reputation).

But (*wa*) **My desire is to return and restore them at this time** (*shuwb henah ‘eth henah* – with a contingency which must be met, I have decided to gather them up, bring them back, turn them around, and completely renew them (hifil waw perfect (waqatal consecutive) – should they be ready, I will choose to engage at this time in a manner which transforms them, causing them to be more like Me)) **upon their pasture, abode, and home** (*‘al naweh henah* – over their beautiful dwelling place and campground, upon their residence and settlement).

And (*wa*) **they will be fruitful and flourish** (*parah* – they will reproduce, branch out, grow, and live abundant lives (qal perfect consecutive – during this time I want them to actually bear fruit)). **And** (*wa*) **they will increase and become great, living a long and abundant life** (*rabah* – they will be tremendously empowered, their status will be substantially elevated, their lives will be prolonged, they will multiply, and they will grow exponentially (qal perfect consecutive – during this time it is My desire that they become numerous, are actually

empowered, and thrive)).” (*Yirma’yah* / Yah Raises and Lifts Up / Jeremiah 23:3)

The fulfillment of this prophecy is well underway and yet far from complete. Many of those who survived the Holocaust and returned to Yisra’el came from Europe and Russia, which are both located north of the Promised Land. That is important because of what Yahowah reveals in *Yirma’yah* 23:8. Not only do Jews remain in both places, but there are also as many Jews in America, northwest of Israel, as there are presently in God’s fold. Further, relatively few Jews among the lost tribes of the Northern Kingdom have come home.

Therefore, we should expect that a remnant of Yah’s people will return from every place in which they have been dispersed. Fortunately, thanks to DNA testing, many of the “lost tribes” have been found, and they are right where Yahowah told us they would be. Some are just now realizing their Jewish ethnicity, which comes as quite a shock to those whose distant ancestors converted to Islam or Christianity to avoid being tortured and killed.

There will be no laws or affidavits, no religious rulings, no involvement from the office of the Chief Rabbinate, and no *aliyah* in the rabbinic sense. God will dispense with the red tape and bring His people home – Yisra’el and His sheep and He will tend to His flock. Moreover, God isn’t coming back to an empty home – but instead one filled with His beloved.

While it has always been obvious, we have further affirmation that God’s flock will enjoy the kind of life for which they were intended. It will be productive, and they will thrive. And that suggests that eternal life with Yahowah will be active and worthwhile, with us doing things that matter rather than wasting our time lounging around. It also means that we can look forward to being

“*rabah* – multiplied and increased in every meaningful way” to facilitate these possibilities.

The realization derived from this next statement, that Yahuwdah and Yisra’el will be guided by *ra’ah* | shepherds rather than *shaphat* | judges, is telling in that it casts eternity in a sweeter and more supportive light. This is as it should be, because during this time, we will be intimately familiar with Yahowah’s *towrah* | guidance since a copy will be interwoven into the fabric of our lives. In such a world, no one will be intimidated, discouraged, or confused. There will be no terrorists, and the sheep will no longer be preyed upon.

“Then (wa), I will raise up and establish (*quwm* – I will take a stand on their behalf, and I will confirm and fulfill My promise to confirm and honor (hifil perfect)) for them (*‘al hem*) those who serve as shepherds (*ra’ah* – those who tend to, nurture, guide, and protect) so that (wa) they will do what is best to nurture, guide, and protect them (*ra’ah hem* – it is My desire for them to lead, direct, and feed them at this time (qal waqatal perfect)).

And (wa) they shall not be afraid (*lo’ yare’* – they shall not be intimidated or terrorized, dread or venerate anyone) ever again (*‘owd* – any longer).

And they will not be dismayed or discouraged (*wa lo’ chathath* – they shall not be confused or abused, shattered or falter), nor will they be discounted or disregarded (*wa lo’ paqad* – and they will not be inventoried as merchandise as a result of not being properly considered or appropriately evaluated),’ prophetically declares (*na’um* – promises) Yahowah (*YaHoWaH*).” (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 23:4)

In having chosen Dowd to lead His people, Yahowah revealed His preference for shepherds. The best of these camp out with their flock. They live with them, walk with

them, and care for them, guiding, nourishing, and protecting their sheep.

Ra'ah | to shepherd is always a verb in Hebrew and never a noun as it is typically rendered in English. Therefore, the act of *ra'ah* | shepherding necessitates actively engaging with the sheep to guide, protect, and nurture them.

Doing this job well is something Yahowah values to such a degree that He afforded this distinction to His Son, Dowd. He is the *Ra'ah* of Yisra'el in addition to being the *Melek* and *Mashyach*. And so, while Dowd will be the lead Shepherd, he will encourage others to assist.

Our Heavenly Father provides many contrasts for us to consider. In this one, man scatters and defrauds and Yahowah gathers and enriches. Man misleads while God guides.

As you contemplate what follows, ask yourself, how ignorant and irrational does a Christian have to be to believe in the “Second Coming of Jesus?” How is it that Christian clerics were able to ignore, even reject, what was so obviously promised by God to *Dowd* | David? Why claim to speak for God and then convolute His message, creating the myth that these prophecies pertained to their Christ? It is as if they expected the faithful to believe that their god was so stupid that he could not remember the names of the actors in his play.

Or may I ask this of Jews: when Christians began promoting the false notion that “Jesus” was the Messiah, Son of God, future King of Israel, and the Savior, why didn't any of you refute them by quoting God on this matter?

And yet, that was then and this is now. We cannot undo the damage which has been done, but we can break the cycle of nearly universal ignorance by accepting reality

and acting upon it. It is *Dowd* | David who is returning with Yahowah, and God will establish him as the rightful Branch of the Tree of Lives and as the King of Yisra'el. And it is through the teaching of *Dowd* | David that God's People will come to understand what Yahowah is offering and expects in return. *Dowd* is quite simply the most insightful and articulate person who has ever lived. Listen to what Yahowah has to say about His beloved son...

“Pay attention (*hineh* – behold, look up now), **the time is approaching** (*yowmym bow'* – the days are coming (qal participle absolute)),’ **Yahowah** (*Yahowah* – God’s name pronounced using His *towrah* – instruction on His *hayah* – existence regarding our *shalowm* – reconciliation with ‘*elowah* – God) **discloses in advance of it happening** (*na’um* – reveals and prophetically declares), **‘when** (*wa*) **I will take a stand by raising up and establishing** (*quwm* – I will fulfill the promise to accomplish, affirm, and restore) **through the approach of** (*la* – by, concerning, and as a result of) *Dowd* (*Dowd* – the Beloved, errantly transliterated David), **the rightful Branch** (*tsemach tsadyq* – the correct means to live and grow, the valid means to stand upright and become vindicated).

Then (*wa*), **he will reign** (*malak* – he will be thoughtful, considerate, and responsive (qal perfect)) **as king** (*melek* – as the sovereign authority and royal ruler) **because** (*wa*) **he has the insight and desire for understanding** (*shakal* – he has the proper focus and the knowledge from sound instruction and teaching, the intellectual capacity, and cerebral acumen to prudently prosper by teaching that which is proper (hifil waqatal perfect)).

He will be motivated to act upon and genuinely engage in (*wa 'asah* – he will endeavor to respond to, profit from, and celebrate (qal waqatal perfect)) **the means to exercise good judgment and fairly resolve disputes** (*mishpat* – the basis upon which sound decisions are made

and judgment is executed to achieve justice; from *my* – to ponder the implications of *shaphat* – making thoughtful decisions regarding what is just, appropriate, logical, and fair), **doing so correctly, appropriately, righteously, and justly** (*wa tsadaqah* – by being upright, righteous, just, proper, moral, vindicating, and acquitting) **in the land** (*ba ha 'erets* – within the material realm).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:5)

It is impossible to overstate the relevance of this prophecy – especially within the context of Yahowah’s return to gather His flock and bring them home – and away from Israel’s rabbis and Christian pastors. Just as *Dowd* | David is the antidote for Pauline Christianity and Replacement Theology, he is the prescribed remedy for the localized pandemic of Judaism.

Let’s be clear: in this prophecy, and all others like it, including *Yasha'yah* | Isaiah 9 and *Shamuw'el* | 2 Samuel 7, there are only two names presented – Yahowah’s and Dowd’s. This is about them, their relationship, and what they will accomplish together.

Yahowah never works alone. It isn’t in His nature and would be contrary to His purpose. He created us because He wanted to enjoy a working relationship with humankind. The universe – especially at six dimensions – is ginormous – and there is a lot to oversee. Then beyond the Material Realm is the Spiritual Realm – extending into eternity in the 7th dimension.

But that was then and this is now. Yahowah is sharing His crowning achievement – the most joyous moment since creation – with His beloved Son, Dowd. They will approach eternity with the same mindset and resolve, pursuing what is right by doing what is correct.

When we ponder the implications of Yahowah reestablishing the Kingdom of Dowd, with the *Mashyach* | Messiah serving as the *Ra'ah* | Shepherd of shepherds, we

realize that his *Mizmowr* | Psalms are the love songs composed by a Father and His beloved Son to call the rest of the family home. The more intently we listen to their lyrics, the more insights we'll glean about their extraordinary relationship, and the better we will understand the Covenant Dowd embodies and enables.

According to God, His Son, *Dowd* | David, is also going to serve as judge and jury, especially as it pertains to the *mishpat* | means Yahowah provided to justly resolve the poor decisions which have separated us. His verdicts will be just because when it comes to our relationship with God, Dowd is always *tsadaqah* | right. Therefore, since Yahowah has given us the criterion upon which the Rightful Branch of the Tree of Lives will judge the world, we can avoid climbing out on the wrong limb.

Please excuse my bewilderment, but how is it that Christians and Jews have missed the fact that this prophecy reveals that *Dowd* | David is both liberating and saving *Yahuwdah* | Judah while reestablishing *Yisra'el* | Israel? It does not say that "Jesus will be saving a Gentile Church" or that one should expect the arrival of an unknown Messiah. The willful ignorance or cognitive dissonance on the part of the faithful to perpetuate these myths is unfathomable.

"In his day (*ba yowm huw'* – during his time) **Yahuwdah** (*Yahuwdah* – Beloved of Yah and Related to Yah) **will be liberated and saved** (*yasha'* – will be delivered, freed from harm's way, and rescued, experiencing salvation (nifal imperfect)) **and** (*wa*) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God) **will live and remain** (*shakan* – will dwell and abide (qal imperfect)) **by confidently trusting** (*betach* – securely and safely by relying).

And (*wa*) **this is his designation and reputation** (*zeh shem huw'* – this can be regarded as his name and renown)

by which to show the way to the benefits of the relationship (*‘asher* – to lead along the proper path to get the most out of life) **he will be called** (*qara’* – he will be invited and summoned, designated and welcomed, his name read and recited), **‘Yahowah Makes Us Right** (*Yahowah tsedeq ‘anachnuw* – Yahowah was Honest with Us because Yahowah vindicates those of us who are correct).” (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 23:6)

With these words, Yahowah has destroyed the credibility of Christianity and Judaism. Peter, Paul, and pals, Luke, Mark, and Matthew, claimed that, for allegedly conspiring to kill Jesus, Jews had forfeited the opportunity to be saved. And there is no means to salvation in Judaism or any mention of Yahowah. Both claims were obviously wrong.

The Chosen People will be liberated from the oppressive nature of religion and saved by Father and Son. They will live forevermore. And just so there is no mistaking the object of God’s devotion, His flock bears the names Yahuwdah and Yisra’el.

God’s people are never called Hasidic or Haredim, never called Christians or Muslims. They are never referred to as being part of a synagogue or church because He has no interest or association with any such institution. He is not returning for “believers” or the “faithful,” because it is only those who know, trust, and rely upon Him who will endure.

Therefore, Yahowah is not bringing salvation to any religious or political organization. To be saved, and to live with Yah, we must become: “*Yahuwdah* – Beloved of Yah” or “*Yisra’el* – An Individual who Engages and Endures with God.” Or both. And we must recognize that Yahowah and Dowd are the means to our redemption.

The verb *yasha'* is typically rendered as “saves,” which, while appropriate, isn’t actually its primary connotation – which is “to be freed, delivered, and liberated.” After all, to be “saved,” we must first be removed from religion and politics. It is when we are set free of the things which separate us from Yahowah that we can be saved by Him.

Further, being saved isn’t the be-all and end-all of our existence. The far greater gift is being afforded the opportunity to “*shakan* – live” with Yahowah, “camping out” with our Heavenly Father.

This highly desirable outcome is afforded to those who “*betach* – place their complete confidence in and rely upon” Yahowah and the provisions He has provided in His Towrah.

When this is considered within the context of what follows in *Yirma'yah* / Jeremiah 31, we find many remarkable truths affirmed. Yahowah is returning to restore His Covenant relationship with Yahuwdah and Yisra'el. We become right with Yahowah when we are grafted into the Rightful Branch, which is *Dowd* | David. There is only one *Beryth* | Covenant, and it is being reaffirmed.

The combined texts addressing the same event also demonstrate that Judaism is invalid. Its founding father, Rabbi Akiba, denied *Dowd* | David his due, erroneously establishing a false Messiah in his place. There is no room for a Talmud or for anyone else intervening to speak for Yahowah or to save His people. *Dowd* | David remains God’s chosen implement to show the way to the benefits of the relationship and to reveal that it is Yahowah Who Makes Us Right.

Without appreciating the underlying implications of what they have long pronounced, Jews have given lip service to HaShem’s role in leading them out of Egypt. But

that will change as they leave the rabbinical fold and jettison the myth that the Towrah was comprised of a set of Laws to be obeyed rather than guidance on the means Yahowah has provided to liberate His children. This will change when Yahuwdym realize that there is an actual purpose and benefit of the Miqra'ey, one which applies to them personally. When they respond to Pesach, Matsah, Bikuwrym, they can be part of the Shabuw'ah and Taruw'ah Ingatherings and, therefore, return with God during Kipurym to celebrate Sukah.

As a result, I think Yahowah is asking His people to question the nature and purpose of those events, especially the Miqra'ey associated with their departure from Mitsraym. They have been celebrating these events historically, when His intent was for them to symbolically appreciate their resulting benefits, especially now that the next exodus is upon them.

In this regard, *Mitsraym* is a compound word comprised of “*my* – to question” and “*tsarym* – adversarial and troubling situations, being besieged and in dire straits.” Its basis, *tsar*, is used to describe the Time of Ya'aqob's Troubles, where the conditions imposed on Jews will be similar. Those who ponder the means Yahowah deployed to remove them from the troubling situation in Mitsraym, and then apply those insights to *Ya'aqob's Tsar*, will know how to respond to what Yahowah is asking of His people at this juncture in time. In short, the answer is to sever all political and religious allegiances, walk out of Babylon, and embrace the instructive terms of the Covenant.

“Therefore (*la ken*), behold (*hineh*), a time is coming (*yowmym bow*),’ prophetically declares Yahowah (*na’um YaHoWaH*), ‘when they will no longer say (*wa lo’ ‘amar ‘owd*), “Yahowah lives who raised (*chay Yahowah ‘asher ‘alah*) the Children of Yisra’el (*‘eth ben Yisra’el*) out of the realm of religious and political oppression (*min ‘erets mitsraym*),” (*Yirma’yah*

23:7) **but instead as** (*ky 'im*), **“Yahowah lives who raised** (*chay Yahowah 'asher 'alah*) **and who, for the benefit of the relationship, returned** (*wa 'asher bow*’) **for the descendants** (*'eth zera*’) **of the Family of Yisra’el** (*Beyth Yisra’el*) **from the land to the north** (*min 'erets tsaphown* – out of the realm of the hidden treasures those who are observant; from *tsaphan* – to be valued, *tsaphah* – to closely examine and carefully consider and *own* – all things pertaining to) **and away from** (*wa min*) **all of the places** (*kol ha 'erets*) **where I had scattered and banished them there by name** (*'asher nadach hem shem*).”

Then they shall live and remain (*wa yashab*) **upon their own soil** (*'al 'adamah hem*).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 23:8)

Let it be known: there will be a second *Yatsa'* | Exodus, this one occurring during the Time of Ya'aqob's Troubles. As was the case 3,448 years previously, Yahowah is coming to liberate the Children of Yisra'el from the places religion, politics, and conspiracy oppressed them.

The overwhelming preponderance of Diaspora Jews currently reside north of Yisra'el (over 95%), particularly in the United States, Canada, Europe, and Russia. Moreover, there are hundreds of thousands of ethnic Yisra'elites around the Caspian Sea, where the ten lost tribes were taken by the Assyrians long ago. However, beyond geography, by using *tsaphown*, God may also be saying that those who return will be “highly valued hidden treasures who are observant.”

Yahowah lives – as does His Son. He and Dowd returning to withdraw the descendants of the House of Yisra'el from the Gentiles who have abused them. God's People will never again be told that they must surrender their land. Yisra'el was and remains Yahowah's gift to the descendants of 'Abraham, Yitschaq, and Ya'aqob. This is,

therefore, the ultimate homecoming – a time for great celebration...at least for those who matter: Yahuwdym and Yisra'el, Dowd and Yahowah, and those who have embraced their Covenant.



I Will Return

To Restore My People...

Since God thought it was worth revealing, it is worth restating. Repetition is how we learn and retain information. Yahowah's testimony speaks more repetitively concerning Dowd | David than anyone else. Dowd's own recounting of his relationship with God, along with disclosures about his life from prophets like Shamuw'el, Yirma'yah, and Zakaryah, reveals that Yahowah sought to make their relationship the centerpiece of His revelation to mankind. In recognition of this reality, let's continue to assess what Yahowah revealed regarding Dowd, Yahuwdah, and Yisra'el in the days before, during, and after His return. This prophecy comes to us by way of Yirma'yahuw, commonly known as Jeremiah.

“The Word (*ha dabar* – the message communicated) **which, to reveal the way to enjoy the benefits of the relationship** (*‘asher* – that leads to the path to walk to get the most out of life), **came to exist** (*hayah*) **with** (*‘el*) **Yirma’yahuw** (*Yirma’yahuw* – Yahowah Raises and Lifts Up, Yahowah Teaches and Guides, Respect and Revere Yah, commonly transliterated Jeremiah) **from** (*min ‘eth*) **Yahowah** (*Yahowah* – the Almighty’s proper designation pronounced as instructed by His *towrah* | guidance on His *hayah* | existence and His role in our *shalown* | reconciliation as our *‘elowah* | God) **to announce** (*la ‘amar*), (*Yirma’yah* 30:1) **‘This is what** (*koh*) **Yahowah** (*Yahowah*), **the God of Yisra’el** (*‘elohym Yisra’el* – the

Almighty of those who engage and endure with God), **proclaims** (*'amar*), **so as to declare** (*'amar*), **“Of your own volition, write** (*kathab la 'atah* – choose to literally inscribe, jotting down using this alphabet (qal imperative)) **all of these words** (*'eth kol ha dabarym* – every one of the statements), **which lead to the proper path to get the most out of life, that** (*'asher*) **I have and will be speaking to you about** (*dabar 'el 'atah*), **doing so in a written document so that there is a permanent record** (*'el sepher*).””” (*Yirma'yah* 30:2)

Dabar was scribed three times, as was *'amar*, and Yahowah's name was written twice, as added emphasis that these are the words literally spoken by Yahowah. *'Asher* appears two times confirming that what Yahowah communicated expressly through Yirma'yahuw is His desire to reveal to us the correct path we need to walk to receive the benefits of the relationship. Further, Yahowah is developing His affinity for Yisra'el, something we'd be wise to accept if we want to be part of it. Also, *hayah* serves as the foundation of Yahowah's name and denotes His existence.

The prophet's name conveys that Yahowah's teaching guides those who come to respect Him to the point that He is able to lift them up and raise them as a father would do for his children.

With the inclusion of the volitional mood, we discover that Yirma'yahuw was acting on his own freewill as a willing coworker and associate and not as a passive implement or obedient servant.

Equally revealing, by including *kathab* and *sepher* there is no denying that Yahowah wanted an immediate, written memorialization of His spoken words, to maintain the integrity of the message and to share His testimony openly and accurately. Our willingness to listen in and then convey these same words achieves an exceptional

result: we become a party to the conversation, as if we were there. We are placed in the same position as the prophet. Because the prophets transcribed the spoken Words of Yahowah into the written Word of God, everyone has unencumbered access to the truth.

Yahowah made this possible so that we can get to know Him, appreciate what He is offering, accept what He is requesting, and benefit from the result – independently and directly, with all of the pertinent facts laid out before us. It seems obvious, but perhaps still worth mentioning: we'd be wise to capitalize upon what God, and His prophets, provided.

There are also numerous insights we can draw from this introduction. First, Yahowah identifies Himself by name and by title, declaring that He is the God of Yisra'el. Second, God prefers to speak first, and for us to listen. Third, Yahowah wants us to write down what we hear so that we can accurately share it with others. Fourth, Yahowah chooses to communicate through the prophets He has chosen. Fifth, Yahowah proves the authenticity of His prophets through the actual fulfillment of their prophecies. Sixth, Yahowah wants us to observe His written word as a collective whole rather than in bits and pieces. His testimony should never be pulled out of context or truncated to suit anyone's agenda.

Seventh, Yahowah understands that the written word is less susceptible to alteration and better suited to learning and, therefore, prefers it to the spoken word. Eighth, God knows that the written word facilitates closer examination and more thoughtful consideration, thereby making it easier for us to know Him. Ninth, Yahowah recognizes a written document provides a demonstrable record upon which His prophecies can be evaluated and His validity authenticated.

We should also be smart enough to realize that when some pretentious religious proponent claims that God spoke to him, he is lying. We know this because God had His prophets write down everything He had to say – including His name – the one the nimrods abhor. Moreover, the message that village idiots convey routinely contradicts, rather than affirms, the proven words of God.

Yahowah's message endures the test of time. And in this instance, His words pertain to our time.

“Indeed (*ky* – this is reliable and important), **please pay attention** (*hineh* – be alert because), **a time is coming** (*yowmym bow'* – days are approaching), **prophetically reveals** (*na'um* – declares and announces long before it occurs) **Yahowah** (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *'elowah* – God), **‘when I will return to restore** (*wa shuwb* – when I will come back to bring back) **the property and possessions taken during the captivity** (*shabuwth* – the assets and fortunes stolen during the imprisonment) **of My people** (*'am 'any* – of My Family), **Yisra'el | Individuals who Engage and Endure with God** (*Yisra'el*) **and** (*wa* – in addition to, along with) **Yahuwdah | Beloved of Yah** (*Yahuwdah*), **declares** (*'amar* – says) **Yahowah** (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation).

‘And then (*wa*), **I will return them, bringing them back** (*shuwb hem* – I will transform and restore them) **to** (*'el*) **the Land** (*'erets* – the place) **that, for the benefit of the relationship** (*'asher* – which, to show the way to get the most out of life), **I gave** (*nathan* – I offered, bestowed, and appointed) **to their fathers** (*la 'ab hem*).

They will receive it as their inheritance (*wa yarash hy'* – as rightful heirs who were driven out, they will take possession of it).” (*Yirma'yah* / Yah Lifts Me Up / Jeremiah 30:3)

Israel belongs to Yisra'elites, the descendants of 'Abraham, Yitschaq, and Ya'aqob. Judea belongs to Yahuwdym, the Beloved of Yahowah.

Therefore, God takes exception with the myth that there is a “Palestinian” people and thus their claim that “Palestine” is their country. We can be assured, there will not be two states established and enduring on the land. Beyond this, after experiencing the diabolical impact of giving the high ground of Czechoslovakia to the Nazis, we should know that appeasing terrorists is a really bad idea.

Further, this prophecy reveals that Yahowah is coming back, and He is doing so to return the land and property He gave to Yisra'el and Yahuwdah. It is their inheritance and God is displeased that so many, beginning with Egypt, Assyria, and Babylon, then Greece and Rome, followed by Christians and Muslims, seized His Land from His People.

I can assure you that God is not stupid nor is He inarticulate. If Yahowah wanted to say that His return is on behalf of a “Church” and for the benefit of “Christians,” or that He is coming back as “Jesus Christ,” He would have said so. If He favored the Dome of the Rock or Al-Aqsa Mosque, Muhammad or Muslims, and wanted to be known as Allah, He would convey all of this but did not. If His name were too sacred or too complicated to pronounce, as an ode Judaism He would have used HaShem rather than Yahowah. And if He respected the Principles of Judaism, He would not use *shuwb* to describe His return if the rabbinical notion that He is incorporeal were true.

Continuing to reinforce the obvious, if God intended to transfer the promises He made to Dowd, Yisra'el, and Yahuwdah instead to “Jesus,” “Christians,” and their

“Church,” He would not say that a day is coming when He will return to restore the property and possessions taken from Yisra’elites and Yahuwdym by Gentiles. For an informed and rational person, this is a fatal blow to the mythology of Replacement Theology and thus to the basis of Christianity.

Since *‘asher* continues to play such an important role in this prophecy, its next appearance will be even more fully amplified for our edification. It is, after all, the word that brought us to these words decades ago.

“And these are the words (*wa ‘el leh ha dabarym* – so God spoke the words in this message) **which, to reveal the way** (*‘asher* – that provide directions to enjoy the benefits of the relationship on behalf of the blessed, fortunate, and happy, showing the steps to walk in the correct and restrictive manner which give meaning to life and provide encouragement and joy to those properly led and guided by), **Yahowah** (*Yahowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *‘elowah* – God) **spoke** (*dabar* – communicated) **concerning** (*‘el* – as God on behalf of) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God) **and** (*wa* – in addition) **to Yahuwdah** (*‘el Yahuwdah* – concerning Beloved of Yah and Related to Yah, even Relate to Yahowah). (*Yirma’yah* 30:4)

This is what (*koh* – here, now, at this time, thusly) **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **conveyed** (*‘amar* – says and proclaims) **as we heard** (*shama’* – we were able to hear and listen to) **the sounds** (*qowl* – the noise, voice, and audible cry) **of concern over the terrorists and terrorism** (*charadah pachad* – of the horrible anxiety and panic, the overwhelming dread and fear) **when there were no prospects of reconciliation or**

peace (*wa 'ayn shalown* – nothing favorable or beneficial, no contentment or satisfaction, no friendship or sense of wellbeing or tranquility).” (*Yirma 'yah* / Yah Teaches and Guides / Jeremiah 30:5)

This prophecy reiterates that Yahowah continually speaks to and about Yisra'el and Yahuwdah. As such, God does not give up on His people and will not enrich others at their expense. Yahowah promised to restore the stolen possessions of Yisra'el and Yahuwdah, taken by the very Gentiles now terrorizing His people.

Addressing them, Yahowah is clearly cognizant rabbis have managed to convolute the purpose of His Miqra'ey, especially *Yowm Kipurym* | the Day of Reconciliations, such that there is no longer a means to reconciliation in the Land. Making matters worse, the rabbis disavow Chag Matsah, deny the fulfillment of the Miqra'ey, and do not accept Dowd as their Savior, much less as the Messiah and Son of God, leaving no prospect for *shalown*.

Considering what follows, a word of caution is due. This is directed at Yisra'elites and Yahuwdym, going about their lives just as others have done throughout the centuries. They are living in denial, believing that tomorrow will be like today and that nothing material is going to change. It is the mindset that made the Holocaust possible, largely because Jews couldn't fathom the implications of trying to survive in a world resolved on trying to eradicate them. But this foretells events well beyond the ordinary. We are entering the Occasion of Restoration and Return as we approach the Time of Ya'aqob's Troubles.

If you are a Yahuwd or Yisra'elite, wake up and smell the stench of religiously and politically inspired terrorism before you become a victim. Recognize that you are the target. Resolve your conflicts with Yahowah now because tomorrow may be too late.

As we progress to the next statement, I am aware of a number of Covenant members who recently gave birth to a child or who contemplate having children. Rest assured, as we will read, their faces are not among those Yah sees as nauseating. Their children will accompany them into the Covenant. Our Heavenly Father guarantees this, in fact, He could not do otherwise.

That said, Yahowah is not calling it inappropriate for women to bear children immediately prior to, or during the time of Israel's Tribulation. It is, instead, God mocking the feminization and pacifism of the Haredim, and their penchant for procreating like rabbits. It is also about the LGTBQQIP2SAA+ community which has become so prevalent, popular, and vocal in Israel while promoting gender angst and confusion.

“Please (*na'* – it is My desire that), **you should want to ask** (*sha'al* – you should choose to inquire so as to learn (qal imperative)), **such that you choose to perceive** (*wa ra'ah* – under the auspices of freewill, you may want to see (qal imperative)) **if it is possible** (*'im* – whether), **that a young man** (*zakar* – a knowledgeable male who remembers) **can actually give birth** (*yalad* – can realistically have a child or can cause a baby to be born (qal participle)).

Why then (*maduwa'* – what is the reason and on what account) **do I see** (*ra'ah* – do I observe (qal perfect first-person singular)) **every male with the strength to prevail** (*kol geber* – all fully functioning men, especially those who are proud of themselves) **with his hands on his stomach or genitals** (*yad huw' 'al chalatsym huw'* – with hands on his waist or loins), **as if a woman in labor** (*ka ha yalad* – like a woman giving birth)?

Furthermore (*wa*), **every one of their faces** (*wa kol paneh*) **is overwhelmingly and disturbingly, turning** (*haphak* – looking overwhelmed and transformed in a

disturbing way, appearing distressed (nifal perfect third-person masculine plural)) **pale and nauseated** (*la yeraqown* – a deathly pallor as if covered in fungus in a basal response to fear, sickly yellow and greenish from a loss of blood to the face)?” (*Yirma 'yah* / Yah Lifts Me Up / Jeremiah 30:6)

With 40% of Israelis currently protesting in favor of gender and sexual ambiguity and inclusiveness (with the notable exclusion of heterosexuals) and another 40% good for nothing but breeding, God is revealing that the majority of His people have a disgusting pallor as if their faces are covered in a nauseating fungus.

What's more, God is implying that the Haredi have their hands on their penis, as it is the only weapon they are willing to wield. And the Progressives have their hands on their hips, undecided about which way to swing. Both have lost sight of the value of men and women working together as partners to raise a family. By a considerable majority, the youth in Israel have forgotten why men should be masculine and women feminine – equal but wonderfully different in their contributions to conceiving, nurturing, and supporting children. Their understanding and participation in the Covenant are, thereby, handicapped, precluding them from obtaining the proper perspective. And as we have noted, confusion does not lead to knowing or to Yah.

Based upon His rhetoric, Yahowah is not bothered by human sexuality so long as it is neither perverted, abusive, nor life-defining. Based upon this prophetic assessment, it's obvious that He is not amused by those who promote their sexual orientation as a source of pride, as if identifying with some aspect of the LGTBQQIP2SAA+ makes them more enlightened and somehow superior. And He is not pleased with the death cult of the Haredi, whereby millions of boys and girls are born into a life of social and

religious indoctrination and subjugation, leading to a condescending and unthinking existence.

With respect to our social practices, God is opposed to rape, incest, pedophilia, bestiality, and nonconsensual hostility. Therefore, I would encourage readers to look closely at what Israel has become and then view this prophecy regarding the Last Days from that perspective.

If we were to misinterpret these words to infer that men shouldn't be fathering children at this time, it would pose an interesting question. Why is the human population of this planet exploding while its health is imploding? Why are so many fixated on their sexuality, stimulating their bodies instead of their minds?

Please pay attention to this important announcement.

“Alas (*howy* – this warning), **truthfully** (*ky* – indeed), **that day and this time** (*ha yowm ha huw'* – this period) **will be so extraordinary and unusual** (*gadawl* – will be so uncommon and important, surprising and astonishing, beyond compare) **that there has never been anything similar to it** (*min 'ayn kamow huw'* – that it stands apart because there has been nothing remotely like this).

It is the Time of Ya'aqob's Troubling Confinement and Adversity (*wa 'eth tsarah huw' la Ya'aqob* – it is the period of Yisra'el's anguish and distress, of Jacob's tribulation when Israel will be narrowed, reduced in size, and oppressed in dire straits by vicious foes).

And yet from it (*wa min* – out of it), **he [Ya'aqob representing Yisra'el] shall be liberated and saved** (*yasha'* – will be delivered and rescued, and experience salvation (nifal imperfect)).” (*Yirma 'yah* / Respect Yah / Jeremiah 30:7)

Unlike man's fairy tales which typically begin well and end poorly, with Yahowah, the beginning was as

glorious as will be the ensuing conclusion. The most horrific days humankind will ever endure are fast approaching, with the full effect of man's rage unleashed over the next ten years. In particular, life beginning in 2026 and continuing through 2033, will be unsustainable and unbearable – particularly for Jews. And yet, this story has a happy ending. Out of the Time of Ya'aqob's Troubles, Yahowah will liberate and spare Yisra'el and Yahuwdym.

Before we move on, God provides four vital lessons He does not want you to miss. First, the prophecy addresses Ya'aqob = Israel and, thus, Yisra'elites and Yahuwdym. We are, therefore, approaching the Time of Israel's Troubling Confinement and Adversity.

While the world at large will suffer from debilitating wars, virulent pandemics, deadly famines, catastrophic depressions, hyperinflation, political upheaval, ruthless terrorism, widespread indoctrination and propaganda, the curtailment of liberty, debilitating conspiracies, energy shortages, and unimaginable natural disasters, these are not God's concerns. He remains focused upon and interested in His people – and they are going to have a rough time of it. Should Christians, Muslims, Hindus, Communists, and Progressives annihilate themselves, it saves God the trouble. And while that may sound harsh, it is realistic. Soon, there will only be a remnant of Yisra'elites remaining to greet Yahowah upon His return. Based upon Yahowah's prior commentary, I'd be surprised if more than one in a million gowdy survive to see Yahowah's arrival. And among Yahuwdym, perhaps one in a thousand will accept the truth before it is too late.

Second, *tsarah*, which is the feminine of *tsar*, derives its meaning from its verbal root – *tsarar*. It means to bind, which is to control religiously, politically, judicially, or militarily. *Tsarar* is “to narrow by besieging and confining.” This indicates that Israel will shrink in size and that Jews will be confined to certain areas and not allowed

into others. Worldwide, it suggests a return to the shtetls and ghettos. *Tsarar* also means to treat with enmity, vex, harass, persecute, and oppress. And since this is directed at a single race, we should be anticipating a steady rise in anti-Semitism.

Apart from its actionable root, *tsarah* describes a calamitous and anguishing time of trouble, with unfavorable circumstances causing emotional suffering and physical agony.

Also telling in this regard, *tsar* serves as the basis of Mitsraym, where the *mi* prefix encourages us to contemplate the implications of *tsar* while the *ym* suffix denotes that there are multiple causes of distress. This is to say that Jews will suffer as they once did under *Mitsraym* | the Crucibles of Religious and Political Oppression in Egypt.

Third, it is from this time of *tsarah* that a remnant of Israel will be *yasha'* | delivered, liberated, and spared. And since this prophetic promise follows a denunciation of sexually confused Progressives and Haredim, we can surmise that they will not be among the minority who will be reconciled.

And fourth, please be aware that things are going to change rapidly – and for the worse. God said, “this time will be so extraordinary and unusual that there has never been anything similar to it.”

With the large influx of Muslims into Europe following America’s misadventures in Afghanistan, Iraq, Syria, Libya, and Somalia, the continent is as anti-Semitic now as it was prior to the Holocaust. America’s insistence on killing Russians by using Ukraine as a proxy is going to be exceedingly disruptive to economies, international trade, energy distribution, and food supplies – and it will likely end in a nuclear war. The world’s insane response to the Covid-19 virus is evidence that everything can change

in an instant, with the deprivation of life, liberty, and livelihoods. Further, with America crumbling and China soaring, alliances in the Middle East are rapidly evolving. This carousel will stop revolving when the Muslim nations agree on the one thing that unites them – the desire to destroy Israel. Further, Israel’s capricious benefactor, the United States, is rapidly headed toward extinction, which will leave Jews vulnerable. All the while, Israel is tearing itself apart at the seams, with Progressives and Haredim in irreconcilable conflict.

Therefore, life will become intolerable for most Diaspora Jews and Israelis while a precious few will find salvation. And in this case, ‘*ow huw*’ | his means to manipulate and control being singular is likely a reference to the corporeal manifestation of ha Satan who is expected to arrive in early April 2030. Three years later...

“And it will happen during that time (*wa hayah ba ha yowm ha huw*’ – it will come to pass in this day),’ **prophetically declares** (*na’um* – reveals well in advance of it occurring) **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **of the vast array of spiritual implements** (*tsaba*’ – of the command-and-control regiment of heavenly messengers), **‘that I will break** (*shabar* – I will destroy such that it no longer exists (qal imperfect first-person singular)) **his yoke, his means of control and manipulation** (‘*ol huw*’ – his means to deal ruthlessly and wantonly, both singular), **from upon your neck** (*min ‘al tsaw’r ‘atah*) **and I will pull off and tear away** (*wa nataq*) **your bonds and shackles** (*mowserah ‘atah* – your fetters and chains which bind).

Those who are illegitimate and unauthorized, those falsely claiming authority who are foreigners advocating that which is improper (*zarym* – strangers who are estranged), **will no longer make him** [Ya’aqob

and, thus, Israel] work for him (*wa lo' 'abad ba huw' 'owd* – will never again enslave him, forcing him to either worship their way or be reduced to servitude).” (*Yirma'yah* 30:8)

It sounds archaic to speak of freeing slaves, but frankly it's not, particularly from Muslims. There are some 50 million slaves today, three times the number of Jews. Further, *ha Satan* is a despot, and his corporeal manifestation will impose a tyrannical fascist or communist government over Israel such that no one will be free.

The Egyptians were the first to enslave Jews and force them to labor on their behalf. But the same was done by the Assyrians, the Babylonians, the Greeks, the Romans, Roman Catholics, Muslims, and most recently Europeans. The extreme subjugation of Jews is still envisioned by the Conspirators. But these shackles will be removed and broken. Yahuwdaym and Yisra'elites will live as the Towrah teaches: free and liberated lives.

Choosing to do that which is rewarding and beneficial, and under the auspices of freewill, Yisra'elites shall instead engage in a labor of love. And they will do so with the most beloved...

“Instead (*wa*), **they will work with** (*'abad 'eth* – they will productively labor alongside) **Yahowah** (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence on our *shalowm* – reconciliation), **their God** (*'elohym hem*), **and with Dowd** (*wa 'eth Dowd* – alongside the Beloved, more commonly known as David), **their king and counselor** (*melek hem* – their sovereign and advisor), **whom, to reveal the way to the benefits of the relationship** (*'asher*), **I will raise up and establish for them** (*quwm la hem* – I will fulfill and validate my oath to affirm, taking a stand to empower for them, restoring

them (hifil imperfect)).” (*Yirma’yah* / Yah Lifts Me Up / Jeremiah 30:9)

Since I value work, I’m always pleased to find an affirmation that we will be employed by Yahowah during the Millennial Shabat and beyond. Although, that isn’t the most revealing aspect of this declaration. We will also be working with Dowd.

So, how is it that Jews are unaware of the Messiah’s name and Christians believe Jesus is returning? Are they illiterate, ignorant, or pigheaded?

Yisra’el and Yahuwdah will return and embrace the reason they were chosen, which is to work with Yahowah for the betterment of all mankind. And they will do so with the man Yahowah chose to lead and advise them, His beloved Son, *Dowd* | David.

Yahowah referred to Dowd as His “*‘ebed* – coworker” more often than anyone else – perhaps more than all others combined – for a reason. So, it is fitting here that having finally chosen to work with Yah, Yahuwdym and Yisra’elites are following Dowd’s example.

I know that I’m beating a dead false prophet, but nonetheless, it must be acknowledged that *Sha’uwl* | Paul lied when he claimed that “David” had served his purpose in his time and was no longer relevant. When a person’s testimony is in direct conflict with God’s Word, they are wrong.

“And then (*wa*), *Ya’aqob* (*Ya’aqob* – the one who firmly embeds himself, serving as a synonym for Yisra’el), **My coworker (*‘ebed* *‘any* – My associate who works with Me), **you will have nothing to fear** (*‘atah* *‘al yare*’ – no reason to be intimidated or frightened),’ **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **reveals well in advance of it occurring** (*na’um* – prophetically declares).**

‘Nor will you be dismayed (*wa ‘al chathath* – nor will you be discouraged or destroyed, neither abolished nor confused), **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God), **because, behold** (*ky hineh* – for the reason that if you pay attention), **I will save you, delivering you** (*‘any yasha’ ‘atah* – I will orchestrate and enable your rescue, liberating you, while providing you with protection and salvation (hifil participle masculine singular)) **from being distant and alienated** (*min rachowq* – from becoming separated long ago in a previous period of time), **along with your offspring** (*wa ‘eth zera’* – your descendants and seed, as well as that which you have sown), **by exiting the land** (*min ‘erets* – being withdrawn from the place) **of their exile and captivity** (*shaby hem* – where they were controlled and oppressed, even taken captive).

And (*wa*) **Ya’aqob** (*Ya’aqob* – the one who firmly embeds himself, serving as a synonym for Yisra’el) **will change and return** (*shuwb* – will turn around and come back, recovered and restored (qal perfect)), **and be at peace and put at ease** (*wa shaqat wa sha’an* – find himself in a satisfying situation and favorable circumstance (qal perfect)), **with no one troubling him** (*wa ‘ayn charad* – without a concern (hifil participle)).” (*Yirma’yah* / Respect Yah / Jeremiah 30:10)

In context, being at peace with our minds at rest, does not infer inactivity. There is a lot to be achieved when working with Yah. We will continue to be productive throughout time.

Also relevant, Yahowah has now reiterated three times that He, working through and with Dowd, will liberate and save Yisra’el and Yahuwdah. This serves to reinforce the value of the Covenant which is a family affair.

All of those who have and continue to claim that God is with them are in for a rude awakening. Yahowah is the God of Yisra'el and does not want us to forget it.

“For I am with you (*ky ‘eth ‘atah ‘any*),’ **prophetically declares** (*na’um*) **Yahowah** (*Yahowah*), **‘to liberate and save you** (*la yasha’ ‘atah* – to provide freedom and salvation, deliverance and prosperity for you).

Indeed (*ky*), **I will engage and act** (*‘asah* – I will do what is necessary) **to bring an end to** (*kalah* – I will without fail bring to a conclusion, completely vanquishing) **all of the Gentile nations and institutions** (*ba kol ha gowym* – all of the foreign countries, entities, and each of the pagan peoples of conflicting cultures who are brought together by religion or politics) **among whom I have scattered and dispersed you** (*‘asher puwts ‘atah*) **by name and reputation** (*sham* – there by renown).

You will be the exception because (*‘ak ‘eth ‘atah* – yet instead with you) **I will not act in such a way** (*lo’ ‘asah* – I will not cause) **to cause you to fail or perish** (*kalah* – I will not facilitate your conclusion or your demise, you will not be annihilated or destroyed).

Instead, I will instruct you (*wa yasar ‘atah* – I will enable you to be correct, teaching you and thereby strengthening you) **in the means to execute good judgment regarding the means to resolve disputes** (*la ha mishpat* – in how to be judgmental, on how to be discerning and discriminating such that you can make good decisions; from *my* – to ponder and ask questions about *shaphat* – being judgmental, making sound decisions, resolving controversies, and being just) **such that you are found innocent and are not punished** (*wa naqah* – so that you are pardoned and forgiven, seen as clean and pure, purged of imperfections and exempt from punishment and free from all obligations).

I will not banish you or leave you destitute (*lo' naqah 'atah* – I will see to it that you are never again forced to live elsewhere or lack for anything you may need (piel imperfect energetic nun jussive – Yah is enthusiastically acting upon Yisra'el such that they receive these ongoing and enduring benefits, and is celebrating, using a third-person expression of volition akin to 'let this be so!')).” (*Yirma'yah* / Yah Teaches and Guides / Jeremiah 30:11)

Just as our love is neither real nor relevant when we fail to vehemently oppose those who seek to harm our children, Yahowah is now making the same distinction. To be a loving, supportive, and protective Father, He must act out against those who have abused His Family over the millennia. As a result, God will bring an end to every antagonistic Gentile nation and institution on earth.

There will be no United States, no People's Republic of China, no European Union, no Russian Federation, no Roman Catholic Church, no Christianity, and no Islam. Their mistaken beliefs led them away from God. For them, tomorrow's news brought an unpleasant and unexpected outcome.

Such will not be the case with the Chosen People, Yisra'elites and Yahuwdym, because Yahowah will never abandon them.

To be instructed by God is to read His Towrah, something that will soon become much easier. Upon His return with Dowd, and as they renew the Covenant with Yisra'el, Yahowah will inscribe a copy within us, providing direct access to His guidance. This will equip us to safely and responsibly explore a six-dimensional universe and allow us to enter the seventh dimension of the Spiritual Realm.



There are two additional relevant references to this Occasion of Restoration and Return in Yirma'yah. The next appears in the following chapter, and it is among the most powerful announcements ever conveyed by God.

The prophecy begins as did the last, focusing on the same people. And yet, as the only statement within the prophets addressing a "*beryth chadash* – renewed Covenant," it is both essential and lethal to Christianity. Without it, there is no basis for a New Testament. With it, the foundational claims of the New Testament are destroyed – completely and irrevocably obliterated.

“Behold (*hineh* – look up and pay especially close attention), **a time is coming** (*yowmym bow*’ – days are approaching),’ **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation as *‘elowah* – Almighty God) **reveals, well in advance of it occurring** (*na ’um* – prophetically declares), **‘when I will enter into and cut with** (*wa karat ’eth* – when I will establish through separation a set-apart agreement on behalf of) **the House of Yisra’el** (*Beyth Yisra’el* – the Home of those who Engage and Endure with God) **and with** (*wa ’eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved by Yah) **a restored and renewed** (*chadash* – a repaired and reaffirming; from *chadash* – to renew and repair, to restore and reaffirm) **Covenant** (*Beryth* – Family-Oriented Relationship).” (*Yirma ’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:31)

The Covenant will be restored with the people designated from the very beginning as its beneficiaries. We have moved forward four thousand years – eighty Yowbel – and have returned to where it all began. There is no accommodation here for Replacement Theology, for Gentiles replacing Yahuwdym or the disowning of Yisra'el in favor of a Church. God says what He means,

and He means what He says. This is an intellectual kill shot for Christianity.

Surprisingly, it is also devastating for Judaism because the Covenant, while central and essential to Yahowah, is not among the 13 Principles of Judaism. Its five conditions and five benefits receive no mention in rabbinic literature. There is no correlation in Judaism between the Beryth and Miqra'ey nor any acknowledgment that Dowd exemplified and enabled our inclusion. And, of course, it's hard to engage in a relationship with someone whose name is never spoken.

The adjective *chadash* | renewed is defined by its actionable root, the verb *chadash*. It means “to renew, to restore, to repair, and to reaffirm.” This isn’t announcing a New Testament, a Talmud, or a Quran but, instead, the “reaffirmation and restoration” of the one and only, unique and exclusive, *Beryth* | Covenant – which is a Family Relationship.

This extraordinary opportunity will transpire within a decade from this writing in 2023, and it will be unlike anything humankind has ever experienced. The Occasion of Restoration and Return, when the Covenant is restored, will be finalized on Yowm Kipurym in year 6000 Yah (sunset in Jerusalem, 6:22 PM local time, the first day of the week on October 2nd, 2033). Our decision, whether informed or tragically misinformed, will be considered final, at some point prior to this time.

This is, however, a different situation than what occurred some 4,000 years ago between Yahowah and ‘Abraham, or even 3,480 years ago on the way out of Mitsraym. Those ancient events set these current events into motion, albeit with a sense of urgency felt not by His people, but by Yahowah.

“It will differ somewhat from (*lo’ ka* – it won’t be exactly like) the Covenant (*ha Beryth* – the Family-

Oriented Relationship Agreement) **which, to reveal the way to the benefits of the relationship** (*'asher* – that provide directions showing the steps to walk in the correct and restrictive manner which give meaning to life and provide encouragement and joy to those properly led and guided), **I entered into** (*karat* – I established by setting apart when I cut) **with their fathers** (*'eth 'ab hem*) **on the day** (*ba yowm* – during the time) **I firmly took them by the hand, and with overwhelming intent, overpowered the situation** (*chazaq 'any ba yad* – I showed an intense resolve and was inflexible in My influence over them, even overriding them at times due to the urgent need for them to prevail) **to bring them out** (*la yatsa' min* – to draw them out and bring them close, descending and extending Myself to serve by removing them from) **of the realm of the Crucibles of Oppression in Egypt** (*'erets Mitsraym* – the place of subjugation associated with religious coercion and political tyranny, the land of military domination and economic cruelty; from a compound of *my* – to question and *tsar* – troubling and adversarial situations).”

It is important to appreciate the implications of *chazaq*, especially as it relates to the contrast between these past and future events. There was an urgency then to liberate a reluctant audience. The enslaved Yisra'elites knew little of Yahowah and nothing of His Towrah or Covenant. They were introduced to Pesach and Matsah but were unaware of their full implications. To get their attention and bring them home Yahowah overpowered the situation and intervened with overwhelming conviction. Otherwise, He could not overcome their reluctance to achieve His intent to honor the promises He made to 'Abraham, Yitschaq, and Ya'aqob regarding the Covenant.

By contrast, on *Yowm Kipurym* | the Day of Reconciliations, Yahowah's children are here because they sought out, examined, and came to understand the terms and conditions now readily available to all mankind

regarding Yahowah's Covenant Agreement. Their understanding of the roles played by the Father and Son allowed them to come home, not by the overwhelming intent of Yah, but of their own freewill. They have chosen to come home by engaging in the Covenant and attending the Miqra'ey. They did not come kicking and screaming, but of their own freewill.

This time, rather than leaving Mitsraym, they disassociated themselves from the modern political, religious, and geographic manifestations of Babylon. They are no longer confounded or confused. And they are not estranged. And yet by contrast, in the days which followed the first Exodus and for a long time thereafter...

“Relationally, they broke (*‘asher hem parar ‘eth* – they sought to nullify that relationship by thwarting its intent and by disassociating from the correct path, thereby revoking the benefits of) **My Covenant** (*beryth ‘any* – My Family-Oriented Relationship Agreement) **although we were married** (*wa ‘anoky ba’al ba hem* – even though we were conceived to be husband and wife, even leader and follower),’ **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation) **reveals through this prophet** (*na’um* – prophetically declares).” (*Yirma’yah* / Respect and Revere Yah / Jeremiah 31:32)

The Covenant is reciprocal, and that’s why it’s called a “relationship agreement.” God consistently honors His commitments and will continue to do so, which is the reason for restoring His relationship with His People. However, with mankind, that has not been the case. It’s been a rocky road, beginning with ‘Abraham, Yitschaq, and Ya’aqob, and it went steadily downhill from there. And now in the wake of Rabbinic Judaism, four of the five conditions of the Covenant are routinely nullified and

revoked. Christians are 0 for 5. And Muslims and Progressives don't even know there is one.

The problem continues to be ignorance and avoidance of the Towrah. Without it, there is no access to the Covenant. With it, Jews are in breach.

Jeremiah's statement, however, does not apply to anyone other than Yisra'el and Yahuwdah, because they alone "*parar* – broke" the *Beryth*. Christians were never part of it.

“For this reason (*ky* – because of this, yes, indeed, truthfully, and instead), **this is** (*zo'th* – specifically) **the Covenant** (*ha beryth* – the Family-Oriented Relationship Agreement) **which, to enjoy the benefits of the relationship** (*'asher* – to lead to the correct path to walk to get the most out of life), **I will cut** (*karat* – I will create through separation, making and establishing) **with** (*'eth* – alongside and on behalf of) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) **after that** (*'achar ha hem* – in the latter days), **prophetically declares** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God's personal name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *'elowah* – God):

‘I will provide, placing (*nathan* – I will give and ascribe, producing, offering, and bestowing) **My towrah | guidance** (*'eth towrah* *'any* – with My teaching, instructions, and directions) **within them** (*ba qereb hem* – inside of them, such that it is part of their inner person, part of their thought process, affecting their conscience, and animating their lives). **And integrated into their ability to make decisions** (*wa 'al leb hem* – and upon their inclinations and disposition, their character and thinking, their hearts and minds), **I will write it** (*kathab hy'* – I will inscribe and engrave it).

I will be (*wa hayah* – I will exist as) **their God** (*la hem la ‘elohym* – drawing near them and approaching them as a Ram shepherding His sheep). **And they shall be My Family** (*wa hem hayah la ‘any la ‘am* – and they will always exist near Me as My People).” (*Yirma ‘yah* / Yah Teaches and Guides / Jeremiah 31:33)

Yahuwdah is not mentioned because Yisra’el is now reunited and Yahuwdah is part of the collective whole. And while the restoration of Yisra’el at the conclusion of this Time of Return and Renewal is telling, that’s small *manna* compared to what follows. Up to this point, Yahowah’s Towrah was available to us but not integrated into us. We have the option to take it or leave it, to observe it and reflect upon it. And even for those of us who devote our lives to understanding it and sharing it, we barely scratch the surface of what can be known and understood.

Further, there is an enormous difference between reading the Towrah in Hebrew while contemplating its intent in English in a world polluted by religion, versus having it integrated into our core nature, while becoming fluent in Hebrew within Yah’s perfect embrace.

While you may want the *towrah* integrated now rather than later, it wouldn’t be appropriate. Yah is not going to supplant our freewill by imposing His will on us. This is our time to choose while we have the opportunity to respond to Yahowah’s calling.

It is also a time of discovery, where we can capitalize upon what we have been given to embark on the adventure of a lifetime. Today, we have the opportunity to work with God to do something that will endure the test of time. We can encourage others to closely examine and carefully consider Yahowah’s Towrah such that they receive the Covenant’s benefits. We can contribute to the size and quality of God’s Family while Yahowah enhances our lives.

And that is what this is all about. For us to be Yahowah's children, for us to function as a family, we need to be more like our Father. The integration of the *towrah* will go a long way toward accomplishing this.

On this day in 2023, and every day for 22 years, we have done our utmost to encourage all who are interested, especially Yisra'el and Yahuwdah, to *Yada' Yahowah* | to choose of their own accord to become familiar with, come to know and understand Yahowah. It continues to be a labor of love, and the most rewarding opportunity of our lives. We do so by translating Yahowah's *Towrah* | Instructions while contemplating the implications of His Guidance.

Our mission will soon be obsolete, and we will be retired. Once Yahowah's Family returns to the fold, and Yahowah writes a copy of His Towrah within our consciousness, integrating His teaching into our lives, the entire Family will come to realize what we discovered – and more, far more than we could possibly understand at this moment.

For us, a time of celebration awaits, not only because Yahowah will honor our devotion to *yada'* | knowing to call Yisra'el and Yahuwdah home, but also because our lives will be similarly enriched and enlightened on this day.

“No longer shall anyone impart information or teach (*wa lo' lamad 'owd* – no one will continue to instruct or encourage (piel imperfect – the recipients of this instruction will be influenced by the continuous teaching with ongoing consequences)) **individuals in association with an outspoken world** (*'ysh 'eth rea' huw'* – their companions, friends, and errant countrymen among humankind, each of his troublesome neighbors or his loudmouthed associates in an attempt to reason with them) **or (wa) other individuals according to brotherly kinship** (*'ysh 'eth 'ach huw'* – with regard to blood relatives and

closely associated individuals such as family members, and in this context: Yisra'el and Yahuwdah) **so as to say** (*la 'amar* – approaching to declare),

“Choose of your own accord to know Yahowah (*yada' Yahowah* – decide to recognize and acknowledge Yah, and show some desire to become familiar with and understand Yahowah (qal imperative))!” **because** (*ky* – truthfully and by contrast, at this time) **everyone will know Me** (*kol hem yada' eth 'any* – all of them, without exception, will actually be aware of and genuinely acknowledge Me, and they will continually recognize and literally understand Me (qal imperfect)), **from the youngest** (*la min qatan hem* – regarding the approach of the most recent arrival among them) **and up to the enduring witness of most important and oldest** (*wa 'ad gadowl hem* – including those of the longest duration, the earliest arrivals whose eternal testimony remains the most significant, those who arrived a long time ago),’ **prophetically reveals** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God’s personal name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *'elowah* – God).” (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 31:34)

Many of the fortunate souls experiencing this marvelous moment in time will be spiritual infants, those recent respondents to Yahowah's call to restoration and return, arriving toward the conclusion of the Time of Ya'aqob's Troubles. And yet, with Yahowah's *towrah* | guidance scribed within them, they will recognize and acknowledge their Father. They will be welcomed by Yahowah's prophets, those whose eternal testimony made this day possible.

If I am wrong, I'll gladly admit it during this celebration, but I think that this *towrah* | teaching and guidance would have been written in lowercase if such a

concept existed in Hebrew. This is because the existing Towrah, from Bare'syth through Dabarym, contains painful remembrances of disappointing choices which will no longer be germane.

Moreover, just as there will be no reason at this point to tell those who already know Yahowah to Yada' Yah, there will be no reason to explain the conditions of the Covenant to those already experiencing the joy of participating in it. As spiritual beings in heaven, we will no longer need to know how to get there but instead how to act once there. We will require guidance on how to explore the universe without doing damage to it or ourselves. And for that, we will need a far more advanced edition of Yahowah's "*towrah* – instructions and guidance."



I can't help but revel in how the juxtaposition of the Prophets with the Psalms has become so insightful and revealing, indeed, so reassuring and reaffirming. It is as if Dowd and Yirma'yah were meant to be together. They are like lamb and wine.

As it should be, Yahowah's return with Dowd will be the single most important day in human history – since creation, really. This pronouncement begins as have the others, with Yahowah drawing our attention to what will occur...

“Behold (*hineh* – pay attention and look up), **days are coming** (*yowmym bow'* – a time is approaching), **prophetically reveals** (*na'um* – announces in advance of it occurring) **Yahowah** (*Yahowah* – God's one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *'elowah* – God), **‘when** (*wa*) **I will take a stand to**

establish, thereby fulfilling (*quwm* – I will come onto the scene to accomplish and confirm, validating by bringing to a successful conclusion), **the beneficial account** (*'eth ha dabar ha towb* – the good word, desirable matter, and generous promise), **which, to show the way to the relationship** (*'asher* – which, to reveal the proper path to get the most out of life), **I spoke to** (*dabar 'el* – I communicated as Almighty God on behalf of) **the House of Yisra'el** (*Beyth Yisra'el* – the Home of those who Engage and Endure with God) **and with** (*wa 'eth*) **the Family of Yahuwdah** (*Beyth Yahuwdah* – the Household of those Beloved by Yah).” (*Yirma'yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:14)

Based upon this announcement, as these days approach, we should be looking forward to Yahowah fulfilling His promises. These will include: restoring His relationship with Yisra'el and Yahuwdah; bringing these very same people home to their Land; returning to greet them; bringing Dowd with Him to guide and protect them; restoring what was taken away from them; transforming the Earth into the conditions enjoyed in the Garden; enriching and extending His people's lives; and at the same time, ridding the world of their enemies. He will do all of these things and more, including integrating His *towrah* | guidance into our very nature.

This speaks of honoring several promises...

“In those days (*ba ha yowmym ha hem*), **and during that time** (*wa ha 'eth ha hy'*), **for Dowd** (*la Dowd* – on behalf of the approach of the Beloved and for David) **as the rightful Branch** (*tsemach tsadyq* – as the correct means to live and grow, the valid means to become upright, prosperous, innocent, and vindicated), **I will support abundant growth** (*tsamach* – I will cause profuse and plentiful fruit from the source, increasing the capacity and the ability to support life, bringing this to fruition and to a successful completion).

He will act upon and engage in (*wa 'asah* – he will profit from, expending considerable energy to bring about and promote (qal perfect)) **the means to make sound decisions and justly resolve disputes** (*mishpat* – judgment, being judgmental while making informed and reasoned decisions, while also providing sentencing; from *my* – to ponder and *shaphat* – to decide) **in addition to** (*wa*) **being right** (*tsadaqah* – being correct, upright, and vindicated) **in the Land** (*ba ha 'erets*).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 33:15)

The *Tsemach Tsadyq* | Rightful Branch is Dowd. He is connected and correct when it comes to God, and as such, if we want to be right, even grafted onto that same branch, we ought to consider what he said and did on our behalf. God chose *Dowd* | David to be his Son, King and Messiah, the Branch and Shepherd, and is returning with him for a reason – one the world has either ignored, rejected, or misplaced.

In this statement, we are reminded that Dowd, having engaged in the “*mishpat* – means to make sound decisions and justly resolve disputes,” gained the complete understanding to be validated as totally correct. Moreover, Yahowah is going to deploy Dowd as judge and jury.

While there are some variances, much of what comes before and follows echoes what we read earlier in *Yirma'yah* 23. The embellishments include supporting abundant growth due to the favorable conditions experienced in Jerusalem.

“**In those days** (*ba ha yowm ha hem* – at that time), **Yahuwdah** (*Yahuwdah* – Yahowah’s Beloved and those who are related to Yah) **will be liberated and saved** (*yasha'* – will become victorious and free, delivered from harm’s way and rescued, experiencing salvation). **And** (*wa*) **Yaruwshalaim** (*Yaruwshalaim* – the Source from

which Teaching and Guidance regarding Reconciliation Flow) **will dwell** (*shakan* – will abide and remain, living) **confidently and securely** (*la betach* – safely as a result of their trust).

And (wa) this is the designation (*zeh shem* – this can be regarded as his name and reputation) **by which to show the way to the benefits of the relationship** (*‘asher* – to lead along the proper path to get the most out of life) **he will be called** (*qara’ la huw’* – he will be invited and summoned, designated and welcomed, his name read and recited, and by which he will be met (qal imperfect)), **“Yahowah Makes Us Right** (*Yahowah tsedeq ‘anachnuw* – Yahowah was Honest with Us because Yahowah vindicates those of us who are correct).””” (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 33:16)

While there is no mistaking the fact that Dowd took the initiative to know God, the understanding he gained along the way was provided by Yahowah, either through His Word or Spirit. It was Yahowah who made it possible for Dowd to be vindicated and correct, so that through him we could enjoy the same result.

For this reason...

“For thus says (*ky koh ‘amar* – indeed, this is what is affirmed by) **Yahowah** (*Yahowah* – God’s one and only name pronounced as guided by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our *‘elowah* – God), **‘Dowd** (*Dowd* – the Beloved, commonly called, David) **shall never be cut off, cease to exist, or fail** (*lo’ karat* – will never be cast down or diminished, banished or eliminated) **as the person** (*‘ysh* – as the individual and man) **to inhabit** (*yashab ‘al* – to sit and dwell upon, established on) **the most honorable seat** (*kise’* – the throne, the place of leadership and authority) **of the House of Yisra’el** (*Beyth Yisra’el* – the Home of those

who Engage and Endure with God).” (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:17)

From Yahowah’s perspective, Dowd is the best of us. And since Dowd was not the best-behaved individual who ever lived, we’d do well to consider the criteria Yahowah uses to evaluate people.

That said, this revelation obliterates the tenets of the religion best known for its dead god on a stick. It proves that *Sha’uwl* | Paul lied when claiming the Torah cannot save anyone, opining that violating a single "edict" was tantamount to breaking them all. Clearly, Dowd was Towrah-observant, engaged in and fulfilled the *Miqra’ey*, participated in and enabled the *Beryth*, and was *tsadaq* with Yah, prompting God to say these things about him.

We can also confidently conclude that the promises Yahowah made expressly to Dowd belong to no other, because their actual fulfillment occurred on this day. Yahowah's unequivocal and irrefutable proclamation affirms that Dowd will return as our eternal King to sit on his eternal throne next to his Father. Moreover, the Seat of Honor is in Yisra’el, not in Rome – nor is it the “Seat of St. Peter.” There is no mention of Gentiles, Christians, Christ, or a Church for a reason – and that is because they are not part of Yahowah’s plan and are not included among His people. Not long ago we also learned that these Gentile institutions will be annihilated.

While this is what we came to affirm, what follows is too intriguing to forego. God’s next statement is a crushing blow to the aspirations and claims of Rabbinic Judaism. Long ago, power-hungry men pushed the thresholds of freewill to the point of democratic control over God’s intent. Led by Rabbi Akiba, they claimed that because there were many of them and only one God they could out-vote HaShem, even on matters prescribed in the Towrah.

So, they conjured up some Replacement Theology of their own.

These self-serving and egotistical clerics claimed that all of the instructions, rights, privileges, benefits, and promises afforded the Lowy in their exclusive role as priests on behalf of God and His people now belonged to them but, of course, without any of the Towrah's restrictions or requirements. After "outvoting" Yahowah, they discredited the *Lowy* | Levitical priesthood and severed their established connection to the Towrah. They usurped the role of the priesthood, exalting themselves to satiate their avarice at the expense of the people. It is one of many aspects of Rabbinic Judaism (which is the only surviving sect of the religion) that makes a mockery of Jewish claims to be "Torah-observant."

As we have noted to the detriment of Christians, and now to discredit religious Jews, Yahowah means what He says. The Towrah will be eternally integrated into the lives of His People, they will live eternally as part of the Covenant Family, Dowd will always lead Yah's sheep, and the Lowy will continually serve God as originally intended – and for our benefit.

“And also, the Lowy (*wa la ha lowy* – then, accordingly, those who attend to and join together, commonly called Levite) **priests** (*ha kohen* – ministers and advisors) **shall not be diminished or eliminated, and never be without** (*lo' karat* – will not be cut off or cease to exist, they will not be banished or fail by lacking) **an individual** (*'ysh* – a person) **to approach My presence** (*min la paneh* 'any – for reason of drawing near My appearance) **by offering that which uplifts** (*'alah 'olah* – by lifting up that which ascends), **transforming a physical entity into light** (*qatar* – morphing matter into energy through combustion to join together and enclose, thereby engaging in an offering to approach, converting and adapting by burning something savory, with the roasting

producing a smoky aroma in the form of incense, even to fumigate to eliminate pests) **as a present bestowed and offered without compensation** (*minchah* – as a gift which is allocated and allotted freely; from a root meaning to bestow and apportion) **while also** (*wa*) **engaging in and acting upon** (*‘asah* – performing and carrying out) **the sacrificial offerings** (*zebach* –communion and harmonious relations through feasts by preparing meat for consumption) **all days and, thus, continually throughout time** (*kol ha yowmym* – every day).” (*Yirma’yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:18)

The purpose of the *Miqra’ey* | Invitations to be Called Out and Meet with God was always meant to prepare the Children of the Covenant to enter their Heavenly Father’s presence. The Lowy carried out their prescribed responsibility of assuring that each step along the way to approach God was accomplished and understood within the context of the Towrah’s guidance. As a result, when presented and observed correctly, the beneficiaries of the *Miqra’ey* are transformed and liberated from material beings stuck in three dimensions to seven-dimensional energy-based individuals akin to light. This empowers us such that we can appear before and properly relate to Yahowah.

Admittedly, however, you will not find *qatar* rendered as “transforming a physical entity into light” or “morphing matter into energy through combustion” in any lexicon – even though every definition includes burning, whereby wood is converted into radiant energy and light. They acknowledge combustion and the aroma of smoke, as well as the word’s association with achieving a favorable result, which several lexicons define as “approaching and engaging by joining together.” I simply extrapolated from these connotations based on what we learned. And it seemed reasonable to do so in recognition that this is about

entering Yahowah's presence through '*alah* and '*olah* – by being raised and lifted up.

Progressing through the words, we find that *minchah* is also a bit of an enigma since as a noun, no one seems to know what it represents, leaving us to consider its verbal root. From there a picture emerges of Yah providing to His children: “a present bestowed and offered without compensation, a gift which is allocated and allotted freely.”

This, too, is a slap in the face of rabbis who conjured up all manner of absurd ploys to charge exorbitant fees for services they mandated in their Talmud. Most everything required to be Kosher, the central plank of the religion, is a money-making scheme.

While the meaning of *zabach* is undisputed, which is to prepare an animal for consumption (which necessitates butchering and cooking it), the purpose is often misappropriated. The participants offer nothing to God but are instead nourished by the result. Said another way: every day will be a feast.

There is an apparent conflict, however, one which I suspect is resolved through Albert Einstein's formula: $E=mc^2$. To celebrate the Miqra'ey, but also to enjoy one of the delights of camping out with our Heavenly Father, we will leave the 7th dimension as **E**nergy and explore the 6-dimensional universe below as **m**aterial beings.

Additionally, the reason “*kol ha yowmym* – every day” may have been used instead of the more common, “*la 'owlam* – forever,” is that time is actually a function of matter because it only flows in a material realm. Therefore, the *zabach* could be limited to the years between 6000 and 7000 Yah, which are celebrated in '*erets* | the material realm, or they are addressing the days we choose to manifest physical features and enjoy the opportunities they alone provide.

In the ultimate treasure trove of mind-expanding revelations, this next one shines brightly. If you are a Christian, be prepared to swallow your tongue and eat your words. So much for the notion of a New Testament based upon a “*New Covenant*.” As with all myths, it never had any validity.

“Then, the Word (*wa dabar* – the statement, message, and account, the matters worth communicating) **of Yahowah** (*Yahowah* – God’s proper name transliterated as directed by His *towrah* – instructions on His *hayah* – existence for our *shalowm* – reconciliation as our ‘*elowah* – God) **was directed to** (‘*el* – concerning God for) **Yirma’yahuw** (*Yirma’yahuw* – Yahow Lifts Me Up and Raises Me, Yah Teaches and Guides Me, and I Respect and Revere Yahowah) **in order to say** (*la ‘amar* – so as to announce), (33:19) **this is what Yahowah declares** (*koh ‘amar Yahowah*),

‘If you can break, revoke, nullify, or split into two parts (‘*im parar* – if you can violate, thwart, or foil, frustrating the intent of, or in any way disassociate from, by creating a second variation of [from 4QJer] (hifil imperfect – denotes cause and effect with the subject (those nullifying the Covenant by separating it into two parts) influencing the object (which is Yahowah’s Covenant at this time) in this manner such that it now reflects their intent (making the object a secondary subject in this regard) with ongoing implications)) **My Covenant** (‘*eth beryth* ‘*any* – that which is according to and associated with My Family-Oriented Relationship Agreement) **of this time** (*ha yowm* – of this day) **or My Family-Oriented Relationship Agreement** (*wa ‘eth beryth ‘any* – or that which pertains to My Covenant) **during a time of darkness** (*ha laylah* – of the night deprived of light) **then** (*wa*) **a means to approach does not and will not exist** (*la bilthy hayah* – accordingly, its existence is negated through disassociation) **based upon what was done** (*yowmam* – at

that time pertaining to the actions which interrupted it) **when darkness prevailed** (*wa laylah* – during the absence of light) **in their time** (*ba 'eth hem*).” (*Yirma'yah* / Respect and Revere Yah / Jeremiah 33:20)

Sometimes a single word can speak volumes. Such is the case with *parar*. It served to condemn Christianity eight hundred years before the religion was created. During a time of darkness, away from the light, with the invention of a New Testament predicated upon transferring God's promises from Dowd and Yisra'el to themselves as a result of *Sha'awl's* | Paul's irrational diatribe, they “nullified” the Covenant of this day by “creating a second” one. In so doing, they “disassociated” themselves, Dowd, and Yisra'el from Yahowah's one and only Covenant, “frustrating its intent.”

In this case, *para* conveys the *hifil* stem, meaning those who would seek to nullify Yahowah's Covenant would frustrate the intent of the original Covenant by separating it into two parts, and they would also suffer the effect of the verb, which is to be “thwarted and foiled” – and in the imperfect conjugation, the implications are ongoing.

Admittedly, this passage is a challenging translation with the interjection of *ha yowm* and *ha laylah* without a preposition. As such, they can be simplistically rendered as “of the day” and “of the night.” Superficially then, translators commonly infer that ‘the LORD’ had a covenant “with the day” and “with the night.” However, “*ba* – with” was not written in the text. Therefore, since there is no corresponding mention of a covenant “with the day” or one “with the night” and recognizing that such a concept is ludicrous, the most responsible approach is to acknowledge that Yahowah's Covenant “of this day and time” was nullified by splitting it into two parts during a time of darkness.

Earlier in Yirma'yah we read that Yahowah would reestablish His Covenant with Yisra'el and Yahuwdah by placing His "*towrah* – guidance" inside of His People. This made the notion of a New Testament predicated on annulling the Torah, and of replacing an "Old Testament" with a New Testament predicated on entirely different criteria (teaching vs. faith), absurd to the point of scandalous. It should have been instantly and summarily rebuked. But, alas, there simply weren't enough rational and responsible people on earth to point out Christianity's faulty assumption. So perhaps now, this will help clear it up, and we can move on and past the religion of *Sha'awl* | Paul and his Plague of Death.

If you advocate a second, newer, and thus replacement covenant, there is no chance that your soul will survive Yahowah's return. If you remain intent on frustrating the promises God has made to His people, claiming them for your Church, you are nearing the termination of your existence.

In this follow-on statement, *parar* reappears but is now modified by the hofal stem – which is quite rare since its implications are so extreme. As we know, stems create a relationship between the subject and object of the sentence with regard to the action of the verb. *Parar* | to violate, break, and nullify is already harsh, but when these concepts which are so caustic to a relationship are taken to the extreme of the hofal stem, it would be unwise for us to gloss over it.

Also interesting, since the hofal stem is the passive counterpart to the hifil stem, the subject of the verb causes the object to participate in the action as an under- or secondary-subject. Therefore, in this case, Christians directly caused the Covenant to be nullified by breaking it into two parts and, in the process, made the resulting covenant a source of frustration, like themselves.

When we consider Yahowah's reasoning in what follows, we should be aware that the ploy used to garner credibility for religion was based upon nullifying everything Yahowah actually said and promised. The religious either nullify what Dowd achieved, or they rob him of all of his accolades and accomplishments.

“Moreover, if that is so (*gam* – besides and by comparison and contrast, then again by concession), **My Covenant** (*beryth* ‘any – My Family-Oriented Relationship Agreement) **would be broken and revoked through compulsion by creating a second variation outside the auspices of freewill** (*parar* – can be forcefully divided into two separate parts without My consent, and thereby thwarted and frustrated, even disassociated and violated against My will (*hofal* imperfect – the forced imposition by those breaking the Covenant agreement without consideration for its intent with unfolding consequences over time)) **with Dowd** (*‘eth Dowd* – with My Beloved), **My coworker** (*‘ebed* ‘any – the one I work and associate with).

He would, thereby, be prevented from being (*min hayah la huw’* – as a result, he could not approach, and from such means of being separated from that which he originally belonged he would not exist as) **a Son** (*ben*) **reigning as King** (*melek* – coronated and considered as advisor and leader) **on his throne** (*‘al kise’ huw’* – upon his seat of honor) **and such would be the case with** (*wa ‘eth*) **the Lowy** (*ha lowy* – those who attend to and join together, commonly called Levite) **priests** (*ha kohen* – ministers and advisors) **serving as My ministers** (*sharath* ‘any – attending to My ceremonies by rendering assistance).” (*Yirma’yah* / Yah Teaches and Guides / Jeremiah 33:21)

God just said: “If I were forced against My will to break My Covenant, frustrating its intent by separating it into two parts, then My promises to Dowd and My

instructions regarding the Lowy would be nullified.” And without Dowd, Yahowah does not have a *Ben* | Son to place on the throne, which speaks volumes about the importance of his service as the Passover Lamb. It also means that rabbis are illegitimate usurpers who have no place or purpose in Yahowah’s plans. This is breathtaking in its implications.

While among the most challenging translations we have endeavored to accurately render, we have been handsomely rewarded for our efforts. Christianity and Rabbinic Judaism crumble in the wake of these words.

Since Yahowah’s promises are true, these religions are false. Likewise, they remain false because God’s promises are reliable and fulfilled. There is no rational way for either to be inspired or valid.

For those not similarly deluded, Yahowah has some very good news...

“To show the correct way to the relationship (*‘asher* – to benefit and get the most joy out of life), **the vast array of Heaven’s Spiritual Messengers** (*tsaba ha shamaym* – the ranks of the command-and-control regime of spiritual implements out of the Heavens) **cannot be counted** (*lo’ saphar* – are innumerable, without a census, and beyond relating a number).

Also, just as the sands of the sea (*wa howl yam* – the loose and course granular material that is worn down as tiny rocks of the ocean) **are beyond measure** (*lo’ madad* – cannot be accurately assessed relative to the quantity), **in this manner and in this sequence of events** (*ken* – it is likewise valid, therefore, that in time), **I will multiply, increasing in number, dimensions, and power** (*rabah* – I will increase, making numerous and great (hifil imperfect)) **that which is associated with the seeds which were sown by the descendants of** (*‘eth zera’* – the resulting seed, the offspring and family, in addition to that

which takes root and bears fruit based upon what was planted by) **Dowd** (*Dowd* – the Beloved), **My associate** (*‘ebed ‘any* – the one I have worked with and will serve with) **in addition to** (*wa* – also) **the Lowy** (*‘eth ha lowy* – those who attend to and join together, commonly called Levite) **who serve with Me** (*sharath ‘eth ‘any* – who attend to My ceremonies by rendering assistance in conjunction to Me).’” (*Yirma ‘yah* / Yah Lifts Me Up and Raises Me / Jeremiah 33:22)

It is music to my ears, and I trust to yours as well. Dowd is the centerpiece of God’s plan, the Cornerstone of His Home, and the exemplar of His Family. To ignore him, deny him, or rob and replace him is spiritual suicide.



8

Conflict

The Religious Influence...

Considering the propensity of people to present their religion as the means to protect the faithful from Satan's influence, one would think that God was actively battling the Devil in the pursuit of human souls. But that is not the case. Yahowah has very little to say about *ha Satan* | the Adversary. We very seldom see God exposing him, condemning him, or warning us about him – at least by his given name (*Halal* or *Hylel ben Shachar*) or his proper title (*ha Satan* | the Adversary). He is far more frequently presented as *ha Ba'al* | the Lord of religion.

With all the evidence demonstrating Yahowah's overwhelming predilection to work through people rather than alone, and with Satan having no other option, we should have realized that this conflict would be waged through individuals, with Yahowah's Spirit enabling His chosen representative, and Satan's spirit possessing the others. And that is exactly what we find.

In this ultimate conflict, the truth regarding the identities of the principal villain and leading advocate is readily known. Their very names expose whose side they are on, with Dowd meaning Beloved and Sha'owl being indistinguishable in the Hebrew text from *She'owl* | 'Hell.' Dowd was personally selected by God and then immersed in His *Ruwach* | Spirit as He anointed him *Mashyach* | Messiah. King Sha'owl was chosen by the people as a repudiation of Yahowah. He and the wannabe apostle by

that same name (*Sha'uwI* | Question Him | “Paul”), admitted to being demon-possessed.

After Yahowah’s name, which appears 7,000 times in His *Towrah*, *Naby’*, *wa Mizmowr*, Dowd’s is the second-most frequently written, and *Sha'uwI* comes in fourth, after Moseh. “Dowd” appears 1077 times to depict the name of Yahowah’s *Dowd* | beloved Son, describing the man God chose to shepherd His flock. It is scribed another 70 times to depict a “beloved individual or vessel.” He was a *Yahuwdy* – and thus Related to Yah.

Sha'uwI is overtly depicted by name as an adversarial individual 406 times. On another 66 occasions, it is deployed to reveal how this misguided and misleading individual is associated with the lightless and Godless place of eternal separation which shares his name. It is from the verb, *sha'al*, which means “to inquire about, ask, and question.” The people’s choice of king and the future, wannabe apostle were both Benjamites and, thus, based upon Ya’aqob’s prophetic depiction of the tribe in the *Towrah*, are “wolves,” the principal predator of sheep.

“This is on behalf of the eternal Leader (*la ha natsach* – for the glorious Conductor and everlasting Guide) with regard to the one who serves with (*la ‘ebed* – pertaining to the coworker and associate of) Yahowah (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration).

It is regarding Dowd (*la Dowd* – the approach of the Beloved) who, walking along the correct path which provides the benefits of the relationship (*‘asher*), spoke the words (*dabar ‘eth dabar* – communicated these statements) of this song (*ha shyrah ha zo’th* – of this composition of lyrics set to music) to approach (*la*) Yahowah (*Yahowah* – an accurate transliteration of the

only name of *'elowah* – God per His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **during the day** (*ba yowm* – at the time) **Yahowah** (*Yahowah*) **delivered him** (*natsal 'eth huw'* – spared him by rescuing him, snatching him away and thereby saving him (hifil perfect)) **from the paws** (*min kaph* – from the palms of the hands) **of all of those in opposition to him** (*kol 'oyeb huw'* – all of his adversaries and enemies, everyone showing rancor, enmity, and hostility toward him), **in addition to** (*wa min* – including and away from) **the hand and influence** (*yad* – the fingers and control, even the dominion) **of Sha'awl** (*Sha'awl* – Question Him, ask questions regarding what he represents, commonly known as Saul), **when he said** (*wa 'amar* – when he proclaimed, raising his voice to sing),...” (*Mizmowr* / Lyrics to a Song / Psalm 18: Introduction)

Historically, the name, Sha'awl, describes the king who led Yisra'el away from Yahowah and His Towrah – even onto humiliation and defeat. By demonstrating their preference for a government and military leader in the model of the Gentile nations, the people rejected Yahowah's influence in their lives and suffered for it. Having opted to control their own destiny by placing their trust in the whims of a man, they walked away from the Towrah's Guidance. Had Yahowah and our Savior, Dowd, not rescued them, there would be no chance of reconciliation during Kipurym.

Prophetically, Sha'awl is the name of another Benjamite, a wolf in sheep's clothing, who, possessed by Satan, would devour Yahowah's flock. This is the self-proclaimed apostle who, under his Roman name, Paulos, did everything in the Adversary's power to discredit and silence God's people, precluding Jews and Gentiles alike from knowing the God of the Towrah.

Almost everything Yahowah and His Son had to say about the wannabe King Sha'awl applies to the wannabe

Apostle Sha'awl. The brief conflict between Dowd and his contemporary was chronicled as it played out in history to warn an unsuspecting world of a far more duplicitous, debilitating, and deadly foe to come.

King Sha'awl's ill-advised and ill-fated reign lasted twenty-four long years, during twenty of which he sought to harm Dowd, whom he initially favored. This account begins in *Shamuw'el* / 1 Samuel 13:1, which states that he was "two years" into his reign when he overstepped his authority at Gilgal – the first time he acted independently of Shamuw'el. And while the Qumran Scrolls present some or most of every chapter from 1 to 28, the entirety of the 13th is oddly missing. But we can say that Dowd's interaction with Sha'awl, and Yahowah's assessment of him, are overstated based solely on the king's insignificant influence on God's people. Therefore, there is good reason to deduce that both Benjamites of this name sought to discredit the same individual while sharing so much in common.

Just as the Exodus from Egypt served as a prophetic precursor to the upcoming exodus from Babylonian influences during the Time of Ya'aqob's Troubles, this portrait of the man the people believed should be their king was prophetic of an individual billions of Christians would follow as an "apostle" – a title that holds no water with Yahowah.

We can be assured that Dowd worked with Yahowah because God repetitively calls Dowd His "coworker". We know that Dowd was chosen by Yahowah, that Yahowah's Spirit inspired him, that Yahowah anointed him, that he was the Messiah, King of Israel, and that he was right. We know that Dowd is the man God selected to Shepherd His sheep, the one He called the righteous Branch, and who served as the *Zarowa'* | Sacrificial Lamb. And Dowd is the designated individual at Yahowah's Right Side upon His return. We know that Dowd was a true prophet because he

proved it. And, as if that were not more than enough, Dowd is the one man of whom Yahowah said, “He is my Son and I am his Father.”

None of this can be said of *Sha’uwl* | Paul. If this conflict between right and wrong, between truth and lies, between life and death, were to be ranked in today’s parlance, Dowd has the “High Game Score” and Paul shorted out the machine before scoring a point.

It may be nothing, but in a realm where every little nuance seems to matter, I couldn’t help but notice that “*kaph* – paws” was used to describe the effects of the beast in opposition to Dowd. This is because it was from the “*yad* – hand” of *Sha’uwl* from which Dowd was delivered. And it is what *Sha’uwl* would write with his hand that would become so hostile to everything Dowd represents.

There is nothing better than reciprocated love, nothing mightier than being resolute, or more empowering than Yahowah’s name...

“...‘I have always loved You (*racham ‘atah* – I continually and genuinely cherish our relationship and adore our association, moreover, I am merciful and compassionate because of my overwhelming affection for You, which also causes me to be concerned about You (qal imperfect – actually, genuinely, and literally with regard to the relationship and consistently and continually with regard to time) [from 11QPs]), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration), **my strength, and the One who empowers and enables me** (*chezeq ‘any* – my source of courage and character, and the reason I am capable and competent, the power behind everything, from miracles to military force; from *chazaq* – to harden and strengthen, to make firm and resolute, to grow and prevail).” (*Mizmowr* / Lyrics to a Song / Psalm 18:1)

The primary Hebrew word for love is *'ahab*, not *racham*, which suggests that we should consider its various connotations. By using *racham*, especially in the qal imperfect, Dowd declared that, in addition to “always loving” Yah, he “genuinely cherished his relationship” with God. Moreover, he was “merciful and compassionate,” but not in a soft, conciliatory sort of way, but instead courageously so. This means Dowd recognized that while the truth may sting initially, without exposing and condemning lies we cannot be truly compassionate – especially where it matters most. Further, it was Dowd’s “affection” for God that caused this Son to be concerned for his Father. And this is something we seldom consider, especially in light of what religious men have said to denigrate Yahowah.

We very seldom see love and power juxtaposed. And yet, in a world filled with religious and political charlatans, and patriotic and conspiratorial nimrods, it takes character and courage to speak so passionately about Yahowah and so critically of His human foes.

Moving into the symbolic language of a lyricist, Dowd waxes poetic as he sings...

“Yahowah (*Yahowah* – an accurate transliteration of the only name of *'elowah* – God per His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is the reason behind my elevated and unassailable position** (*sela'* *'any* – is my fortress and the stronghold of my rocky crag), **my protection, keeping me grounded and steadfast** (*wa matsuwdah* *'any* – my fortification and citadel), **my means to survive** (*wa palat* *'any* – my source of rescue and deliverance, the One who keeps me safe and secure, free from danger), **my God** (*'el* *'any* – my mighty shepherd among the sheep), **and my Rock** (*tsuwr* *'any*).

In Him (*ba huw'* – with Him), **I confide and I am comfortable** (*chasah* – I find myself in a trusted place of refuge, a protected harbor, safe haven, and sanctuary). **He is my shield** (*magen* ‘any – my most effective defensive weapon against acts of insolence and hubris, from *ganan* – to defend by covering, enveloping, and surrounding) **and the brilliant light** (*wa qeren* – the horn, trumpet, breath, summit, illuminating rays, and radiant glow; from *qaran* – to shine, emitting rays of light) **of my freedom and salvation** (*yasha'* ‘any – my deliverance and protection, my liberation and One who keeps me out of harm’s way).

He is the source of my illustriousness in this unassailable high place (*misgab* ‘any – my fortification and security, my fortress; a compound of *my* – to ponder the implications and *sagab* – of being in an inaccessibly high place, set on high and seen as illustrious), (18:2) **whose light I radiate** (*halal* – whose virtues I extol and whose illustrious nature I radiate, clearly, visibly, and brilliantly conveying that light because He is worthy of it, and I am confident in it (pual – affirming that he is the beneficiary and that this light is from Yah)).” (*Mizmowr* / Lyrics to a Song / Psalm 18:2 and 3 in part)

Dowd’s status is unrivaled because his illustriousness comes from Yahowah, whose light radiates from him. We see it in every word he writes.

Normally it would be odd to speak of “my elevated position” and “being grounded” in the same breath. And yet with Yah, this is our reality, as it was Dowd’s experience. When we realize that we are unique and special because God made it possible for us to become distinct and exceptional, we can celebrate our uncommon contribution to the Family of God. Our aptitudes and attitudes, once enriched, enlightened, and empowered by Yah, can be a formidable force for good without a hint of hubris. To ignore these marvelous benefits, and to say nothing about them, deprives Yahowah the satisfaction of seeing our

appreciation for how He enables us to accomplish something worthwhile during our lives.

Further, it is by contemplating the nature of light that we come to understand the benefit of being empowered by the Almighty. Light takes us to the next dimension and beyond. It makes us eternal. It gives us the capacity to explore the universe. And it makes us ever more like Yah.

Theirs was a dynamic partnership, not just eminently enlightening and empowering but also liberating and saving. Yahowah delivered on His Son's behalf so that Dowd could deliver on our behalf.

Somewhere along the way, every Covenant member emulates Dowd's correct response to God's instructions. We choose of our own accord to respond to Yahowah's Invitations to meet with Him and welcome us into His home. Knowing that His invitation includes adoption into His Family, Dowd responded enthusiastically, as should we.

“I consistently choose to call upon and meet with (*qara*’ – I want to invite and welcome, summon and announce, read and recite (qal imperfect cohortative [from 11QPs])) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elawah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalown* – restoration), **and so, from** (*wa min*) **my adversaries** (*‘oyeb* *‘any* – those in open opposition to me, showing animosity and rancor toward me, my enemies and foes), **I am liberated** (*yasha*’ – I am delivered and spared, freed and kept safe (nifal imperfect)).” (*Mizmowr* / Lyrics to a Song / Psalm 18:3)

Dowd came to appreciate what it took others another three thousand years to realize: first and foremost, Yahowah is our liberator, assuring our freedom from human institutions – especially religious and political oppression. Those who believe that they are saved as a

result of being religious or patriotic remain unaware that God is only interested in saving souls *from* these human contrivances.

The fact that there isn't a Hebrew word for "religion" ought to be enough to convince rational individuals that Yahowah isn't religious. The closest the language allows may be *chebel*, which is used in this next statement. Since it means "to bind," and speaks of a "binding oath of allegiance," it reflects the meaning of the Latin word upon which the English term, religion, is based: *religare* – to bind. Its root is *lig*, also meaning "to tie and bind," with *re* conveying "again." It is found in words like: ligament, oblige, oblige, and of course, religion.

It was religion, after all, which conceived and popularized the denial and misappropriation of Dowd's attributes, accolades, and achievements. The Talmud and New Testament, as religious documents, are the source of broad-based revolts against Father and Son.

And might I add the obvious: to liberate is to unbind. And therefore, to *yasha* ' is to be free from religion.

After the first religious notions were invented, they would use oaths of allegiance to control the masses. The worst of this horrid lot became Christianity, the deadly plague which confuses and confounds billions of Gentiles, many of whom are led to believe that God was willing to renege on His promises for their benefit and Israel's detriment.

"The binding and restricting cords of the boisterous and religious (*chebel* – the constraining implements and destructive rigging of the institutions requiring a binding oath and pledge of allegiance, the broken and offensive tentacles and ruinous ropes of a noose, even the fibrous threads) **plague** (*maweth* – associated with the decay of the physical body and the pandemic disease affecting the population) **entangle me to**

withhold that which is vital (*'aphaph 'any* – surround me, ensnaring and engulfing me in moving attempts to restrain and control me (qal perfect)).

And (wa) the abhorrent and detestable torrents seeking to wash away the inheritance (*nachal balya 'al* – the worthless and destructive floodwaters of the rebellious seeking to usurp and wash away the proper allotment) **are inundating and overwhelming me** (*ba'ath 'any* – are deluging and engulfing me (piel imperfect)).” (*Mizmowr / Lyrics to a Song / Psalm 18:4*)

While there isn't a Hebrew word for “religion,” *balya 'al* does a fine job of describing the effect this deadly plague has on: “those who are unGodly since they lack understanding as a result of being confused and confounded by mingling things together.” It is a compound of “*baly* – to negate and be without” and “*ya 'al* – to benefit and avail.” To *balya 'al* is to “forego the benefits” of the Towrah, Miqra'ey, and Beryth.

And speaking of the ill effects of religion, this next statement seems to predict Replacement Theology, which is the *raison d'être* underlying Christianity's existence. It served as the basis of Paul's arguments against the Towrah, the Beryth, Yisra'el, and Yahuwdym.

“Sha'uwl's (*Sha'uwl* – Question Him, commonly known as Saul and Paul) **tentacles** (*chebel* – binding cords, the implements of the boisterous religious processions of institutions requiring a binding oath and pledge of allegiance, the broken and offensive company and ruinous riggings and noose, even the fibrous threads) **spin me around to change me** (*sabab 'any* – try to alter my purpose and direction, transforming my intent by turning everything around regarding me, and coiled around and encircling me, they immobilize me as they seek to reverse my course).

They approach and confront me, making claims against me (*qadam* ‘any – in the West they initially encountered me with their antagonistic implications, anticipating my efforts to forestall them (piel perfect)) **with the enticing lure** (*mowqesh* – through the bait and snares deployed to capture and control, and thus the means of entrapment) **of the plague of death** (*maweth* – of this pandemic disease that causes the entire population stricken with it to die).” (*Mizmowr* / Lyrics to a Song / Psalm 18:5)

She’owl does not have tentacles. Hell does not have any influence on those who are currently living on Earth. Further, King Sha’owl was never able to control or change Dowd’s relationship with Yahowah – nor convince anyone that he had done so.

Therefore, this Sha’owl is the wayward soul Yahowah called the Plague of Death, the one who “*sabab* – changed” his name to Paulos immediately before he “*sabab* – reversed course and spun everything around regarding” Dowd’s “purpose, with his tentacles coiling around him to immobilize” the Messiah such that he could “alter his intent.” In so doing, the “*maweth* – pandemic disease Sha’owl spread” was given “*mowqesh* – an enticing lure,” enabling the Father of Lies to “capture and control” his victims.

The stakes are so high at this juncture, this bears repeating: When the self-proclaimed apostle Sha’owl was allegedly immobilized and blinded by Satan on the road to Damascus, he heard the voice of Satan summon him by name. His ambitions motivated him to withdraw from personally murdering Towrah-observant Yahuwdym to creating a new religion which turned the world against Jews, universally discrediting them and nearly wiping them out. It was only when he was exposed and condemned as anti-Torah that Sha’owl changed his identity, becoming the anti-Semitic Greco-Roman, the Gentile world would honor as Paulos.

In his own words, the transformation from the Hebrew Sha'awl to the Roman Paulos occurred upon “encountering a certain magician, a Jewish false prophet whose name was Bar-Jesus.” (Acts 13:6) The world’s most nefarious false prophet immediately went about destroying his credibility by stating, “But Elymas the magician (for thus his name is translated) was opposing them, seeking to turn the proconsul away from the faith.” (Acts 13:8) That’s simply untrue. Elymas isn’t a translation of *Yahowsha* | Yahowah Saves. ‘*El* is God’s title, making ‘*Ely* “my God.” *Mas* means “to reject, to despise and abhor a loathsome individual.” Therefore, rather than serving as a translation of “Jesus” as Sha’awl falsely claims, *Elymas* conveys “My God Despises and Rejects this Loathsome Individual.” It should be Sha’awl’s epitaph.

Using a deceiver’s favorite ploy, Sha’awl mitigated future criticism and confused his audience by projecting his faults on “Jesus,” saying...“But Saul, who was also Paul, filled with the Holy Spirit, fixed his gaze upon him, and said, ‘You who are full of all deceit and fraud, you son of the Devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?’” (Acts 13:9-10)

It was Sha’awl, now Paul, who became the son of the Devil. We know this because the prophets clearly conveyed that Yahowah unambiguously identified Sha’awl as the Son of Evil and the Father of Lies. Over the course of a few words, Satan’s Apostle upended reality such that this Roman, communicating in Greek, claimed to represent God truthfully, while implying neither “Jesus,” Hebrews, nor Jews could be trusted. Recognizing that Satan is the ‘Lord’...“And now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.” (Acts 13:11) This did not happen to “bar Jesus / Elymas.” In actuality, Paul is projecting what had

previously happened to him on the road to Damascus onto this foe, which is a common tactic among Narcissists.

And now, *Sha'awl* | Paul is doing as Dowd had just predicted – making enticing claims which lure people to their death. The prediction in *Mizmowr* / Psalm 18:5 and its fulfillment in Acts 13 should prompt the wary to turn away from the perverted scriptures which proclaim: “God raised him from the dead so that he will never be subject to decay. As God has said, ‘I will give you the holy and sure blessings promised to David.’” (Acts 13:34)

As shared previously, with *Sha'awl* and Christians, it is a case of devious individuals deceiving the faithful to keep their disingenuous faith from being dismissed as dishonest, deadly, and damning.

With his transition away from *Sha'awl* | Question Him to the Roman Paul, the principal author of the Christian New Testament, reveals that he did not take kindly to Jews questioning his nonsense. He came to despise those who could hold him accountable and expose him as a false prophet. And since Yahuwdym knew the Towrah and Prophets sufficiently to confront his errant rhetoric, *Sha'awl* needed to denigrate the credibility of those commissioned with speaking for Yahowah.

In *Sha'awl*'s rebranding as Paulos, the wannabe Apostle revealed his newfound affinity for the Greek god Apollo and his preference for Roman words and ideas. The fact that Paulos conveys “Lowly and Little” in Latin demonstrates that a man with his ego would overlook its literal meaning in favor of what it represents – the sun god of the Greeks. This reality is underscored by the fact that Paul's linguistic skills were so inept he believed that Elymas was a translation of “Jesus.”

By using *tsar* in this next statement, two things are possible. Dowd could be speaking of being besieged and diminished during the Time of Ya'aqob's Troubles when

Yisra'el is similarly confined and narrowed. Or he is revealing that his soul was bound in She'owl during the fulfillment of Matsah.

“In having been bound up and confined, with my scope distressfully narrowed and restricted in adversarial fashion (*ba ha tsarar la* ‘any – with having been besieged and diminished, being wrapped up and covered over in a troublesome and vexing manner, my case weakened by vexing forces), **I consistently call upon and continually meet with** (*qara*’ – I habitually invite and genuinely welcome, actually summon and announce, and literally read and recite (qal imperfect)) **Yahowah** (*Yahowah* – an accurate transliteration of the only name of ‘*elowah* – God per His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

I have requested assistance (*shuwa*’ – I have cried for help, pleading for backing, imploring aid by shouting out in this difficult and distressing situation) **from my God** (*wa ‘el ‘elohym* ‘any). **He consistently listens** (*shama*’ – He hears, paying attention (qal imperfect)) **to my voice** (*qowl* ‘any – to the words I speak) **from** (*min* – because of and by way of) **His radiant residence** (*hekal huw*’ – His brilliant temple, His shining sanctuary, His light-bearing royal complex).

My cry for assistance (*shuwa*’*ah* ‘any – my audible and loud request, my vocal pleading for help) **reaches His presence** (*la paneh huw*’ *bow*’ – approaches and enters His appearance) **within His ears** (*ba ‘ozen huw*’).” (*Mizmowr* / Lyrics to a Song / Psalm 18:6)

Once again, since Dowd was never confined or bound by King Sha’uwl, yet now so severely restricted by the Apostle Sha’uwl, Dowd may be alarmed by the consequence of Replacement Theology. Or God’s Son is potentially addressing the confinement he would suffer in She’owl to save his people from the likes of Christianity.

Further, Dowd never asked Yahowah to relieve him of King Saul but did ask for assurance that he would be released from She'owl after depositing the guilt of the Covenant Family in this place. Moreover, the Messiah is eager to hold the Apostle Sha'owl accountable for creating the most horribly anti-Semitic religion in human history by robbing him of everything he achieved.

As I was translating this next statement, Israel's leading periodical, *HAARETZ*, published an article revealing that the Land is "Hundreds of Years Overdue for a Massive Earthquake." The journalist takes note of an earthquake that occurred 2,760 years ago during the reign of Uzziah and wrote of a future reference to a "divine temper tantrum." Too bad she didn't report why this next big one is about to occur...

"Then (wa), the Land (ha 'erets – the region, earth, and material realm) will suffer earthquakes (ga'ash – will move back and forth, quaking in a wave or rolling motion, reeling such that those on it totter) and tremble violently (wa ra'ash – swaying to and fro). The geological mechanism fundamental to building (wa mowsad – the basis of extending) the mountains (har – of uplifted and elevated terrain and prominent hills, ridges, and ranges) will shake in agitating and anguishing fashion (ragaz – becomes unstable and turbulent, causing an astonishing disturbance) from earthquakes (ga'ash – moving back and forth, quaking in a wave-like motion, reeling and tottering). It is because, indeed (ky – truthfully as a direct result at this moment), He is enormously displeased and angry (charah la huw' – He is enraged and aroused, His temper burning with furious indignation, He has approached the point of becoming incensed and zealous in His concern)." (Mizmowr / Lyrics to a Song / Psalm 18:7)

So much for the notion that a happy little Jesus in his pretty white robes is returning with open arms to welcome

the world's children to come and play together in perfect harmony. God is livid, and rightfully so.

Seismically, Yisra'el is riddled with faults, situated at the intersection of four tectonic plates: Nubian (East African and Syrian), Sinai (Northeastern Egyptian), Arabian (extreme Western Arabia), and Anatolian (Southeastern Turkey). The most hazardous of these lies along the Dead Sea Rift, so this is not an idle threat. It is also telling that the Jordan Valley last experienced major earthquakes in 1033 CE, marking Yahowah's disgust with the events occurring in Yisra'el in the Yowbel year 5000 Yah.

While the preceding and following contain symbolic language, let's not miss the point: Yahowah is not only indignant, but He is also very concerned about the welfare of His people. By unleashing a series of earthquakes, He can accomplish several things simultaneously, chief among them, ensuring that the religious and political edifices constructed by men will crumble and fall.

The Islamic jihadists, modern crusaders, and socialist armies brought into Israel to subdue God's People will be toppled. The Dead Sea, with the opening of a southern escape route for its waters, will become vibrant again. And the promised upwelling of living waters may emerge from deep within Mowryah, flowing to the sea.

Should anyone think that this Song commemorates Yahowah's response to the irritating behavior of King Sha'awl, rather than the religious fallout from the self-proclaimed apostle Sha'awl, please note that this next statement and the one before and after it depict events which did not occur three thousand years ago but will be experienced ten years hence.

Yes, King Sha'awl was a poor choice, one which proved clearly counterproductive and deadly – but it was short-lived and quickly reversed – and the deaths were

relatively few. Such is not the case with the Plague which became the Christian religion.

“Burning indignation (*‘ashan* – heated carbon dust which obliterates the light as a result of smoking animosity) **will ascend** (*‘alah* – will be offered up as a sign of intense rage) **from within His nostrils** (*ba ‘aph huw’* – out of His resentment) **and** (*wa*) **a consuming** (*‘akal* – a destructive) **fire** (*‘esh* – blazing flame) **will come out of His mouth** (*min peh huw’* – will come forth through His spoken words) **as burning coals** (*gachal* – flashes of flames and embers of fire) **are kindled** (*ba’ar* – combust and burn, blazing forth) **from Him** (*min huw’*).” (*Mizmowr / Lyrics to a Song / Psalm 18:8*)

Yahowah is burning with righteous indignation. However, His frustration is derived from the issues discussed in the previous two statements. That makes this declaration the conclusion of one train of thought leading to the beginning of another. His response is not causing the expansion of the universe or bending of spacetime, as these things are presented in Psalm 18:9. God is either expanding it such that the earth is more isolated so that there is more for His children to explore, or He is increasing the size of the spiritual realm so that He can come closer without destroying our planet.

Either way, it’s going to be a bad day for those who missed the opportunity to avail themselves of His light. The world of men has finally devolved to a place where there is little hope of salvation.

“He will expand the universe and enlarge the heavens, bending spacetime (*wa natah shamaym* – He stretched out, extending and spreading the cosmos) **and then He will descend** (*wa yarad* – He will come down (*qal* imperfect)) **with a very thick and opaque cloud** (*‘araphel* – with obscuring atmospheric phenomenon comprised of water vapor which blocks the light) **under His feet**

(*tachath regel huw'* – below His stance and underneath His footsteps).” (*Mizmowr* / Lyrics to a Song / Psalm 18:9)

Don't get caught in the ensuing darkness. Return to Yah now, otherwise be prepared to endure the ensuing darkness. A cloud, even more miserable and obscuring than that of the Holocaust, will soon envelop the world.

There are three reasons for the darkness below Yahowah's feet. First, this is what humanity apart from God has brought upon itself. This will be a dark time of war, famine, pestilence, propaganda, depression, and societal disintegration as the political left and religious right vie against one another. For many, this is just the beginning because the darkness enveloping them will continue as they transition from hell on Earth to an eternity without light in the black hole of She'owl.

Second, Yahowah is coming for His Covenant Family. And they will be shining before Him – clearly distinguished and readily seen. At this joyous moment, He will not have to witness the resulting sense of Godless desperation that has brought the world He created to its knees – such that it is on the verge of destroying all life on the planet.

Instead, God will be enjoying the company of His children without being burdened by the aggravation of the last vestiges of religious, political, patriotic, and conspiratorial carnage.

And third, the Earth must be prepared for Yahowah's Light. It will be shielded while this transformation occurs during the brief interval between Kipurym and Sukah. Yahowah's very approach will bend spacetime, creating a phenomenon never previously witnessed by humankind.

At this juncture, I'd like to interrupt our prophetic tour with this announcement: even though Hebrew verbs are liberated in time, the English language employs verb

tenses, so we have to choose a tense for readability, relegating each action to the past, present, or future. The challenge for us is one of perspective. Dowd was taken to the future as a prophet to witness what will transpire in our time. He wrote about what will soon occur, documenting the most extraordinary episode in human history. He is, therefore, sharing something that he observed from beginning to end, as he experienced it transpire. Although, in the normal progression of time, none of this would occur for another three thousand years from the date it was written.

The essential nature of prophecy is that time is a dimension in which spiritual beings can travel, just as we can move side to side, backward or forward, and jump up and down in three dimensions. A prophet enabled by Yahowah can witness the future and can convey what he or she has observed long before it transpires. Therefore, a prophet is not predicting the future but is, instead, reporting it.

If we want to see this as Dowd experienced it, we must write it as it is unfolding, because that is the perspective of a prophet. This is Dowd's testimony regarding what he was shown while witnessing it transpire.

Also relevant, having just reread the entirety of Dowd's ordeal with King Sha'awl in *Shamuw'el* | 1 Samuel 18 through 31, nothing that is disclosed in this prophecy occurred at that time. By way of review, it wasn't until Sha'awl was demon-possessed that he sought to pursue Dowd, and that's important because Dowd had given Sha'awl no reason to dislike him, much less kill him. And yet, Satan, realizing the role the Son of God and Messiah would play in refuting the Adversary and saving God's people, wanted Dowd silenced and restrained.

King Sha'awl never came close to killing Dowd. On the two occasions he and Dowd were together in the same

place, Dowd had the upper hand and could have killed Sha'awl had that been his desire. But Dowd spared the life of King Sha'awl because the king was not his adversary – and he repeatedly told him so. Further, those most closely associated with King Sha'awl, including his senior advisors and son, not only refused to see Dowd as a foe, but they praised him. Therefore, the events being depicted in this prophecy transpire in the prophet's future, not in his present situation. And this time, the self-proclaimed and demon-possessed apostle Sha'awl is absolutely and unequivocally Dowd's adversary – a person Dowd and Yahowah are committed to silencing as they strive to rid the world of his pestilence.

Returning to the narrative...

“And He will enjoy unfettered movement (*wa rakab* – He will have freedom of flight, moving freely alongside, traveling) **alongside a winged being** (*'al karuwb* – beside a Cherub, a spiritual implement originally tasked with guarding the Garden of 'Eden, adding to the splendor of Yah's throne, while embellishing the Ark of the Covenant), **flying through the air** (*wa 'uwph* – He hovered and moved swiftly).

He swooped down and soared (*da'ah* – effortlessly, He flew down, gliding majestically) **upon** (*'al*) **the wings** (*kanaph*) **of the Spirit** (*ruwach* – of the wind).” (*Mizmowr* / Lyrics to a Song / Psalm 18:10)

In Yasha'yah 19:1 and Mizmowr 104:3, *rakab* is used as it is here, with Yahowah moving above the clouds, seemingly riding within them. In the Psalm, *rakab* is also paired with *halak* and *ruwach* to convey the idea of God traveling along with the Spirit.

Unless Yahowah is returning in substantially diminished form, He isn't going to be hitching a ride on a *Karuwb* | winged spiritual being. However, Cherubs are rife with symbolism, because they not only flank His

throne but also His Ark of the Covenant. So, they may add a bit of sparkle and pageantry to His arrival.

The reference to the *Karuwb* is especially interesting in light of Yahowah's promise to rid the Earth of human religious and political institutions so that He can transform what remains into the conditions experienced in 'Eden. The Garden was guarded by *karuwbym*. Moreover, the fact that the wings of *karuwbym* rise above the back and sides of the Mercy Seat of the Ark of the Covenant because upon Yah's return for His Covenant Family it is Dowd who will be preparing it for their arrival. Therefore, this reference could be more about the importance of these things at this time and less about a means of conveyance.

It is also possible that Dowd is actually trying to describe how the "wings of the Spirit" appeared to him, drawing upon his familiarity with the wings of the *Karuwbym* rising above the Ark of the Covenant. This could actually explain the Set-Apart Spirit's association with the Covenant and Her means to give its children flight.

"He will be transforming (*shyth* – He will be turning) **the obscuration and ignorance** (*choshek* – the unknown nature) **associated with His enclosure and covering** (*sether huw'*) **all around Him** (*sabyb huw'* – surrounding Him) – **His Sukah | Shelter** (*sukah huw'* – His protective enclosure) **intentionally dimmed** (*chashekah* – shrouded in darkness [from 11QPs]) **with a visible atmospheric projection of water** (*maym 'ab shachaq* – with an overhanging canopy of water as if a cloud from the sky)."
(*Mizmowr* / Lyrics to a Song / Psalm 18:11)

Upon Yahowah's return, there will be sheep and goats, friends and foes. His Family will be protected while those in pursuit of His flock will be destroyed. Therefore, Sukah, the place of refuge and protection, is concealed from these adversarial foes, such that they will be denied

access. The religious and political will be restrained from harming Yah's People and entering God's Home.

Apart from the divergent audience, there may be another possibility. Yahowah's arrival will be so bright, it could be blinding. Therefore, to avoid inducing fear and harming His people, God may seek to tone down His initial appearance to make everyone feel more comfortable.

Also, a great deal will be happening between Kipurym and Sukah in 2033. With every political and religious influence removed and the Earth transformed from the precipice of destruction to the majesty of 'Eden, Yahowah may choose to unveil Himself and His home gradually over these five days.

As an interesting aside, religious Jews may have actually come up with a self-fulfilling prophecy regarding Sukah. Ever since the Diaspora caused by Rabbi Akiba's false Messiah, Sukah (referred to as Sukkot in Judaism) has been so marginalized that it is largely dismissed. As a result, religious Jews have excluded themselves from Camping Out with Yah.

Yahowah's perspective on this date is quite different. He tells us in *Zakaryah* | Zechariah 14:16 that, upon His return and the restoration of His people, the Feast of Sukah is the one Miqra' everyone will come to Yaruwshalaim to celebrate. Then in *Nachemyah* | Nehemiah 8, we read:

“And the entire community of those who have returned from captivity will make a Sukah. Then they will camp out in these tents. For since the days of Yahowsha' (Joshua), the son of Nuwn, unto this day, the Children of Yisra'el have not done so. And there will be great happiness. (*Nachemyah* 8:17) Also, day by day, from the first day unto the last day, he [Ezra'] will read from the Scroll of the Towrah of God. And they will observe the Feast for seven days. And on the eighth day, there will be a Mow'ed, in accordance with the

instruction.” (*Nachemyah* / Yahowah Comforts / Nehemiah 8:18)

Having proven themselves religious by abusing their souls on Yowm Kipurym, most Jews show no desire to camp out with their God. The only effort put into the observance entails a misreading of Qara’ 23, where they cobble together a stick, some willow sprouts, a palm frond, along with an ugly piece of mildly sour and otherwise useless yellow fruit originally cultivated in Greece. (Rabbis being rabbis, however, have managed to create a cartel around this forlorn fruit and charge upward of \$500 to \$1,000 for a single specimen of their religiously sanctioned etrog.)

While we are here, let’s consider *Nachemyah* 8:8. ‘Ezra’s statement regarding Sukah is exceptional...

“They will read (*wa qara’* – they will recite and proclaim aloud) **from the written document** (*ba ha sepher* – from the scroll and letter) **of the Towrah** (*Towrah* – Teaching, Guidance, Instruction, and Direction) **of the Almighty** (*ha ‘elohym*) **so as to clarify the instruction, making it intelligible and clear through exacting translations and revealing explanations** (*parash* – to precisely inform, to show the declarations as distinct and distinguished, providing explanations which enable sound decisions).

And they will be provided (*wa sym* – they set before them and cause, bringing about) **insights by prudently interpreting the text, intelligently explaining the principles involved** (*sekel* – advancing knowledge by amplifying and elucidating the meaning) **so that they will understand, making the connections to comprehend the teaching** (*wa byn* – such that they could access the information, process the instructions, and impart wisdom by way of diligent consideration of the directions) **of the Miqra’ | Invitation to be Called Out and Meet with God**

(*ba ha Miqra'* – during the invitation to read and be welcomed, to be called out by name; from a compound of *my* – to ponder the meaning of *qara'* – to be invited and welcomed by reading and reciting, to be called out and meet).” (*Nachemyah* / Yahowah Comforts / Nehemiah 8:8)

If ever a statement could be interpreted as validating our efforts, this one certainly applies. It is the motive behind the translations, insights, and commentary. It is also the source of our understanding and subsequent teaching.

There may be nothing to it, but since it is possible, I thought I'd share the fact that the deadliest aspect of a star's light comes from cosmic rays. We are protected from them here on Earth by its magnetic field as well as by the copious amounts of water in the atmosphere. Astronauts are not similarly immune. Scientists understand that, if it were possible, a space capsule surrounded by water would provide such protection. Just as in the case of Sukah, walls of water protect against one of light's harshest attributes.

Yahowah's Family and His foes will perceive the events of this day differently. Those returning to God and restored into fellowship will find truth in every glimmer of light as they appreciate every shade and color. The religious and militant will experience the devastating effects of hailstones and fire. And this is as it should be, with water, light, and fire being both essential to life and caustic to it depending upon the circumstance.

“Out of (*min* – from) this knowledge and the brilliant illumination it provides (*nogah* – the radiance and splendor of enlightenment, of that which can be known and which engenders an appropriate response, this bright and majestic appearance, draped in the luster of light) conveying information about Him (*neged huw'* – reporting vital evidence in front of Him, speaking volumes about Him), colorful hailstones (*barad* – dappled water crystals in speckled colors) and flashes of fire (*wa gachal*

'esh – flaming streaks of light) **passed through** ('abar – were extended, crossing over) **the visible moisture suspended in the air around Him** ('ab huw'). (*Mizmowr* 18:12)

Yahowah (*Yahowah* – an accurate transliteration of the only name of 'elowah – God per His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **will speak resoundingly** (*ra'am* – thunder and roar) **in the Heavens** (*ba shamaym* – within the spiritual realm), **and as the Almighty** (*wa 'elyown* – as the Most High; from 'alah – the one who raises and lifts up) **will offer His voice** (*nathan qowl huw'* – give by bestowing the sound of His audible speech), **there will be colorful hailstones** (*barad* – dapple water crystals in speckled colors) **and flashes of fire** (*wa gachal 'esh* – flaming streaks of light). (*Mizmowr* 18:13)

Then He will dispatch (*wa shalach huw'* – He will send out) **and broadly dispensed** (*wa puwts hem* – scatter such that they were disbursed in multiple places) **His missiles** (*chets huw'* – His arrows; from *chatsats* – that which separates and divides), **ruining and routing the confused, consuming them** (*wa hamam hem* – creating social chaos and panic for the adversarial forces, destroying them) **by firing countless beams of light** (*wa baraq rabab* – by shooting and hurling innumerable flashes and bolts of light).” (*Mizmowr* / Lyrics to a Song / Psalm 18:14)

It's always interesting the way Yahowah consistently brings us back to where it all began. The universe was created with light and, as we know, life emerged from water. Now it is light which will be the demise of those who will be incinerated and washed away – with the Word of God manifested as light and water. Having begun our relationship with God camping out with Him in the Garden of 'Eden, our earthly adventure will conclude with *Sukah*,

which denotes the time we are Invited to Camp Out with God forevermore.

Every now and again we confront a word that just seems a bit out of place. It could be due to the lexicons or my lack of understanding. But nonetheless, rather than pretend that I'm an unthinking robot ready to concur with everything I read, a little independence isn't just appropriate – without it the relationship would be less interesting for Yah.

In this light, while I enjoyed the thought behind “*barad* – dappled water crystals in speckled colors.” It was also intriguing to see *hamam* used to describe the effects of the conflagration. It hints of “confusion,” such that the targets of these bolts of light will be confounded upon learning that belief in the gods they served only led to annihilation by the God they never knew.

Most of the time everything fits just as we'd expect. Such is the case with these rivers becoming visible and exposing the foundations of the world at this moment in time.

“Then (*wa*), mighty rivers (*'apyq* – the valleys, ravines, and channels) of water (*maym*) will be seen (*ra'ah* – will become visible, are revealed).

And the foundations (*wa mowsadah* – the underlying structure) of the world (*tebel* – the planet, including the perversity, confusion, and abominable nature of the people who live on the Earth) will be revealed and exposed (*galah* – will be made known and exposed) from Your disapproval and rebuke (*min ga'arah 'atah* – as a result of expressing condemnation and showing what was wrong), **Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration), **as a result of (*min*) the conscience and resulting judgment (*neshamah* – the capacity to be****

discerning and moral, to make reasoned decisions, to be rational and logical) **of the Spirit** (*ruwach* – the set-apart feminine and maternal manifestation of Yah’s nature) **of Your breath reveals Your animosity and resentment** (*‘aph ‘atah* – of Your nostrils to display Your displeasure).” (*Mizmowr* / Lyrics to a Song / Psalm 18:15)

The earthquakes will topple man’s religious shrines, political establishments, and military outposts, turning them to rubble. The laser-like beams of light will reduce the belligerents to dust and bone. Then the upwelling of massive amounts of water will wash it all away – cleansing and healing the Earth.

Yahowah is going to expose and condemn the genocidal anti-Semites who sought to impose their Final Solution on Yisra’el and Yahuwdym. God is going to explain why they, including their religious beliefs and political aspirations, are wrong. He will judge them, holding them accountable.

However, since Yahowah’s Word did not matter to them in the past, it will not have any effect on this day. They will remain as “*hamam* – confused” as ever. The realization that evidence and reason, even when the testimony comes directly from God, have no effect on the overtly religious and political, the conspiratorial and militant, is something we have long known. So, while it’s still appropriate for Yahowah to tell them why what they have said and done was wrong, He’s not doing so for the comrades, crusaders, and jihadists but instead on behalf of their victims.

Long ago, when we first tried to translate Yahowah’s testimony regarding Creation, we concluded that by giving ‘Adam a *neshamah* God was not only making this man in His image but was also giving him a “conscience.” He would have the “ability to exercise good judgment” and, thus, possess the “capacity to think rationally.” The

neshamah would be an effective tool, a moral compass, something mankind could use to differentiate between good and bad, truth and deception, that which is of God and that which is not. It was something we would be able to use to find our way from mortality to immortality, from decaying matter to spirit, and from the corrupted world of men to a place Yah had perfected.

Here, this *neshamah* is not only associated with Yahowah, revealing that God has a conscience, when used in conjunction with *galah*, *ga'arah*, and *'aph*, it is obviously judgmental in nature. We had been right about our *neshamah* all those many years ago. Without it, these translations and coming to know Yahowah would have been impossible. Our *neshamah* is not only the part of our nature that makes us like God but is also what we must use to know God.

As we progress to the next declaration, it's important to recognize that Dowd is speaking, revealing what he witnessed and experienced Yahowah doing on this day – a future event with Dowd playing a commanding role at Yahowah's behest.

“He reached out (*shalach* – He extended Himself, stretching out (qal imperfect)) **from on high** (*min marowm* – from the heights of heaven, from the most elevated, advantaged, and desirable location; from *ruwm* – to rise and grow, becoming magnified), **grasping hold of me** (*laqach* ‘any – He obtained, selected, and chose me, then received me (qal imperfect)). **He drew me out** (*mashah* ‘any – safely extracting me by pulling me out (the basis of Moseh – to draw out) (hifil imperfect)) **of the abundance of waters** (*min maym rabym* – of a great proliferation of water and a sea or pool of rabbis). (*Mizmowr* 18:16)

He snatched me away and saved me, delivering me (*natsal* ‘any – He spared me from danger, rescuing me from harm's way, taking me to more favorable circumstances

after defending me, keeping me safe and secure by removing me (hifil imperfect)) **from my most influential adversary** (*min* ‘oyeb ‘any ‘az – away from the one who intensely opposes me, the individual with the greatest animosity, enmity, hostility, and rancor toward me, the harshest and most pervasive foe, the most violent opponent) **and from** (*wa min*) **those who shun me, openly refusing to engage with me** (*sane*’ ‘any – the many who either dislike or abhor me and those who slight me due to their aversion to me (qal participle)).

For indeed (*ky*), **they held too high a status within society, had conquered too many people, and were too obstinate and hardened for me** (*‘amets min* ‘any – they were too self-willed and stubborn, too incapable of change, and were too established, persistent, and determined for me, especially as a result of the enormous forces they had mustered and marshaled against me).” (*Mizmowr* / Lyrics to a Song / Psalm 18:17)

Yahowah is redeploying Dowd to protect His flock and defend them from those preying upon them, as He did three thousand years ago. Only this time, the number of foes has increased considerably as has the power of their weapons. Therefore, Yah is both empowering Dowd and protecting him, dispatching him and saving him.

When the demon-possessed King Sha’uwl sought to kill Dowd, his hostile troops and weapons never overwhelmed or overpowered Yahowah’s Son. Moreover, those closest to King Sha’uwl considered Dowd a hero. Rather than shun him, they desired to engage with him. Therefore, this prophetic narrative portrays the attitude of Yah’s people when He returns with Dowd.

In all of this drama, a satisfying insight can be gleaned from the description of Dowd as *mashah* | drawn out of the waters, because *mashah* is the basis of Moseh’s

name. Just as the Great Liberator was withdrawn from the religiosity of the Kingdom of the Nile, God's Son is saved from a sea of rabbis.

Dowd's sea of enemies would emerge due to the words of one very influential enemy. This, of course, was the demon-possessed *Sha'awl* | Paul of Christian infamy.

Conditions will be as they exist today. The religious and political are the most influential and empowered. They hold the highest status in our world. And yet, they rank among the most obstinate and self-willed people on the planet.

Yahowah delivered His Son to save us, but rather than show our gratitude, mankind shunned the Messiah, refusing to engage with our Savior. And sadly, Dowd's people would remain obstinate for 2,000 years thereafter.

Continuing to address his role fulfilling Pesach and Matsah, Dowd reported...

“They approach and confront me (*qadam* ‘any – they oppose me, some even anticipating me while trying to forestall my purpose) **during the day** (*ba yowm* – in the day) **of my imminent destruction and ultimate distress** (*‘eyd* ‘any – my burden regarding the disastrous and inappropriate nature of Yisra’el; from *‘uwd* – my association together with firebrands), **and therefore** (*wa*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **came to exist as** (*hayah* – was, is, and remains, continually and consistently being (qal imperfect)) **my provision to support my life and assist me** (*la mish’en* ‘any – the One approaching and drawing near to provide what I needed to sustain life and uphold the reason for my life; from *my* – to ponder who and what to *sha’an* – to lean on and trust).” (*Mizmowr* / Lyrics to a Song / Psalm 18:18)

Romans would mutilate Dowd's body on Passover. But the following day would be the most egregious as his *nepesh* | soul carried Yisra'el's guilt into She'owl. Without Yahowah's support and assurance of salvation, Dowd would have lacked the capability to bear the extreme burden of his sacrifice.

Further, as the exemplar of Yisra'el, we find a revealing use of *'eyd* | burden in *Dabarym* | Deuteronomy 32:35. It suggests that Yisra'el's demise is also imminent. Speaking of coming to the aid of His people at a time when Yisra'el is to be rendered defenseless, Yahowah confirms His intent to defend them from harm, vowing...

“This quarrel is Mine, so vengeance is Mine, as is recompense and retribution. Their feet will totter, and they will slip up and fall as they are overthrown in due time because the day of their destruction (*'eyd*) is at hand, and such things shall come upon them quickly.”
(*Dabarym* / Words / Deuteronomy 32:35)

It should be obvious to anyone familiar with King Sha'owl's jealousy and resulting animosity toward Dowd, as written in *Shamuw'el* | 1 Samuel chapters 18 through 31, that the scale of this forthcoming event infinitely surpasses that episode. The historic account clearly paints a prophetic picture, one in which the names and location remain unchanged – only the timing and the extent of the belligerents.

“And (*wa* – then) He brought me out (*yatsa'* ‘any – He came out with me (hifil imperfect)) to (*la* – approaching and concerning) this vast expanse (*ha merchab* – the freedom of an infinite space and limitless realm). He withdrew me, removing me (*chalats* ‘any – He took me away to a better place, delivering me from that danger while empowering me (piel imperfect)), because indeed (*ky* – this is reliable and worth emphasizing), He wants to experience life with me (*chaphets ba* ‘any – He finds our

association pleasing, is fond of His relationship with me, and He is a willing participant in our mutual desire to hang out and do things together (qal perfect)).” (*Mizmowr* / Lyrics to a Song / Psalm 18:19)

This is a very bold statement. It is the essence of what Dowd represents. It is central to everything we have learned.

Our Father brought His Son to the vast expanse of the universe, removing him as far away from the diminutive confines of She’owl as possible. And He did so for the most important reason: He wanted to experience life with him because He enjoyed spending time with His Son.

And while Dowd is the epitome of Yahowah’s love, God’s affinity for us will be quite similar. He enjoys our company.

“**Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalown* – restoration) **treated me** (*gamal* ‘*any* – committed the energy, effort, and resources to deal with me, rearing me) **in accordance with** (*ka* – consistent with and corresponding to) **me being right** (*tsedeq* ‘*any* – me being correct, honest, and accurate, and thus deeming me as justly vindicated and acquitted).

Consistent with (*ka* – according to) **the cleansing of my hands** (*bor yad* ‘*any* – the purity of my influence; from *barar* – to purify and cleanse, testing and proving), **He brought me back and restored me** (*shuwv la* ‘*any* – He facilitated my return and restoration, taking me to this place where I currently reside (hifil imperfect)).” (*Mizmowr* / Lyrics to a Song / Psalm 18:20)

When it comes to God, all that really matters is being right. He will take care of the rest.

Just as *shuwb* describes the Occasion of Restoration and Return, it is used here to reveal Dowd's involvement in the process. His return coincides with Yisra'el's return.

It is for this reason that Dowd's name is mentioned more than any other, save Yahowah, Himself. Capitalize upon what Dowd achieved on our behalf by following the Messiah's example for being right with God, and you will enjoy the same result.

“Yes, indeed, this is because (*ky* – truthfully, it is for the explicit reason that) **I have observed, closely examined, and carefully considered** (*shamar* – I paid attention to and focused upon, watching over, researching, scrutinizing, and analyzing, studied and seriously thought about) **the ways** (*derek* – the route and path through life, the journey leading to the destination) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

I have not been shown wrong (*lo’ rash’achy* – I have not been incorrect or invalidated) **by my God** (*‘elohym* ‘*any*).” (*Mizmowr* / Lyrics to a Song / Psalm 18:21)

This is where the journey home begins for all of us. The path to Yahowah is open to those who *shamar* | closely examine and carefully consider His ways as they are presented within the Towrah. And since God provides the answers, there is no excuse for not being right.

As a prophet, Dowd was held to the highest possible standard: absolute perfection. Everything he wrote is accurate. This is true in part due to inspiration but, also, because he capitalized upon Yahowah's means to facilitate good judgment. He did his part and studied Yahowah's testimony ensuring that his assessments consistently reflected God's intent.

The more we contemplate this open letter Yahowah has written, the more often we will be rewarded with useful insights. Yes, God could spoon-feed us, providing a data download, but then what would have been the purpose of everything He has already said and done? Relationships are only worthwhile when everyone participates, and our job is to listen to God by closely examining and carefully considering His testimony. It is also the only way to be right.

Dowd set the example God would like us to follow.

“For (ky) His every means to exercise good judgment and justifiably resolve disputes (*kol mishpat huw’* – all of His decisions, His judgments, and His justice, as well as His plans and prescriptions) **are before me and available to me** (*la neged ‘any* – are directly in front of me).

His inscribed prescriptions for living and being cut into the relationship (*chuqah huw’* – His engraved inscriptions of what one should do to live and receive an allotment in His written accounts) **I did not remove from me** (*lo’ suwr min ‘any* – I did not turn aside from or reject me, I took nothing away from nor did I forsake or seek to abolish (hifil imperfect)).” (*Mizmowr* / Lyrics to a Song / Psalm 18:22)

When we exercise good judgment regarding the means Yahowah has provided to justly resolve the issues which would otherwise cause us to be estranged, only then can He perfect us, just as He did for Dowd.

“And so (wa), I was, am, and will be (*hayah* – have become (qal imperfect)) **perfect, which is to say entirely right** (*tamym* – blameless and innocent, totally correct and trustworthy), **with Him** (*‘im huw’* – in conjunction with Him and in His company).

By being independently observant, closely examining and carefully considering everything on my own initiative, apart from all societal influences (*shamar* – by exploring and contemplating, and by remaining focused, independent of all religious and political influences (hitpa'el imperfect)), **I'm kept from being wrong and considered guilty** (*min 'awon* 'any – I'm free from the consequence of any wrong incurred).” (*Mizmowr* / Lyrics to a Song / Psalm 18:23)

Once we know what God is offering and understand what He is expecting from us in return, we are properly positioned to capitalize on the promises of His Covenant. This is because Yahowah's Towrah teaches us how to be right.

Dowd did, and so Yahowah reciprocated...

“Therefore (*wa*), **Yahowah** (*Yahowah* – an accurate transliteration of the name of 'elowah – God guided by His towrah – instructions regarding His hayah – existence and our shalom – reconciliation) **has brought me back, restoring me** (*shuw' la* 'any – returned me while changing people's perceptions of the truth regarding me such that they turn to me (hifil imperfect)) **in a manner consistent with** (*ka* – accordance with and corresponding to) **me being right, honest, and accurate** (*tsedeq* 'any – me being correct, justly vindicated, and acquitted), **according to** (*ka* – consistent with) **the purity of my intent and influence** (*bor yad* 'any – the cleansing of my hands and testing as I accomplished the task; from *barar* – to purify and cleanse, testing and proving) **from His perspective** (*la ne'ed* 'ayn huw' – in His view before His approach).” (*Mizmowr* / Lyrics to a Song / Psalm 18:24)

This made Dowd the perfect candidate for this mission. It is why Yahowah is restoring him well beyond his former duties and glory. It is why we are reading what he wrote.

Yahowah is always fair. At the very least, we get what we deserve. God responds to us as we respond to Him.

“With (‘im) the steadfast, loyal, and devoted (*chesyd* – the set apart and Godly, the dedicated and compassionate), **You are steadfast, loyal and devoted, as well as loving and merciful** (*chasad* – You are trustworthy and kind, favorable and compassionate).

With (‘im) the strong and innocent man who is correct (*geber tamym* – the person with strength of character and courage who prevails, who is empowered and entirely right), **You perfect** (*tamam* – You are prepared to complete, prepared to provide what is required to make whole such that nothing is lacking).” (*Mizmowr* / Lyrics to a Song / Psalm 18:25)

It is our responsibility to be correct and, thus, right about God. It is Yah’s job to perfect us. When we do our part, we can count on Him doing His. As a “*geber* – a man of character and courage who was right” about Yahowah, as a “*chesyd* – steadfastly loyal and devoted individual,” Dowd was emboldened, knowing that Yahowah would respond in kind – and he said so without equivocation.

“With (‘im) those who are sharp and who choose to be separated (*barar* – those whose motives are pure, who after examination remove and cleanse themselves, who are bright, tested, and proven), **You cleanse and purify** (*barar* – You have chosen the separated and after examination and testing and have provided purification and cleansing).

But (wa) with those who distort and pervert the truth (‘im *iqesh* – those who twist and warp what is just and right, the corrupt), **You show hostility** (*pathal* – You create strife).” (*Mizmowr* / Lyrics to a Song / Psalm 18:26)

To be connected with God, we must separate ourselves from the common beliefs and institutions of man. It is better to be sharp, indeed bright, than dull, for He

is brilliant and isn't looking to surround Himself with dimwits who are too lazy to engage and think. And as for those who distort and pervert His witness, as we have seen *Sha'awl* | Paul do with reckless abandon, we know that Yah is far shrewder and will soon turn the self-proclaimed apostle's corrupting lies against him. What we haven't often considered, is that God is capable of a full range of recompense – all the way to being torturous when warranted. After all, how does one deal with Paul and Muhammad, the Mongol Tamerlane, Germany's Hitler, Iran's Ayatollahs, or their pet bulldog, Hezbollah's Nasrallah?

The key to understanding this next stanza requires an appreciation for one of Yah's favorite words: *'anah* – to answer and respond.

“For (ky) You (*'atah*) deliver, liberate, and save (*yasha'* – You rescue and free, assisting (hifil imperfect)) a responsive and unpretentious family and a straightforward people who answer the testimony (*'am 'aniy* – a nation which expends the energy to reply to the witness, as well as followers willing to invest the effort to sincerely help others in this relationship as an honest witness without arrogance; from *'anah* – to answer, reply, respond, ask, and declare information as a concerned witness, consistently occupied with the testimony, embroiled in the thought process, and concerned about the relationship, singing, vocally communicating, and shouting, even when discounted and afflicted by doing so), but (*wa*) those with haughty eyes and a rebellious gaze (*'ayn ruwm* – those with a high and mighty perspective who see themselves as honorable, triumphant, and having attained an elevated position, the winners in their own eyes who are arrogant about their insights and understanding in their sight), You humble and bring down (*shaphel* – You denigrate and humiliate, demean and belittle, taking them from their high position to a much lower one, abasing them

(hifil imperfect)).” (*Mizmowr* / Lyrics to a Song / Psalm 18:27)

The doorway to heaven opens for us when we respond to Yahowah’s testimony. God’s seven Invitations await our response and participation. The path to becoming part of our Heavenly Father’s Family is straightforward, and it is predicated upon us answering His call by incorporating the answers provided throughout His witness.

In this regard, God’s way and man’s go in opposite directions. The religious look up to their god, praising him in the hope that he will save them. But His Family looks down at the words He wrote for us to read. By understanding them, we know Yah’s answers to all of our questions.

The method Yahowah deploys to effect the benefits of the Covenant is to envelop us in His light. Light perfects us because where there is light, there is no darkness. Light makes us immortal because light, once emitted, is eternal. Light illuminates the words He wrote for us to read so that we could become enlightened. Light empowers us by the square of its speed. And light makes us more like Yah, who is light.

“For (ky – in reality) it is You (‘atah) who lights (‘owr – who shines brilliantly and brightly within) my lamp (ner ‘any – my luminary filled with olive oil).

Yahowah (*Yahowah* – the proper pronunciation of the name of ‘elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalown* – restoration), **my God** (‘*elohym* ‘any), **illuminates** (*nagah* – provides light, shining brilliantly, burning brightly in) **my darkness** (*choshek* ‘any – my darkest places where I would otherwise be ignorant or confused, dimwitted or depressed).” (*Mizmowr* / Lyrics to a Song / Psalm 18:28)

This is what made Dowd brilliant, right, and perfect. It is the same benefit Yah is offering the rest of us. Therefore, by illuminating our souls, we appear perfect, bright, and beautiful in God's eyes.

In defense of his people, Dowd makes Superman look like a chump.

“Surely with You (*ky ba ‘atah* – indeed, by You), **I can run and quickly drive off** (*ruwts* – I can rapidly chase away and dispatch (qal imperfect)) **a division of troops or a raiding party** (*gaduwd* – armies, paramilitary, bandits, and raiders; *gadad* – those who, acting together, invade and attack, penetrating one's territory militarily, politically, or religiously).

And by my God (*wa ba ‘elohym ‘any*), **I can scale and ascend a wall or leap over a foe** (*dalag shuwr* – I can climb over a barrier, jump over any wall, or rise above any enemy).” (*Mizmowr* / Lyrics to a Song / Psalm 18:29)

He was the ultimate Avenger, the prototypical Superhero. Fighting to defend his people, he won every battle.

And while he was three-dimensional and corporeal twice upon a time, Dowd of the Third Coming will be four-dimensional, and perhaps six, in accordance with Yahowah's promises. He will be a beacon of light, tested and refined, equipped and protected by Yah.

“As for the Almighty (*ha ‘el*), **His Way is completely right and entirely perfect** (*tamym derek huw’* – His path is without defect, absolutely correct, unblemished and true, making a person who travels along it blameless and innocent).

The instructions and promises (*imrah* – the words and statements which are certain to be fulfilled; from *‘amar* – sayings and speech, answers and promises, that which is said, told, intended, and related) **of Yahowah** (*Yahowah* –

an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **are flawless when tested and they are refining** (*tsaraph* – remove impurities when examined and they are worthy of trust).

He provides the gift of a protective shield (*magen huw*’ – giving the present of an ornamental and defensive weapon which forestalls an attack; from *ganan* – a protective covering which surrounds) **for all** (*la kol*) **who trust Him to keep them safe** (*ha chasah ba huw*’ – who take refuge in Him, seeking His protection by confidently confiding in Him and relying upon Him).” (*Mizmowr* / Lyrics to a Song / Psalm 18:30)

It was and forever will be Yahowah’s words that matter. They convey everything we need to know to receive everything God has to offer.

There may be a tendency to assume that individuals like Moseh and Dowd, through their direct contact with God, have an advantage over those who later read their words. However, if you consider what Dowd wrote, it is apparent that he came to know Yahowah through the Towrah and Ruwach – just like the rest of us. Reading and observing the Towrah made Dowd right in God’s eyes, and that is why Yahowah could deploy him as the Passover Lamb.

“For (*ky* – by contrast to others) **who** (*my* – asking a who, what, where, why, when, or how question) **is God** (*‘elowah* – the root of the title chosen by the Almighty) **apart from** (*min* – except) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration)?

And who (*my* – asking a who, what, where, why, when, or how question) **is a rock** (*tsuwr*) **besides** (*zuwlah* – except) **our God** (*‘elohym ‘anachnuw*), (18:31) **the God**

(*ha ‘el*) **who prepared and equipped me** (*‘azar ‘any* – who strengthened and girded me, who encompasses and adorns me) **with the ability and aptitude to prevail** (*chayl* – with a worthy character and physical capabilities, enriching and empowering me)? (*Mizmowr* / Lyrics to a Song / Psalm 18:31)

He provided the means necessary to make (*wa nathan* – He has offered the gift of making) **my way** (*derek ‘any* – my journey through life, my path and route to the destination, and my conduct) **right** (*tamym* – correct, without defect or fault, making me innocent and perfect).” (*Mizmowr* / Lyrics to a Song / Psalm 18:32)

To avoid any confusion, Dowd took the time to explain that he became right with Yahowah by being observant and judgmental. Therefore, it behooves us to acknowledge that his approach to God was cerebral. Equipped with knowledge and understanding he was prepared to prevail.

That said, he was also a poet and lyricist, so we must make an accommodation for his exuberant prose...

“He likened my legs to those of (*shawah regel ‘any ka* – He crafted my stride similar to) **the deer** (*ha ‘ayalah* – a doe, a female deer), **and He presented me standing** (*wa ‘amad ‘any* – causing me to stand, strong, secure, and sustained) **on a high and elevated place** (*‘al bamah* – upon the heights). (*Mizmowr* 18:33)

He trained (*lamad* – He taught and instructed) **my hands** (*yad ‘any*) **for the ensuing battle** (*la ha milchamah* – for the upcoming conflict which is close at hand) **so that my arms can bend a bronze bow** (*wa nachath qesheth nachuwshah zarowa’ any*). (*Mizmowr* 18:34)

There is a cadence to these words and alliteration in Hebrew which does not translate into English. Therefore, we can convey the meaning of the words, but we cannot

replicate the poetic appeal of the Psalm. Doe toes and bronze bows lack intellectual stimulation. And frankly, this is the least inspirational presentation of *zarowa*’ we have encountered.

Nonetheless, with the artistry of a songwriter prone to poetic prose, Dowd is suggesting that he was given the agility of a deer standing atop the high ground, trained to bend a formidable bow. He was fleet of foot and stood tall, always ready to defend his people.

There is no place on Earth loftier in Yah’s eyes than the ridgeline of Tsyown on Mowryah. And it was there, during his first life, that Dowd was trained for the ensuing battle – serving as the ultimate *Zarowa*’ | Strong Arm of God, Protective Shepherd, and Sacrificial Lamb.

Back into the realm of more customary symbolism, we find that the Father defended His Son...

You bestowed unto me (*wa nathan la* ‘any – You consistently offered and appointed for me (qal imperfect)) **the protective shield** (*magen huw*’ – the gift of a defensive barrier which forestalls an attack; from *ganan* – a protective covering which surrounds) **of Your liberation and salvation** (*yasha*’ ‘*atah* – of Your deliverance and freedom, overall safety and welfare). (*Mizmowr* / Lyrics to a Song / Psalm 18:35 in part)

Recognizing that the preceding statement focuses upon Yahowah equipping His Son to defend his people, perhaps the opening statement of what is now considered the 35th verse should be an addition to the 34th. This way, the bow is with the shield, with both serving to support Dowd in battle. Also, in this case, with offensive and defensive weapons at the ready, the Son was trained by his Father to wield both effectively. He not only delivered his people from those who would oust them from their land, he would return to save his family from the oppressive nature

of religion and politics. It would be God's gift to Dowd, making the Messiah a gift to God's people.

What follows is monumental...

“Your right hand and influence (*wa yamyn ‘atah*) **restore and renew me, sustain and uphold me** (*sa’ad ‘any* – support and strengthen me (qal imperfect third-person feminine singular (*yamyn* is feminine))).

Your unpretentious nature (*wa ‘anawah ‘atah* – Your humble attitude and humility, Your complete lack of arrogance and genuine sincerity; from *‘anah* – Your responsiveness, reply, and straightforward answer) **has encouraged me to continue on, to thrive, and to be great** (*rabah ‘any* – has enabled my success and has multiplied and increased me, such that there are numerous individuals growing from me by intent (hifil imperfect jussive third-person feminine singular (*‘anawah* is feminine))).” (*Mizmowr* / Lyrics to a Song / Psalm 18:35)

This opens with a declarative affirmation of Yahowah's influence on Dowd's lives. God is committed to restoring and renewing, sustaining and supporting, strengthening and upholding His Son so that he can serve as our Savior, Messiah, and King. And while that is reassuring, what follows is mind-blowing in its implications.

The reason Yahowah can work with and through imperfect men like Moseh and Dowd is because He is unpretentious and actually wants to share the credit. God's complete lack of arrogance makes it possible for Him to step aside and allow these men to bask in the glory of their achievements. Yahowah is so supportive of those who work with Him that He lauds them with accolades, showers them with support, facilitates their success, and then offers them the preponderance of the credit.

Yahowah would prefer that we acknowledge what Dowd has achieved and offer His Son the respect that he has earned rather than have us credit Him. Yes, Yahowah made it all possible and then provided the assurance that His coworkers would achieve the desired result, and without Yahowah, we would never have heard of Moseh or Dowd. However, by working together with God, theirs are the most enabling and emancipating, empowering and enlightening, tremendously enriching partnerships of all time.

The old adage is evidently true: there is no limit to what one can achieve when they share the credit. And when God is the One offering to do so, the results are monumental. But more than this, the realization that Yahowah is unpretentious and humble affirms that He is our Father and that He is committed to our wellbeing.

Yahowah's approach is completely unlike the gods of man's conventional religions who are fearsome and require praise and even worship. And this difference is exactly what we should expect. Yahowah's intent from the beginning has been to conceive and raise children within His *Beryth* | Covenant Family. And as a parent, our Heavenly Father is happiest when His sons and daughters achieve something exceptional. If you want to see God smile, do something He wants to be done together with Him.

The reason Moseh and then Dowd were afforded their opportunities to shine is because Yahowah isn't self-centered or self-absorbed but rather unpretentious and genuinely responsive. By standing beside Dowd, in support of Dowd, Yahowah intentionally enabled his success, thereby facilitating the growth of His Covenant Family. By causing one to thrive, we can all thrive.

This is what I wanted to read. Dowd is great because that is what Yahowah wanted. It is what a loving Father

wants for His Son. Yahowah's joy is in seeing His children succeed, in having them recognized for their accomplishments and appreciated.

This being so, there is nothing on Earth as annoying to God as Judaism and Christianity. Both religions have denied His Son of his accolades and accomplishments while foisting a false messiah on an ignorant and irrational world.

It is why Yah remains so embittered by Judaism and Christianity. In Judaism, there is no acknowledgment of Dowd being the Son of God, the Chosen One, the Firstborn, the Messiah, the Sacrificial Lamb, or Savior. Worse, they have associated "David" with the star of the false messiah, bar Kokhba.

Just as bad, Christianity misappropriates every prophecy and promise afforded Dowd by Yahowah. Every title has been stripped from him and then reapplied to their mythical caricature modeled after Dionysus. "Jesus Christ," my arse.

In this case, the Father just so happens to be God, the Creator of life and the universe, the Author of the Towrah and Father of the Covenant. And His Son is our King and Savior. So, it is exceptional to see Yahowah sufficiently "*'anawah* – humble and unpretentious, straightforward and genuine" thus giving Dowd credit for delivering the benefits of the Miqra'ey.

Everything we have read thus far resonates with this reality. God is exactly as we'd want Him to be: approachable and sincere. He doesn't want to be worshiped or praised, neither feared nor seen as intimidating. God wants us to approach Him as we would our own fathers – that is, if ours were like Yah.

And let's not lose sight of the fact that both *yamym* | right hand and *'anawah* | unpretentiousness are feminine

attributes of *Yahowah* – which is a feminine name in Hebrew with the “*ah*” suffix symbolic of Sarah’s contribution to the Covenant. In this way, God is saying that it was through the *Ruwach* | Spirit He bestowed liberally upon His Anointed that these things were possible. *Ruwach* is also feminine in Hebrew.

This statement is so monumental, so insightful, and so universally defining, I am struggling to do it justice...

Your right hand and influence (*wa yamyn ‘atah*) **restore me, sustain and uphold me, renew, support, and strengthen me** (*sa’ad ‘any*). **Your unpretentious nature, indeed, your straightforward answers, genuine responsiveness, and complete lack of self-centered arrogance** (*wa ‘anawah ‘atah*) **have intentionally encouraged me to continue on, to thrive, and be great, enabling me to succeed and grow such that the results are exponential** (*rabah ‘any*). (*Mizmowr* 18:35)

Again, like a Father with a son...

“You broaden (*rachab* – You have enlarged, increasing the spatial dimensions, creating tremendous opportunity) (hifil imperfect second-person masculine singular)) **my stride beneath me** (*ts’ad ‘any tachath ‘any* – my steps, stance, and walk, even distance traveled under me), **and my stance never wavers** (*wa lo’ ma’ad qarsol ‘any* – but my feet never bobble, come up lame or slip (qal perfect third-person masculine plural)).” (*Mizmowr* / Lyrics to a Song / Psalm 18:36)

The most courageous appeal ever made and the greatest stand undertaken are by the same individual. Yah’s steadying hand made this possible. And Dowd thrives across a great chasm of time, with 1,000 years separating his first and second lives and 2,000 more prior to his Third Coming. His first life was the most amazing ever lived. He was Chosen by God and Anointed three times beginning at eight years old. He was robustly filled with the *Ruwach* |

Spirit, enabling his success. He became Yahowah's Son, His Firstborn. A Shepherd who became King. He unified Yisra'el and established the family home in Yaruwshalaim. He was an exceptional prophet and lyricist. And unlike any other, he foresaw and then described what he would endure in his second and third lives.

Even with all of that, his greatest achievements came later when he served as the Pesach 'Ayil and then carried his people's guilt into She'owl on Matsah to perfect the Children of the Covenant. He became the first to celebrate Bikuwrym as intended. His sacrifices and subsequent rewards were the greatest in history and yet are seldom acknowledged.

Striding boldly into the future, Dowd has earned the right to be our King and rule the world. And he will do so, staying in character, never wavering from the script he and his Father have written.

Dowd is not a pacifist nor is he tolerant; something he inherited from his Father.

"I will pursue (*radaph* – I will chase after and prosecute, striving against and persecuting (qal imperfect first-person singular)) **my enemies** ('*oyeb* 'any – my foes, those in open opposition to me, those treating me with animosity and rancor, showing hostility and enmity toward me), **and** (*wa*) **I will be equipped to overtake them** (*nasag hem* – I will be prepared to catch them (hifil imperfect first-person singular)).

And (*wa*) **I will not return or be restored** (*lo' shuwb* – I will not have repaired my reputation (qal imperfect first-person singular)) **until they are all gone, neither having perished nor being wiped out** ('*ad kalah hem* – until they are finished, eliminated, or destroyed (piel infinitive))."
(*Mizmowr* / Lyrics to a Song / Psalm 18:37)

There are three keys to properly translating this statement. First, the verbs, *radaph* | pursue, *nasag* | overtake, and *shuwb* | return, were all written in the imperfect conjugation, indicating ongoing action. This means that Dowd expected these things to continue unabated. They are not things pursuant to Dowd's past and do not apply to his initial life because God provided him a respite. So, these claims are prophetic.

Second, the primary meaning of *shuwb* is to return and to be restored. Therefore, Dowd is affirming that, for his reputation to be repaired, those who besmirched it must go. So, the Messiah wants Christians and Haredim gone before he returns since they are the ones who sought to destroy his reputation.

And third, when Dowd speaks of his fulfillment of the Miqra'ey during his Second and Third Coming, he writes in first-person singular without a reference to his masculinity. The reason is that he will do so through the redeployment of his *nepesh* | soul which is feminine. He left this clue throughout this prophecy.

Dowd has already lived two lives and will soon commence a third. He won every battle against those who would harm Yisra'el. Then he confronted death and damnation, the greatest threats to humankind, by fulfilling Pesach and Matsah. And in the end, Dowd will vaporize the religious who have defamed him while defeating the Adversary and every Gentile nation associated with ha Satan. Only then, will the world be ready for transformation and Yahowah's return. The militant and patriotic, the conspiratorial and religious, will be removed prior to the Earth returning to 'Eden.

Perpetrating the most egregious crime, therefore robbing billions of souls of the benefits derived from the Messiah's fulfillment of Chag Matsah, comes with a consequence...

“I will pierce them (*machats hem* – I will strike and shatter them, crushing them (qal imperfect first-person singular)) **impeding their ability to rise up** (*wa lo’ yakol quwm* – incapacitating them; rendered incapable of taking a stand, unable to incite hostilities). **They will fall** (*naphal* – they will be overcome and fail (qal imperfect third-person masculine plural)) **under** (*tachath* – beneath) **my feet** (*regel ‘any*). (*Mizmowr* 18:38)

And this is because (*ky*) **You will prepare and equip me** (*‘azar ‘any* – You will strengthen and gird me, You will encompass and adorn me, training and outfitting me for this conflict (piel imperfect)) **with the capability, character, and courage** (*chezeq* – with the competency and wealth, the power and strength, the resources and attributes, even the credibility; from *chazaq* – to harden and strengthen, to make me firm and resolute) **to prevail in this conflict** (*la ha milchamah* – for this battle and war, to combat these foes).

Rise up against me (*quwm ‘any* – stand up to me) **and you will kneel down, prostrate and subdued** (*kara’* – you will bow down in submission, slumped over and vulnerable, ready to die (hifil imperfect second-person masculine singular)) **beneath me** (*tachath ‘any* – under and below me in the natural succession of events).” (*Mizmowr* / Lyrics to a Song / Psalm 18:39)

While King Dowd vanquished every foe threatening Yisra’el 3,000 years ago, they did not bow in submission before him. However, this will occur upon the Messiah’s return when Israel’s foes bow down in judgment, hoping to die. As a result, there will never again be a political or religious uprising against God or Yisra’el.

Every Covenant member has a role to play in this conflict. Dowd’s mission has been to remove our guilt and then rid the world of those in opposition to Yahowah and Yisra’el, eliminating those who reject the Towrah and its

Covenant. Ours is to share Yahowah's testimony on these matters so that as few people as possible remain on the wrong side of this debate.

It is a very bad idea to bow down before God or His representatives. This is the fate awaiting those who have risen to power by denigrating God's beloved Son.

While what follows is symbolic of incapacitating those who would harm Israel and kill Jews, silencing them, Dowd will not actually be breaking necks. However, by using this graphic language, we gain a better appreciation of the animosity which exists between Dowd and the religious who denied and denigrated him.

“Those who are adversarial toward me (*wa ‘oyeb ‘any* – those in hostile opposition to me, those with animosity and rancor toward me), **You have offered the back of the neck to me** (*wa nathan la ‘any ‘oreph* – You have brought bowed heads and broken necks to me (qal perfect second-person masculine singular)).

And so (*wa*), **those who have shunned and discounted me** (*sane’ ‘any* – those who have shown me no respect), **I will silence them** (*tsamath hem* – I stop them and destroy them (hifil imperfect first-person singular)).” (*Mizmowr* / Lyrics to a Song / Psalm 18:40)

Considering that the prophetic evidence is ubiquitous and undeniable, it is incredulous that not even one in a million acknowledges that Dowd is the Messiah and Son of God, and fewer still realize that he fulfilled Chag Matsah at great personal cost. The rancor toward the Zarowa' is palpable. And it isn't just a matter of robbing the Son of God because, by misappropriating what Dowd has done in the name of religion, they have misled billions of souls.

‘Oreph is from an unused root indicating that the heads of those who have discounted Dowd's achievements will be bowed in submission and then broken, debilitating those

who sought to negate our Savior. Those who have shunned the Messiah to boisterously promote Jewish and Christian religious myths will be silenced.

Whether it's bobbing one's head up and down before a stone wall or being duped to "pray without ceasing," those who join "prayer groups" and become "prayer warriors," praying at every possible occasion, will soon appreciate what they should have come to realize long ago: God never once answered their prayers; He never even heard them.

What follows indicates that when there is no active advocate speaking on behalf of Yahowah and Yisra'el, presenting the merits of the Towrah and Beryth, explaining Dowd's purpose in fulfilling the Miqra'ey, access to Yahowah is curtailed. This is to say that God will not respond to Yahuwdym or Gowym until they are sufficiently motivated to cease being religious and political and are, as a result, willing to listen to His testimony. Without a Witness, this does not occur.

"They will cry out for help (*shawa'* – they will continually plead for relief, desperate for aid, imploring (piel imperfect third-person masculine plural)), **but there is no one** (*wa 'ayn*) **equipped to deliver or save** (*mowshya'* – able to liberate or rescue, to help or preserve, to provide safety or victory; from *mow* – to question *yasha'* – freedom and salvation) **unto** (*'al*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elawah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation). **And so** (*wa*), **He will not respond or answer them at this time** (*wa lo' 'anah hem* – He will not reply to them at this moment (qal perfect third-person masculine singular))." (*Mizmowr* / Lyrics to a Song / Psalm 18:41)

Through His prophets, Yahowah has revealed that there will be a very long period of estrangement between

Him and His people. During that time, there will be no one willing to listen to God or share His message. This is the result.

They didn't care to listen to Him, so why should He listen to them? They insulted His beloved Son, engendering the wrath of the Father. They universally refused to answer His Invitations to be Called Out and Meet, so Yahowah is responding in kind.

For the millions of religious and political Yahuwdaym and billions of misled Gowym, Dowd will put them out of their misery. For the Covenant Family to live in peace, for the Earth to flourish like 'Eden, the time has come to clean house – and Dowd has been given the broom. This stated, the realization that Yahowah does not listen to or answer prayerful pleas for salvation is something that should be plastered on every church, synagogue, and mosque door.

“I will crush them, pulverizing them (*wa shachaq hem* – I will grind them, rubbing them out, milling them) **as if they were dust** (*ka 'aphar* – insignificant earthen material, rubbish and rubble, simply dirt) **before the presence of** (*'al paneh* – upon the appearance of) **the Spirit** (*ruwach* – the set-apart feminine and maternal manifestation of Yah's nature, unseen but felt as an energetic force).

Like (*ka* – similar to) **the muck and mire** (*tyt* – the viscous mud and sticky slime, the easily molded clay) **of the public places** (*chuwts* – of cut off and severed, outside of the relationship in the broad and open way), **I will be prepared to remove their worthless fantasies and delusions** (*ryq hem* – I will be able to cast out the troublesome mercenaries and vain scoundrels (hifil imperfect first-person singular)).” (*Mizmowr* / Lyrics to a Song / Psalm 18:42)

By using the verb, *shachaq*, Dowd is leaving his options open. The souls being swept away, including the

dust of politics and the muck of religion, are either being pulverized to the point they no longer exist, or they are being sent off to She'owl where they will be crushed. And this means that those who are unknown to Yahowah by this late date will be without hope, having exhausted their appeals.

Ryq is another provocative term because as a verb it speaks of “emptying and pouring out so as to remove and thus eliminate.” However, as a noun, *ryq* is evocative of what Dowd intends to remove – “fantasies and delusions which are false and worthless.” *Ryq* can also address “malicious mercenaries and vain scoundrels.”

Simply stated, souls apart from Yah have no lasting value. Having succumbed to the “puffery and vanity” of rabbis, imams, pastors, priests, and politicians, they are merely an impediment to progress; muck and mire to be scraped off of the streets and tossed away.

Dowd will finally assume his rightful place without restraint or limitation. He is the king of the world.

“You caused me to be reborn and delivered me (*palat* ‘any – You arranged my birth, sent me out, and saved through me (piel imperfect second-person masculine singular)) **in the midst of** (*min* – on account of, out of, and from) **their contentious and quarrelsome disputes in opposition to** (*ryb* – their pleading for prosecution, their ongoing opposition and hostility, their taunting insults and disputes accusing (infinitive masculine plural)) **the people comprising the family** (*‘am*).

You have continually appointed, placed, and positioned me (*sym* ‘any – You have set me (qal imperfect second-person masculine singular)) **as the head** (*la ro’sh* – as the leader and uppermost) **of a confluence of individuals, including people of ethnicities other than Yisra’el** (*gowym*), **family** (*‘am* – people who are now related kin) **I had been unfamiliar with** (*lo’ yada’* – I had

not been acquainted with or known (qal perfect first-person singular)), **such that they will engage and work with me** (*'abad* 'any – they will serve with me (qal imperfect third-person masculine plural))." (*Mizmowr* / Psalm 18:43)

Palat was scribed in the imperfect conjugation so we would know that Dowd would be reborn and delivered more than once. He arrived in the midst of *ryb* | quarrelsome disputes and contentious opposition. Two thousand years ago, in year 4000 Yah / 33 CE, Jews were at each other's throats as Rome trod upon them. Two thousand years later, in year 6000 Yah / 2033 CE, Jews remain viciously divided between Progressives and Haredim while the world seeks to divide the nation, giving much of it to the terrorists who despise them. The more things have changed, the more they have remained the same for Jews.

The second portion of Dowd's pronouncement is music to my ears. Upon his return, Dowd is far more than the King of Yisra'el. As the foremost leader of a confluence of ethnicities, he is King of the World. Moreover, every Covenant member will be afforded the distinction of being able to serve with him, contributing to a better life for God's people.

As affirmation that there will be *gowym* who will come to work cooperatively with Dowd, who will act and engage based upon what he has done for us, the *Nakar* | Observant Foreigner began as one and now there are many. And indeed, this one gowy, in particular, seems to have caught the prophet's eye...

"By (*la*) him hearing the message (*shema* 'ozen – him receiving the information being conveyed (infinitive masculine singular)), they were able to listen to me (*shama* 'la 'any – they could hear what I had to say and could understand and benefit from what I had pronounced

and proclaimed (nifal imperfect third-person masculine plural)).

Those brought into the family (*beny* – the offspring and children, even the group associated with; from *banah* – the family and home reestablished) **by the *Nakar* | Observant Foreigner, who paid attention and came to understand** (*nakar* – by the one from a different place and time who was observant and responsive; from *nakar* – someone who, by being circumspect and discerning, has come to recognize, acknowledge, and become acquainted with and then comprehend that which deserves our highest regard and respect), **they will be prepared to submit to me** (*kachash la 'any* – will be ready to accept me, even as they are disowned and cringe at having been deceived and emaciated (piel imperfect third-person masculine plural)). (*Mizmowr* 18:44)

The newly born members of the family (*beny* – the offspring, children, progeny, and people) **associated with the observant and discerning foreigner** (*nakar* – of the individual from a different place and time who paid attention and came to understand) **had lost heart, having been played for fools, so they were concerned about their futures** (*nabel* – they were worn down for having been treated with such contempt and for having previously failed to understand (qal imperfect)).

They were naturally anxious (*wa charag* – so they were concerned about what to expect (qal imperfect)) **regarding their boundaries and having been shut out** (*misgereth hem* – with restraints having been imposed upon them).” (*Mizmowr* 18:45)

The reason Yahowah has been so annoyed over having no one to listen to Him is that, without a willing participant, there is no way to reach His people. When there is one, there can be many, but with none, there is no hope.

Beny | those brought into the family represent newly born Covenant members. Their last-minute journeys to God will have been harrowing. They will be frustrated over having been misled by those they had once trusted and a bit anxious about leaving so many popular notions and institutions behind. And as a result of the *Nakar*'s translations and analysis, they will recognize that they had been deceived regarding the importance of the author of this Psalm, Dowd. He is much more relevant and enlightening than almost anyone had previously perceived.

Nakar | Observant Foreigner is one of the titles Yahowah has bestowed on His final Witness. He is the one who listened so that others would hear.

One of the more challenging verbs we have encountered is *kachash*. Lexicons like to render it as "growing lean or feigning obedience, even to disavow or deceive," but those definitions do not work in this sentence. Fortunately, of the three times *kachash* appears in the Psalms, it is used as it is here, with those who were previously deceived coming to accept Yahowah. So, while I'm not comfortable with the idea of submission, there appears to be an awakening among those who were previously denied access to God because of their religion who are now equipped to embrace Him.

Almost every new Covenant member will recognize that they had been deliberately misled. And the Family will be so new to them and so contrary to everything mankind had promoted as worthy, they will naturally be worried about their future, indeed, even a bit nervous.

The confidence Dowd expresses, as those who have worked along with the *Nakar* these many years have come to enjoy, grows over time. Therefore, we should not only expect but be sympathetic to the fact that those striving to survive the deadly and deceitful Time of Ya'aqob's Troubles will be apprehensive, even after initially

becoming acquainted with and accepting the truth. Learning and growing occur over time, and confidence rises with experience.

It is common to receive questions from Covenant members who are still seeking to understand aspects of Yahowah's guidance. They are apprehensive about such things, especially when the answers are so diametrically opposite to what most have been led to believe. Therefore, Dowd is being real with us, telling Yisra'el and Yahuwdah, on the cusp of his return with Yahowah, that he recognizes they will need comforting. But given time, and a newly found passion for Yah, they will come to sing similar songs...

“Yahowah (*Yahowah*) lives to restore and nurture life (*chay* – exists to animate life, is vigorous, robust, and growing), so blessed and beneficial (*wa barak*) is my Rock (*tsuwr* ‘any – my firm foundation and rocky crag). Exalted on high (*ruwm* – elevated in greater dimensions, choosing to take action from above) is the God (‘*elohym*) of my deliverance and salvation (*yesha*’ ‘any – my welfare and prosperity).” (*Mizmowr* 18:46)

Yahowah's intent through the Beryth and Miqra'ey is to restore and nurture life – making us all we can be. This is the ultimate blessing.

Dowd's rock is the ridgeline of Tsyown atop Mowryah in the heart of Yaruwshalaim. Just as he foretold, our salvation is predicated upon the enduring nature of what Father and Son said and did in this place. Without the words to explain the fulfillment of the Mow'ed, no one would be able to capitalize upon their collaboration.

We have a responsibility to guide anyone who is receptive to learning how to live their life in sync with Yahowah's will, even when we have to admonish those who are so newly born into the Covenant that they do not understand why God accomplishes His will through people

like Dowd. Until they have invested the time to diligently study Yah's Word, they may not yet appreciate why we must be politically incorrect, anti-religious, and apolitical, disassociating from the societal customs and counterproductive conspiracies which have led so many astray.

It is true now and will be then that recent additions to the Covenant Family will not have yet grown to the extent that they comprehend why we can neither be just nor compassionate until we use our words – words backed with evidence and reason, to expose and condemn the institutions and individuals who have promoted deceitful, destructive, and damning myths. Therefore, considering the timing and recognizing that Dowd's role in our edification and salvation is just now beginning to resonate with this audience, the Mashyach is asking a profoundly important question...

“Why question the God (*ha ‘el*) who gave (*ha nathan* – who appointed, assigned, and allowed, bestowing to (qal participle)) **me the responsibility to seek retribution, holding the abusers accountable (*naqamah la ‘any* – me the authority to punish the deserving, justifying payback against those who have inflicted harm, avenging those they have hurt) **by speaking to** (*dabar* – using words, written and spoken, to communicate a message and address) **the people** (*‘am* – the family or nation) **in my orderly and straightforward manner** (*thachath ‘any* – in my organized way which is neither random, chaotic, nor capricious)?”** (*Mizmowr* 18:47)

Without holding those who have abused God's people accountable, there can be no justice. Jews deserve to know that those who have deliberately harmed them – tortured them – will be punished for what they have done. And as it turns out, Dowd will not only be charged with sweeping the muck away, he, as king, will hold these same individuals accountable. It will also be his job to console

their victims, speaking to them such that they have justice and closure.

“[Why question the God (*ha ‘el*)] who enabled me to survive and has now delivered me (*palath ‘any* – causing me to be born anew to rescue and save (piel participle)) in the midst of (*min*) those who are rancorous toward me (*‘oyeb ‘any*)?”

Moreover (*‘aph* – making the correlation and even more importantly), You are lifting me on high and exalting me (*ruwm ‘any* – You are so proud of me, You have raised me (polet imperfect second-person masculine singular)) over (*min*) those who rose up and stood against me (*quwm ‘any*) and away from (*min*) the malicious false witness conveying man’s destructive and violent nature (*‘ysh chamas* – the deadly, unjust, and errant character of humanity, the war-prone, plundering, and malevolent propensity of mankind). You are defending me such that I’m prepared to save (*natsal ‘any* – You are snatching away and saving with me (hifil imperfect second-person masculine singular)).” (*Mizmowr* 18:48)

When it comes to fulfilling Pesach and Matsah on behalf of the Covenant Family, it was a collaborative effort, with Father and Son being in full accord. It is what Dowd wanted and Yahowah supported. In the same circumstance, and with the same level of character and courage, knowing what he knew, we would make the same decision. It was two days of torture and torment for a lifetime of knowing that he had given birth to the Covenant Family, making it possible for his people to live with God.

For these reasons and a host of others, Yahowah is proud of His Son – as we should be. And therefore, when confronted by *ha Satan*, God will have Dowd’s back – ever ready to defend His Zarowa’.

When we accept who the Messiah is and what the Son of God has done, the false witness of the adversary has no effect on us. He becomes nothing more than another errant voice to expose and condemn. It is all in a day's work with our Father.

“For this reason (*‘al ken* – on this account, therefore, it is proper, correct, and right that), **it is wonderful knowing You, and I want to thank You** (*yadah ‘atah* – I am prepared to publicly acknowledge my appreciation, extolling Your attributes, expressing my admiration for You (hifil imperfect first-person singular jussive)).

Among people of every ethnicity (*wa ba ha gowym* – with regard to the people of different races and places), **Yahowah** (*Yahowah*), **I will choose to sing** (*zamar* – I want to make beautiful music (piel imperfect cohortative first-person singular)) **to Your name** (*la shem ‘atah*).” (*Mizmowr* 18:49)

Even when the job is difficult, Dowd realizes that he will be serving his people, pursuing his Father's business in the most correct and moral manner. So rather than grimace, he will be singing. His songs will be heard the world over as his jurisdiction will extend well past the borders of Yisra'el. And through it all, one name shall reign supreme: Yahowah. Let us also appreciate that, while Yahowah is singing Dowd's praises, His Son is seeking to please his Father.

“He enables tremendous growth while promoting the importance of (*gadal* – He provides an increase in spatial dimensions and time, honorably rearing while magnifying (hifil participle masculine singular)) **freedom and salvation** (*yeshuwa 'ah* – liberation and deliverance, the prosperity and general welfare) **for and through His king** (*melek huw'* – for the one He has chosen to provide counsel and advice and act as His approved leader).

He engages, demonstrating (*wa 'asah* – He acts to advance, performing to promote (qal participle masculine singular)) **enduring love, unfailing kindness, and steadfast devotion** (*wa chesed* – great affection and unwavering favoritism and mercy) **on behalf of** (*la*) **His anointed Messiah** (*mashyach huw'* – the one He set apart, prepared, and dedicated to lead, anointing) **Dowd** (*Dowd* – the Beloved) **and what he sows** (*wa la zera' huw'* – his posterity and descendants) **forever as an eternal and restoring witness** (*'ad 'owlam* – for all eternity).” (*Mizmowr* / Song / Psalm 18:50)

Let there be no doubt; Dowd is Yahowah’s appointed and beloved, empowered and favored *Melek* | King and *Mashyach* | Anointed Messiah. It was true then just as it is true now and will be so tomorrow and forevermore. He is the living embodiment of Yahowah’s “*chesed* – enduring mercy and steadfast devotion.” He is the source of God’s eternal and restoring testimony to His people.

This Mizmowr provides yet another word’s-eye-view of our future, and of Father and Son working together for the benefit of the Covenant Family...

“This is on behalf of the eternal Leader (*la ha natsach*) **with regard to the one who serves with** (*la 'ebed*) **Yahowah** (*Yahowah*). **It is regarding Dowd** (*la Dowd*) **who, walking along the correct path which provides the benefits of the relationship** (*'asher*), **spoke the words** (*dabar 'eth dabar*) **of this Song** (*ha shyrah ha zo'th*) **to approach** (*la*) **Yahowah** (*Yahowah*) **during the day** (*ba yowm*) **Yahowah** (*Yahowah*) **delivered him** (*natsal 'eth huw'*) **from the paws** (*min kaph*) **of all of those in opposition to him** (*kol 'oyeb huw'*), **in addition to** (*wa min*) **the hand and influence** (*yad*) **of Sha'uwI** (*Sha'uwI*).

He said (*wa 'amar*), (*Mizmowr* 18: Introduction) **‘I have always loved You, cherishing our association in this relationship with You** (*racham 'atah*), **Yahowah**

(Yahowah), my strength, and the One who empowers and enables me, making me competent and courageous, forceful and resolute (*chezeq* 'any). (Mizmowr 18:1)

Yahowah (*Yahowah*) is the reason behind my elevated and unassailable position (*sela* 'any), my protection, keeping me grounded and steadfast (*wa matsuwdah* 'any), my means to survive (*wa palat* 'any), my God (*'el* 'any), and my Rock (*tsuwr* 'any).

In Him (*ba huw*'), I confide and I am comfortable (*chasah*). He is my shield (*magen* 'any) and the brilliant light (*wa qeren*) of my freedom and salvation (*yasha* 'any).

He is the source of my illustriousness in this unassailable high place (*misgab* 'any), (Mizmowr 18:2) whose light I radiate and virtues I extol (*halal*). (Mizmowr 18:2)

I consistently choose to call upon and meet with (*qara*') Yahowah (*Yahowah*), and so, from (*wa min*) my adversaries (*'oyeb* 'any), I am liberated (*yasha*'). (Mizmowr 18:3)

The binding and restricting cords of the boisterous and religious (*chebel*) plague associated with the decay of the physical body and the pandemic disease affecting the population (*maweth*) attempt to entangle me so as to withhold that which is vital, trying to restrain me (*'aphaph* 'any). And (*wa*) the abhorrent and detestable torrents which seek to wash away the inheritance (*nachal balya'al*) are inundating me (*ba'ath* 'any). (Mizmowr 18:4)

Sha'uwl's (*Sha'uwl*) tentacles, these binding cords of the boisterous and religious (*chebel*), try to spin me around and change me, altering my purpose (*sabab* 'any). They approach and confront me, making claims against me (*qadam* 'any) with the enticing lure

(*mowqesh*) of the plague of death (*maweth*). (*Mizmowr* 18:5)

In having been bound up and confined, with my scope distressfully narrowed and restricted in adversarial fashion (*ba ha tsarar la 'any*), I consistently call upon and continually meet with (*qara'*) Yahowah (*Yahowah*).

I have requested assistance (*shuwa'*) from my God (*wa 'el 'elohym 'any*). He consistently listens (*shama'*) to my voice (*qowl 'any*) from (*min*) His radiant residence (*hekal huw'*). My cry for assistance (*shuwa'ah 'any*) reaches His presence (*la paneh huw' bow'*) within His ears (*ba 'ozen huw'*). (*Mizmowr* 18:6)

So then (*wa*), the Land (*ha 'erets*) will suffer earthquakes (*ga'ash*) and tremble violently (*wa ra'ash*), as this geological mechanism fundamental to building (*wa mowsad*) the mountains, uplifting the terrain (*har*), will shake in agitating and anguishing fashion (*ragaz*) from earthquakes (*ga'ash*). It is because, indeed (*ky*), He is very displeased, incensed, and angry (*charah la huw'*). (*Mizmowr* 18:7)

Burning indignation (*'ashan*) will ascend (*'alah*) from within His nostrils (*ba 'aph huw'*) and (*wa*) a consuming (*'akal*) fire (*'esh*) will come out of His mouth (*min peh huw'*) as burning coals (*gachal*) are kindled (*ba'ar*) from Him (*min huw'*). (*Mizmowr* 18:8)

He will expand the universe and enlarge the heavens, bending spacetime (*wa natah shamaym*), and then, He descended (*wa yarad*) upon a very thick and opaque cloud of obscuring phenomenon to block the light (*'araphel*) under His feet (*tachath regel huw'*). (*Mizmowr* 18:9)

And He will enjoy unfettered movement (*wa rakab*) alongside a *Karuwb* | winged being (*'al karuwb*), flying

through the air (*wa 'uwph*). He will swoop down and soar (*da 'ah*) upon (*'al*) the wings (*kanaph*) of the Spirit (*ruwach*). (*Mizmowr 18:10*)

He will be transforming (*shyth*) the obscuration and ignorance (*choshek*) associated with His enclosure and covering (*sether huw'*) all around Him (*sabyb huw'*) – His *Sukah* | Shelter (*sukah huw'*) intentionally dimmed (*chashekah*) with a visible atmospheric projection of water (*maym 'ab shachaq*). (*Mizmowr 18:11*)

Out of (*min*) this knowledge and the brilliant illumination it provides (*nogah*) conveying information about Him (*neged huw'*), colorful hailstones (*barad*) and flashes of fire (*wa gachal 'esh*) passed through (*'abar*) the visible moisture suspended in the air around Him (*'ab huw'*). (*Mizmowr 18:12*)

Yahowah (*Yahowah*) will speak resoundingly (*ra'am*) in the Heavens (*ba shamaym*), and as the Almighty (*wa 'elyown*) will offer His voice (*nathan qowl huw'*), there will be hail (*barad*) and flashes of fire (*wa gachal 'esh*). (*Mizmowr 18:13*)

Then He will dispatch (*wa shalach huw'*) and broadly dispense (*wa puwts hem*) His missiles (*chets huw'*), ruining and routing the confused, consuming them (*wa hamam hem*) by firing countless beams of light (*wa baraq rabab*). (*Mizmowr 18:14*)

Then (*wa*), mighty rivers (*'apyq*) of water (*maym*) will be seen (*ra'ah*). And the foundations (*wa mowsadah*) of the world (*tebel*) will be revealed and exposed (*galah*) from Your disapproval and rebuke (*min ga'arah 'atah*), Yahowah (*Yahowah*), as a result of (*min*) the conscience and resulting judgment (*neshamah*) of the Spirit (*ruwach*) of Your breath to reveal Your animosity and resentment (*'aph 'atah*). (*Mizmowr 18:15*)

He reached out (*shalach*) from on high (*min marowm*), grasping hold of me (*laqach 'any*). He drew

me out (*mashah* 'any) of the abundance of waters and a sea of rabbis (*min maym rabym*). (*Mizmowr* 18:16)

He snatched me away and saved me, delivering me (*natsal* 'any) from my most influential adversary (*min* 'oyeb 'any 'az) and from (*wa min*) those who shun me, openly refusing to engage with me (*sane* 'any).

For indeed (*ky*), they held too high a status within society, had conquered too many people, and were too obstinate and hardened for me ('amets *min* 'any). (*Mizmowr* 18:17)

They approach and confront me, trying to forestall my purpose (*qadam* 'any) during the day (*ba yowm*) of my imminent destruction and ultimate distress when carrying the burden ('eyd 'any), and therefore (*wa*), Yahowah (*Yahowah*) came to exist as (*hayah*) my provision to support my life and assist me (*la mish'en* 'any). (*Mizmowr* 18:18)

And (*wa*) He brought me out (*yatsa* 'any) to (*la*) this vast expanse (*ha merchab*). He withdrew me, removing me (*chalats* 'any), because indeed (*ky*), He wants to experience life with me, and He enjoys being associated with me (*chaphets ba* 'any). (*Mizmowr* 18:19)

Yahowah (*Yahowah*) treated me (*gamal* 'any) in accordance with (*ka to*) me being right (*tsedeq* 'any).

Consistent with (*ka*) the cleansing of my hands (*bor yad* 'any), He brought me back and restored me (*shuwb la* 'any). (*Mizmowr* 18:20)

Yes, indeed, this is because (*ky*) I have observed, closely examined, and carefully considered (*shamar*) the ways (*derek*) of Yahowah (*Yahowah*). I have not been shown wrong (*lo' rash'achy*) by my God ('elohym 'any). (*Mizmowr* 18:21)

For (ky) His every means to exercise good judgment and justifiably resolve disputes (*kol mishpat huw*) were before me and available to me (*la neged 'any*).

His inscribed prescriptions for living and being cut into the relationship (*chuqah huw*) I did not remove from me (*lo' suwr min 'any*). (*Mizmowr 18:22*)

And so (*wa*), I was, am, and will be (*hayah*) perfect, which is to say entirely right (*tamym*), with Him (*'im huw*). By being independently observant, closely examining and carefully considering everything on my own initiative, apart from all societal influences (*shamar*), I'm kept from being wrong and considered guilty (*min 'awon 'any*). (*Mizmowr 18:23*)

Therefore (*wa*), Yahowah (*Yahowah*) has brought me back, restoring me (*shuwb la 'any*) in a manner consistent with (*ka*) me being right, honest, and accurate (*tsedeq 'any*), according to (*ka*) the purity of my intent and influence (*bor yad 'any*) from His perspective (*la neged 'ayn huw*). (*Mizmowr 18:24*)

With (*'im*) the steadfast, loyal, and devoted (*chesyd*), You are steadfast, loyal and devoted, as well as loving and merciful (*chasad*). With (*'im*) the strong and innocent man who is correct (*geber tamym*), You perfect (*tamam*). (*Mizmowr 18:25*)

With (*'im*) those who are sharp and who choose to be separated (*barar*), You cleanse and purify (*barar*). But (*wa*) with those who distort and pervert the truth (*'im 'iqesh*), You show hostility (*pathal*). (*Mizmowr 18:26*)

For (*ky*) You (*'atah*) deliver, liberate, and save (*yasha'*) a responsive and unpretentious family and a straightforward people who answer the testimony (*'am 'aniy*), but (*wa*) those with haughty eyes and a rebellious

gaze ('ayn ruwm), You humble and bring down (shaphel). (Mizmowr 18:27)

For (ky) it is You ('atah) who lights ('owr) my lamp (ner 'any). Yahowah (Yahowah), my God ('elohym 'any), illuminates (nagah) my darkness (choshek 'any). (Mizmowr 18:28)

Surely with You (ky ba 'atah), I can run and quickly drive off (ruwts) a division of troops or a raiding party (gaduwd). And by my God (wa ba 'elohym 'any), I can scale and ascend a wall or leap over a foe, rising above any enemy (dalag shuwr). (Mizmowr 18:29)

As for the Almighty (ha 'el), His Way is completely right and entirely perfect (tamym derek huw'). The instructions and promises (imrah) of Yahowah (Yahowah) are flawless when tested and they are refining (tsaraph). He provides the gift of a protective shield (magen huw') for all (la kol) who trust Him to keep them safe (ha chasah ba huw'). (Mizmowr 18:30)

For (ky) who (my) is God ('elowah) apart from (min) Yahowah (Yahowah)? And who (my) is a rock (tsuwr) besides (zuwlah) our God ('elohym 'anachnuw), the God (ha 'el) who prepared and equipped me ('azar 'any) with the ability and aptitude to prevail (chayl)? (Mizmowr 18:31)

He provided the means necessary to make (wa nathan) my way (derek 'any) right (tamym). (Mizmowr 18:32)

He likened my legs to those of (shawah regel 'any ka) the deer (ha 'ayalah), and He presented me standing (wa 'amad 'any) on a high and elevated place ('al bamah). (Mizmowr 18:33)

He trained (lamad) my hands (yad 'any) for the ensuing battle (la ha milchamah) so that my strengthened and protective arms can bend a bronze

bow (*wa nachath qesheth nachuwshah zarowa' any*).
(Mizmowr 18:34) **You bestowed unto me** (*wa nathan la 'any*) **the protective shield** (*magen huw'*) **of Your liberation and salvation, deliverance and freedom** (*yasha' 'atah*).

Your right hand and influence (*wa yamyn 'atah*) **restore and renew me, sustain and uphold me** (*sa'ad 'any*). **Your unpretentious nature and genuine responsiveness** (*wa 'anawah 'atah*) **have encouraged me to continue on, to thrive, and to be great, enabling my success and growth such that the results are exponential** (*rabah 'any*). (Mizmowr 18:35)

You broaden (*rachab*) **my stride beneath me** (*ts'ad 'any tachath 'any*), **and my stance never wavers** (*wa lo' ma'ad qarsol 'any*). (Mizmowr 18:36)

I will pursue and prosecute (*radaph*) **my enemies showing enmity toward me** (*'oyeb 'any*), **and** (*wa*) **I will be equipped to overtake them** (*nasag hem*).

So (*wa*), **I will not return or be fully restored, my reputation completely repaired** (*lo' shuwb*), **until they are all gone, either having perished or being wiped out** (*'ad kalah hem*). (Mizmowr 18:37)

I will pierce them (*machats hem*) **impeding their ability to rise up** (*wa lo' yokol quwm*). **They will fall** (*naphal*) **under** (*tachath*) **my feet** (*regel 'any*). (Mizmowr 18:38)

And this is because (*ky*) **You prepared and equipped me** (*'azar 'any*) **with the capability, character, and courage, the credibility and competency** (*chezeq*) **to prevail in this conflict** (*la ha milchamah*).

Rise up against me (*quwm 'any*) **and you will kneel down, prostrate and subdued** (*kara'*) **beneath me** (*tachath 'any*). (Mizmowr 18:39)

Those who are adversarial toward me, treating me with indifference (*wa 'oyeb 'any*), You have offered the back of the neck to me and bowed their heads (*wa nathan la 'any 'oreph*).

And so (*wa*), those who have shunned and discounted me, failing to respect what I represent (*sane' 'any*), I will silence them and then destroy them (*tsamath hem*). (*Mizmowr 18:40*)

They desperately cry out for help (*shawa'*), but there will be no one (*wa 'ayn*) to free or save them (*mowshya'*) unto (*'al*) Yahowah (*Yahowah*) And so, He will not respond or answer them at this time (*wa lo' 'anah hem*). (*Mizmowr 18:41*)

Therefore (*wa*), I will crush them, pulverizing them (*shachaq hem*) as if they were dust (*ka 'aphar*) before the presence of (*'al paneh*) the Spirit (*ruwach*).

Like (*ka*) the muck and mire (*tyt*) of the public places (*chuwts*), I will be prepared to remove their worthless fantasies and delusions (*ryq hem*). (*Mizmowr 18:42*)

You caused me to be reborn and delivered me, arranging my birth and sending me out to save (*palat 'any*) in the midst of (*min*) their contentious and quarrelsome disputes in opposition to (*ryb*) the people comprising the family (*'am*).

You have continually appointed, placed, and positioned me (*sym 'any*) as the uppermost leader and as the beginning (*la ro'sh*) of a confluence of individuals, including people of ethnicities in addition to Yisra'el (*gowym*), family, people who are now related kin (*'am*) I had been unfamiliar with and had not known until now (*lo' yada'*), such that they will engage and work with me (*'abad 'any*). (*Mizmowr / Psalm 18:43*)

“By (*la*) him hearing the message (*shema*’ ‘*ozen*), they were able to listen to me (*shama*’ *la*’ ‘*any*). Those brought into the family (*beny*) by the *Nakar* | Observant Foreigner, who paid attention and came to understand (*nakar*), they will be prepared to accept me, even as they are disowned and disavowed (*kachash la*’ ‘*any*). (*Mizmowr* 18:44)

The newly born members of the family (*beny*) associated with the observant and discerning foreigner (*nakar*) had lost heart, having been played for fools, so they were concerned about their futures (*nabel*). They were naturally anxious (*wa charag*) regarding their boundaries and having been shut out (*misgereth hem*). (*Mizmowr* 18:45)

Yahowah (*Yahowah*) lives to restore and nurture life (*chay*), so blessed and beneficial (*wa barak*) is my Rock (*tsuwr*’ ‘*any*). Exalted on high (*ruwm*) is the God (‘*elohym*) of my deliverance and salvation (*yesha*’ ‘*any*). (*Mizmowr* 18:46)

Why question the God (*ha*’ ‘*el*) who gave (*ha nathan*) me the responsibility to seek retribution, holding the abusers accountable (*naqamah la*’ ‘*any*) by speaking to (*dabar*) the people (‘*am*) in my orderly and straightforward manner (*thachath*’ ‘*any*), (*Mizmowr* 18:47) who enabled me to survive and has now delivered me to save (*palath*’ ‘*any*) in the midst of (*min*) those who are rancorous toward me (‘*oyeb*’ ‘*any*)?

Moreover (‘*aph*), You are lifting me on high and exalting me, and because You are proud of me, You have raised me (*ruwm*’ ‘*any*) over (*min*) those who rose up and stood against me (*quwm*’ ‘*any*) and away from (*min*) the malicious false witness conveying man’s destructive and violent nature (‘*ysh chamas*). You are defending me such that I’m prepared to save (*natsal*’ ‘*any*). (*Mizmowr* 18:48)

For this reason ('al ken), it is wonderful knowing You, and so I want to thank You, showing my appreciation (yadah 'atah). Among people of every ethnicity (wa ba ha gowym), Yahowah (Yahowah), I will choose to sing (zamar) to Your name (la shem 'atah). (Mizmowr 18:49)

He enables tremendous growth while promoting the importance of (gadal) freedom and salvation (yeshuwa 'ah) for and through His king (melek huw').

He engages, demonstrating (wa 'asah) enormous favoritism, enduring love, unfailing kindness, and steadfast devotion (wa chesed) on behalf of (la) His anointed Messiah (mashyach huw') Dowd (Dowd) and what he sows, including his descendants (wa la zera' huw'), forever as an eternal and restoring witness ('ad 'owlam).” (Mizmowr / Song / Psalm 18:50)

What an amazing confirmation of all we have come to embrace and herald. Our message to you comes from the highest authority.



Yahowah's Towrah

Perfect for Restoring Souls...

Powerfully and succinctly, without compromise or equivocation, Dowd directly acknowledged the Towrah's role in his life – and ours. The 19th *Mizmowr* serves as an exceptional witness in this regard. It is among my favorites.

This Psalm is so magnificent, it is among the first passages cited in *An Introduction to God*. We have come a long way since then, but its message resonates as beautifully now as it did then.

These Divinely inspired insights begin by acknowledging their author and then by sharing the seldom-discussed fact that creation was the result of a precise calculation.

“On behalf of (*la* – for) the eternal and glorious Leader (*ha natsach* – the unending and everlasting splendor and majesty of the ultimate Director, the One who endeavors to continuously guide), *Mizmowr* | the Lyrics of a Song (*Mizmowr* – poetic words written to be sung to a melody) of (*la*) Dowd (*dowd* – the Beloved, commonly known as David):

The heavens (*ha shamaym* – the realm of stars and universe) quantify the unit of measure, exactly and accurately (*saphar* – recount and relate, number and record, while providing a census to convey) of the manifestation of power and the glorious presence (*kabowd* – the abundance and richness, the energy and

massiveness, the elegance and great beauty, as well as the rewarding gift) of **God** (‘*el* – the Almighty).

Its spreading out in a flat expanse (*ha raqya*’ – its expansion and transformation into matter which is round, yet thin) **makes conspicuous** (*nagad* – makes known, enabling a verdict, reporting this information for a purpose, declaring the message which presents and acknowledges) **His handiwork** (*ma’aseh yaday huw*’ – a means to evaluate and ponder His actions, influence, achievements; a compound of *ma* – to question and ‘*asah* – to engage and act).” (*Mizmowr* / Lyrics / Psalm 19:1)

Dowd revealed that we can use the stars to compute creation’s timeline. Doing so, we have concluded that the universe is fourteen billion years old, marking the phase when energy cooled to the temperature of quark confinement, allowing matter to form. Time as a dimension is unmeasurable until matter exists.

The universe is enormous, over ninety billion light-years across. The five percent we understand is four-dimensional, expanding as spacetime. The remaining ninety-five percent, represented by so-called “dark energy” and “dark matter,” remains unknown to us and may represent the fifth and sixth dimensions. Our Creator exists apart from the universe, where, from the seventh dimension, He imparted the precise energy required to initiate the Big Bang, and enabled life to exist and thrive, by speaking it into action – all without diminishing any aspect of Himself.

This is all from our perspective here on Earth, orbiting a second-generation star as carbon-based lifeforms running on a three-dimensional code we call DNA. By measuring the “*kabowd* – manifestation of power” still emanating from the “*raqya*’ – spreading out in a flattened expansion” of the universe, we “*nagad* – come to realize” that, from

God's perspective at creation, the entire process transpired over a six-day period.

The disparity between fourteen billion years and six days is mitigated by the realization that time is relative. In the presence of enormous mass, energy, or velocity, time moves more slowly. The difference between the pace of time measured here on Earth today and that experienced at the Big Bang is evident in the CMB, or cosmic microwave background radiation, still measurable all these many years after the universal genesis. It reveals that time was stretched by a constant factor of 10^{12} power, making six days and fourteen billion years equivalent.

In the big picture, there is a subtlety here that I missed until more recently. *Raqyq*, which is a cognate of *raqya*, reveals that, while expansive, the universe is actually flat – something we did not know until the past few years. Without guidance or purpose otherwise, a singular explosive event should have created a sphere, but instead, we ended up living within an enormous pancake. While there is considerable debate, experimental data from various independent sources confirm that the universe is flat with 99.6% certainty. (*Will the Universe Expand Forever*, NASA, 24 January 2014, *Our Flat Universe – Symmetry*, Lauren Biron, and *Unexpected Connections*, Marcius Yoo, Engineering & Science)

“Day unto day (*yowm la yowm*) **pours out** (*naba*’ – gushes forth, spewing) **a proliferation of answers** (*omer* – words of intent, declarations and announcements). **Night unto night** (*laylah la laylah*) **reveals** (*chawah* – makes known and illuminates, displays and explains) **knowledge which leads to understanding** (*da’at* – information which facilitates comprehension regarding the implications of the relationship).” (*Mizmowr* / Lyrics / Psalm 19:2)

The existence of the universe, its unfathomable scale, the proliferation of life and all of its complexity, as well as

how perfectly and uniquely tuned our planet is to support its existence serve as notice that we were created. And yet, no accounting of our existence would be complete without a complement of instructions and enlightening insights woven into almost everything Yahowah has to say to His people.

“Nothing exists without (*‘ayn* – there is no substance, and it would all be for naught, empty, negated, and senseless, unsearchable and incurable, calling everything into question without) **the Word** (*‘omer* – the answers and promises, these declarations and announcements, that which has been spoken and its intent).

Everything is senseless and nothing matters when (*wa ‘ayn* – and therefore, our existence is nullified where) **the spoken and written words of** (*dabarym* – the statements, accounts, and message, the record and treatise of what has and will happen, communicated by) **the Voice which calls out to them** (*qowl hem* – the audible and intelligent sound of speech) **is considered outdated, is corrupted or denigrated, and is therefore not** (*bely* – is considered old and thus arcane and worn out, muted, becoming unimportant, is diminished in relevance, is gone without or negated so as not) **heard** (*shama’* – received, perceived, or processed).” (*Mizmowr* / Lyrics / Psalm 19:3)

‘Emer, from *‘amar*, meaning “to speak,” is singular in this passage, something which is fairly uncommon. This suggests that Yahowah speaks to us individually, and that, without the Word, we would be forever estranged from God.

Without language, we are rendered senseless because words are the source of enlightenment. We would be powerless without their causality. We think with words and act upon them. Words are the source of life and the means to relationships.

Therefore, in this declaration, Yahowah is saying that should we fail to observe His message, or neglect the importance of His Word, our *nepesh* | soul will cease to exist and our *basar* | body will return to the dust from which we came.

Yah's Torah Instructions represent the universal standard undergirding the laws of nature and the covenant of life. The Word of Yahowah is the source of mankind's mortal existence as well as the means to immortality. And the heavens accurately calibrate Yah's power.

“This standard of measure (*qaw hem* – this ability to assess the underlying rules and overall size of that which binds everything together and provides hope as in a confident expectation) **has gone forth** (*yatsa'* – been brought up and produced as an extension of the source) **concerning** (*ba* – in association with) **all the material realm** (*kol ha 'erets* – the entire earth), **along with** (*wa* – together with) **these words** (*milahym hem* – these reasoned arguments and verbal portraits, these communications and proverbs characterizing the truth of this affair) **to the uttermost outskirts** (*ba qatseh* – to a point marking the completion of an epoch, to expose the end and the finite nature of time and space) **of the Earth** (*tebel* – the world or planet).” (*Mizmowr* / Lyrics / Psalm 19:4)

This is so beautifully written; nothing is lost even when it is translated into English. Everything fits together and is consistent, from the creation of the universe to its inevitable conclusion, from the similarity between light and the Hebrew language. It all forms an integrated portrait of who we are and why we were conceived.

More than any words ever spoken or written, Yah's Word has been known longer and by more people than any other message. Over time, it has been misquoted, twisted, and misapplied more than any message ever written – most

prolifically maligned in the Talmud, New Testament, Quran, Zohar, and Book of Mormon.

Ignorance and inspiration are related in a surprising way. If we knew everything, new insights and discoveries would not be possible. So, while ignorance isn't bliss, the life of a know-it-all would be tedious and uninspiring, especially over eternity. I share this because I missed something over all these years – Something obvious I had overlooked, lying just beneath the surface. Now, in bemoaning my ignorance, I can also celebrate the inspiration. In the process, we come to better appreciate what happens the more intently we listen to Yah.

The primary form of factual negation in Hebrew is *lo* '. Secondly, *'al* is used to present the potential for negation. They are deployed countless times throughout the Word of God. A distant third to these syntactic functions, and used only 47 times, is the noun, *'ayn* – which we've already translated twice in Dowd's soliloquy.

Baly, however, appears less than a third that often, just 14 times among thousands of pages of text. As an adjective, it describes negation in the sense of something seen as old and worn out and thus in need of replacement. As a noun, *baly* conveys "corrupt and denigrated, disintegrated into nothing of value, and thus voided." It is based upon the verbal root, *balah*, which means: "becoming old and outdated, considered arcane and worn out, used up and no longer relevant; having diminished in value over time."

This is interesting because that is precisely the argument *Sha'uwel* | Paul deployed in his New Testament, wielding it in opposition to Yahowah's inspiration, and dismissing it as the "Old Testament". Knowing this, and disagreeing with his assessment, *Dowd* | David attributes this to the result of not listening to the Word in the first

place. As such, this is a warning against those who would replace Yahowah's Towrah with Paul's New Testament.

As a result of the denigration and corruption of His Word by religious institutions, and their view that the Torah is either outdated or arcane, billions of souls have ceased to exist. It is a simple request – listen to the Word. This problem is manifest in Judaism because the rabbis claim that only they can interpret the prophets, such that all others ought not to read God's word for themselves.

The fact is – Yahowah is right. Words are essential. Nothing exists without them. Emphasizing this, we find: “and God said” before each creative event all the way to: “and God said, let us make man in our image.” Without His words, we would not exist. And without the written report Yahowah has provided to us, there would be no hope of spiritual life beyond our physical demise.

In this light, there is another interesting possibility since *qaw*'s secondary meaning is “the strange blah, blah, blah of nonsensical statements spoken in a foreign language to mock, especially the meaningless guttural rhythmic chants spoken by marchers.” Translated as such, Dowd is seeking to demean both the supposedly enlightened who claim there is no God along with the dunderheads who march against everything Yahowah stands for while chanting irritating and senseless slogans.

“Along with these words (*ba hem* – in them (masculine plural) and thus denoting the *dabarym* and *milahym* – words (both masculine plural) [from 11QPs]), **He has set up** (*sym* – He has for a time appointed and established, constituted and fashioned, brought about and placed) **a brilliant dwelling** (*‘ohel* – household and home, a sheltered tent and temporary tabernacle; from *‘ahal* – to be bright, to be clear, to be brilliant, and to shine (speaking of Dowd)) **such that this would be clear regarding the approach of the sun** (*la ha shemesh* – on behalf of clarity

provided by the brilliance of sunlight),...” (*Mizmowr / Lyrics / Psalm 19:4*)

Yah isn't pitching a tent for our nearest star. He is saying that His words will live in a brilliant home, shining brightly and clearly. Further, at the conclusion of the 89th Mizmowr, we are told that, upon his return, the author of these Lyrics will appear as brilliant as the sun before God. This makes *shemesh* a metaphor for Yahowah's most brilliant orator. Therefore, Yah is honoring His promise to build a home for Yisra'el's returning Messiah and King.

It is here in the beloved 19th Mizmowr that we begin to see another pattern develop. To a significant extent, *Yada Yahowah* is the Voice calling out to God's people. What we have accomplished through Yada Yah Radio and YadaYah.com to disseminate the Word of God worldwide is considerable. We are likely the first to recognize that Dowd will return as brilliant as the sun. And few have done more to equate *ha Mashyach* with *Gibowr*...

“...similar to (*ka* – like) a bridegroom (*chathan* – future son-in-law and husband of the Father's daughter) who goes forth (*yatsa*’ – who leaves, extending himself to serve) from (*min*) the tent he has erected for the wedding ceremony (*chupah huw*’ – his sheltered pavilion and bridal chamber for the upcoming nuptials and to consummate his marriage), he confidently and joyously speaks about his love for relationship (*suws* – he expresses his fond feelings of appreciation for the association and how much he enjoys it), consistent with (*ka*) the power and strength of a virtuous and victorious fighter (*gibowr* – the character of a leader with the strength to prevail, an honorable hero defending his people, a man with prominence who is audacious and courageous, awe-inspiring and victorious) who swiftly and intensely pursues (*la ruwts*) the Way (‘*orach* – the road to life and path to explore).” (*Mizmowr / Lyrics / Psalm 19:5*)

We know that Dowd is the *Mashyach* | Messiah, and “Jesus” is not. Having gone where Yahowah’s words have led, it is evident that this Song is autobiographical.

Even within Christian mythology, “Jesus” never married, but Dowd was a bridegroom eight times (Michal, Ahinoam, Abigail, Maacah, Haggith, Abital, Eglah, and Bathsheba). Moreover, Dowd became Yah’s son-in-law by marrying the prophetess, *‘Abygayl* | Abigail, a Yahuwdy, whose name means “My Father is Joyful.” It was Dowd, therefore, who traveled from his wedding pavilion, delighted to marry a woman who was similarly inspired by Yah. I have done the same and know the feeling.

Dowd is also the paradigm for *gibowr*: the most competent and courageous man of God. As a *gibowr*, Dowd was an empowered military leader with the strength to prevail, a mighty warrior, valiant soldier, and virtuous hero defending his people, a manly man with prominence in the community he influenced, a man who was audacious, awe-inspiring, and victorious.

Thankfully, I have been afforded the opportunity to correct many of my mistakes – including this one where I had neglected to give God’s Son his due. Fortunately, we have been persistent, and Yah is patient and consistent.

While inexcusable, my mistaken identity was somewhat understandable. I had been a Christian most of my life – and thus steeped in the mythology of a faith fixated on “Jesus Christ” as the sum of all things: Lord, God, Messiah, King, Son, and Savior. Turns out, he was none of those things – because he never existed.

Transitioning from brilliant metaphors back to science, and then returning to Yahowah’s timeline once again, the psalmist articulating the Word of God, the Brilliant Light, the Bridegroom, the Son-in-Law, God’s Mighty Defender, and the man devoted to pursuing the Way, revealed...

“His going forth at this stage of his journey occurs (*mowtsa’ huw’* – his pronouncements during this incremental part of his very long mission will be conducted from a place of departure such that his declarations are; from *yatsa’* – to go forth) **at the completion of a long duration of time and commences from the limits** (*min qatseh* – in association with a period marking the conclusion of a prescribed interval of time regarding finishing the purpose) **of the heavens** (*ha shamaym* – of the abode of God and spiritual realm).

His return to complete his course of action will continue (*wa taquwphah huw’* – his trajectory and established course for each stage of his journey, his ability to encompass time and space and complete the cycle of events) **until its fulfillment at the end** (*wa ‘al qatsah hem*). **So, then nothing** (*wa ‘ayn*) **will be hidden** (*sathar* – will be lost or concealed) **from** (*min*) **His warmth and light** (*chamah huw’* – this source of radiant energy).” (*Mizmowr* / Lyrics / Psalm 19:6)

In these words, I cannot help but see the full scope of Dowd’s lives, as Messiah, Son, Savior, and King. His journey has traversed time and will soon commence its final and most glorious stage. He will return and complete his mission, fulfilling the final Mow’edym. The full truth will be known as we bask in the light of Father and Son.

There is also a scientific aspect conveyed by his words. The Second Law of Thermodynamics confirms the concept known as the conservation of energy. While energy can be transformed into mass, and mass can be transformed back into energy, neither can be destroyed, ceasing to exist. And when pertaining to Dowd, he and his message will be forevermore.

This brings us to one of Dowd’s most important statements regarding Yahowah’s Towrah. It establishes the

prophet's perceptions of God's Guidance and reveals that the Son of God and Messiah is Towrah-observant.

“Yahowah’s (*Yahowah* – an accurate transliteration of the name of God guided by His *towrah* – instructions regarding His *hayah* – existence) **Towrah** (*Towrah* – Source of Teaching and Instruction, Direction and Guidance [plural in 11 QPs referring to the uppercase and lowercase *Towrah/towrah* – both scroll and guidance]) **is correct, complete, and perfect** (*tamym* – is entirely right, lacking nothing, without defect, totally sound and genuine, helpful and healing, beneficial and true, manifesting great integrity because it is in accord with reality), **returning and restoring** (*shuwb* – changing and transforming, bringing back and renewing, reconstituting the relationship and repairing) **the soul** (*nepesh* – an individual’s consciousness representing the essence of one’s life and personal character, including proclivities and aptitude, as well as our ability to observe and respond).

Yahowah’s (*Yahowah*) **testimony** (*‘eduwth* – eternal witness; from *‘ed* – everlasting verbal and written memorialization of the perpetual agreement, including evidence and proof and *‘edah* – an eternal witness to an enduring and restoring commitment along with the evidence which is being memorialized so that its conditions and precepts are forever remembered) **is trustworthy and reliable** (*‘aman* – is instructive and informative, verifiable and readily confirmed, supportive and established, dependable and enduring), **making understanding** (*chakam* – enabling the formation of reasoned conclusions by imparting the teaching, instruction, and education needed to make learning and enlightenment leading to comprehension and wisdom) **easy for those who are receptive** (*pethy* – simple for the open-minded and readily deduced by those with the capacity to change their thinking; from *pathah* – open and receptive to *pethach* –

these unfolding events leading to the opening of the doorway.” (*Mizmowr* / Lyrics / Psalm 19:7)

Yahowah’s Towrah is God’s means to our “*shuwb* – restoration and return.” It is correct and complete. It lays out the essential steps for your soul to transcend mortality and spend eternity in God’s presence.

This being true, there can be no justification for a Christian New Testament, a rabbinical Talmud, an Islamic Quran, or a Book of Mormon. When it comes to the restoration of souls, the Towrah is correct and complete. This then nullifies most of what Paul, Akiba, and Muhammad claimed. As a result, it’s hard to imagine a statement more polarizing than this one. To believe in any of these religions, the faithful must disavow God’s testimony.

In this statement, *shuwb*, translated as “returning and restoring,” was scribed in the hifil stem, meaning that we are influenced by and benefit from the relationship established between our “*nepesh* – soul” and Yah’s “*Towrah* – Teaching.” This is what leads to our restoration and renewal. Further, *shuwb* was written in the participle form, telling us that our restoration and renewal actually modify our soul, changing and transforming us to enable our return to God. And in the construct form, these benefits flow from the Towrah and are eternally bound to our *nepesh*.

‘*Eduwth* is such a simple concept, yet it’s easy to miss its profound implications. These words comprise “the eyewitness account of the events that Yahowah’s testimony depicts and the inspiration He conveys.” God “witnessed” all of this, from creation to covenant, from beginning to end. As an ‘*Eduwth*, He “provided an everlasting verbal and written memorialization of the perpetual agreement, offering the evidence required to prove His veracity.”

‘Aman reveals that faith is for fools. There is no reason to believe when we “can trust and rely upon what we know to be true.” The “evidence” God provides is not only “instructive, but it is also verifiable,” which is to say, “easily confirmed.” His testimony is “enduring and dependable.”

Also noteworthy, *‘aman* was written in the niphal participle absolute, meaning that “trust and reliance” are the actionable link to Yah’s witness. In fact, it is His testimony that facilitates trust and reliance, enabling them through informative instruction which is verifiable and thus confirming.

We have long known and stated that there is a prerequisite for trust: understanding. Without it, we are back to believing. Therefore, Yahowah is committed to helping us “*chakam* – understand.” He does this in the best way possible, by “teaching us, imparting instructions which help us learn.” When we observe and consider His *Towrah* | Teaching, we are “equipped to make reasonable decisions and form rational conclusions.”

Knowledge is good, but understanding is far better. And while one can lead to the other, most never make the connection. This detrimental result is by human design. Those who rise to positions of power and influence do not take kindly to rivals – and the best way to prevent the ascension of others is to preclude understanding. This can be achieved by restricting access to information, offering inaccurate information, or providing so much of it that society is lost in a sea of data. This incapacitates the ability to think for ourselves and to exercise good judgment. Such is the role of Political Correctness and its debilitating consequences.

As a result, some know, but few understand. And in light of Dowd’s assessment, since the intended purpose of Yahowah’s testimony “is to make understanding easy,” we

need to develop an appreciation for his selection of *pethy* (simple for the open-minded) before we are prepared to concur.

Dowd found this easy since he not only knew Yahowah personally but was also intellectually brilliant. And yet, as a blanket statement, we know that it also applies to all who seek comprehension.

Sometimes Yahowah's testimony is easy to translate meaningfully and accurately, as is the case with Mizmowr 19:7, in that the only hindrance is the pace of my fingers dancing across the keyboard. At other times, it is a challenge requiring added diligence. But one thing I've consistently discovered is that the insights and thus the understanding that can be derived from the witness these words provide are readily forthcoming. I'm never at a loss for what to share.

In the oldest extant parchment of this pronouncement, 11QPs, known as the *Great Psalm Scroll* because of its substantial length, *towrah* was written in the plural form as *towrowt* – instructions and directions. The February 1956 discovery in cave 11 at Qumran of five leather sheets stitched together is known as 11QPS, “The Great Psalms Scroll.” When unrolled in November 1961, it spanned 4.25 meters (14 feet). 11QPs was copied during the auspicious period between 30 and 50 CE – following Dowd's fulfillment of the first three Miqra'ey, and shortly before Sha'uw'l's attempt to annul its significance. Edited versions by James Sanders were published a decade later between 1965 and 1967. However, the *Great Psalm Scroll* was not presented in its entirety until posted online by the Leon Levy Dead Scrolls Digital Library in 2012.

There are a couple of explanations for the difference between the oldest extant copy of the Mizmowr, circa 40 CE, and the version published in the Masoretic Text with the oldest manuscript dating to the 12th century CE.

The scribe copying what Dowd had written one thousand years before made a mistake and rather than copying *twrth*, wrote *twrwt*. In his defense, this Essene was meticulous and was not prone to mistakes.

Dowd understood that *towrah* meant “teaching and guidance, instructions and directions” and wrote his pronouncement accordingly. He meant to say that Yahowah’s “*towrowt* – guidance and teaching comprised of His instructions and directions” are correct and complete.

In this autobiographical Mizmowr devoted to prophetically revealing its author’s role in Yisra’el’s return and restoration, Dowd is acknowledging what we surmised when translating *Yirma’yah* | Jeremiah 31 in preceding chapters. The *towrah* | guidance that Yahowah will write inside of His Covenant Children concurrent with His return for Yisra’el and Yahuwdah on Yowm Kipurym will be comprised of *towrowt* | instructions and directions for a different time and situation, such that, as seven-dimensional beings comprised of light, we will be able to explore the universe safely and sanely.

While the implications are profound, regardless if Dowd intended *towrah* or *towrowt*, with this one verse, and in just seven words, Yahowah’s beloved Son completely destroyed the religions of Judaism, Christianity, and Islam. Most everything the self-proclaimed apostle Paul, rabbi Akiba, and messenger Muhammad said or wrote was exposed and contradicted by the testimony of the very God all three of these men claimed to represent. As such, the only possible informed and rational decision which can be drawn from these irreconcilable differences is that all four men lied. And that means that the religions they founded are untrustworthy and unreliable.

Regarding the existence of *towrowt*, I lean strongly in favor of it. Just as I did not provide the same instructions

to my son when he was three that I do now that he is thirty-three, it would be inappropriate for Yahowah to impart the same directions to seven-dimensional spiritual beings on the verge of exploring the cosmos as He did to the Children of Yisra'el wandering through the wilderness in search of the Promised Land. They are only different in that the circumstances are different, a seven-dimensional being would be wildly different than we are in 3D.

Let's consider a simple example: once we are in Heaven, time will not flow as it does now. There will be no sunrises and sunsets or phases of the moon. So, we will need a different means to time the Miqra'ey celebrations. In the next life, it would be perfectly appropriate for Yah to teach us how to reduce our dimensionality so that we can enjoy the feasts, whereas these instructions would make no sense in our present form as timebound 3D beings.

There is a statement in the Towrah clearly conveying that there is one Towrah. Therefore, addressing the possibility of a second, "new" *towrowt*, let's see if the following forecloses such a possibility or if it is addressing a different matter. It begins...

“And when truly (*wa ky*) a foreigner (*ger* – someone of a different ethnicity and place) is living together (*guwr* – is congregating and dwelling as an alien) with you (*‘eth ‘atah*), or walking the proper path to enjoy the benefits of the relationship (*‘ow ‘asher*) in your midst with the intent of becoming part of your lineage within the family (*ba tawek la dowr ‘atem* – in and among you throughout the generations), and he acts upon and engages with (*‘asah* – profiting from) the accepting aspect of the Spirit (*‘ishah nichowach ryach* – the pleasing maternal manifestation of the spirit who makes acceptable) of Yahowah (*Yahowah*), as you do (*ka ‘asher ‘asah*), he shall do (*ken ‘asah*). (*Bamidbar* / In Questioning the Word / Numbers 15:14)

For the community (*ha qahal* – for the congregation), **there will be one inscribed prescription for living** (*chuqah* ‘*echad* – a single clearly communicated and acceptable instruction), **for you and for the one who is genetically unrelated** (*la* ‘*atem wa la ha ger*) **who is living together** (*ha guwr* – who is congregating and dwelling) **with you** (‘*eth* ‘*atah*).

It is an eternal prescription (*chuqah* ‘*owlam*) **throughout your generations** (*la dower* ‘*atah*). **As it is with you, so shall the foreigner** (*ka* ‘*atah ka ha ger*) **exist** (*hayah*) **before** (*pane*) **Yahowah** (*Yahowah*). (*Bamidbar* / In Questioning the Word / Numbers 15:15)

One (‘*echad* – exclusively, singularly, and certainly only one) **Towrah** (*Towrah* – source of teaching, guidance, direction, and instruction) **and** (*wa*) **a singular** (‘*echad* – one) **means to justifiably resolve disputes** (*mishpat* – method of exercising good judgment regarding what is just and right; a compound of *my* – to ponder the implications of *shaphat* – making decisions and resolving disagreements) **shall exist** (*hayah* – will be (qal imperfect)) **for you and for the person of a different ethnicity** (*la* ‘*atah wa la ha ger*) **who is associating with you** (*ha guwr* ‘*eth* ‘*atah*).” (*Bamidbar* / In Questioning the Word / Numbers 15:16)

I cannot help but rejoice at this and so many other statements affirm that Yahowah is fair, consistent, and trustworthy. Everything He shared with us is straightforward and makes sense – at least until the likes of Akiba and Paul came along, claiming otherwise.

In spite of claims to the contrary in the Talmud and New Testament, Yahowah’s Towrah applies equally and similarly to all ethnicities. There is just ‘*echad* | one Towrah, and it is correct and complete with regard to returning and restoring souls.

Fortunately, God has more to say about His Towrah...

“Yahowah’s (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **principles, directions, and guidance,** (*piquwdym* – instructions and prescriptions which should be considered and acted upon regarding the assigned appointments, as well as the precepts, procedures, and guidelines, because when they are observed, the individual and their circumstances undergo considerable change; from *paqad* – oversight and caring guidance) **are on the level and correct** (*yashar* – are straightforward (and thus neither crooked nor circuitous), upright (and thus do not include bowing down), and agreeable (and thus neither unsuitable nor discordant, neither incongruous nor harsh), they are approved, proper, honest, fair, and pleasing), **resulting in a joyful disposition and an elated attitude** (*leb samach*).

Yahowah’s (*Yahowah*) **instructions regarding the conditions pursuant to His relationship agreement** (*mitswah* – His authorized stipulations pertaining to the codicils of His mutually binding covenant contract delineating what He is offering and asking in return) **create heirs who are brilliant, perfected, and enlightened** (*bar* – providing light for His offspring leading to understanding, creating supernatural children who are radiant while fostering favoritism among those choosing to participate in a special relationship as sons and daughters), **illuminating the proper perspective** (*‘owr ‘ayn* – shining a light for the eyes to see, enabling insightful observation).” (*Mizmowr* / Song / Psalm 19:8)

In this passage, *yashar* can be an adjective or verb. As an adjective, it modifies Yahowah’s directions, affirming that they are “correct, proper, and pleasing.” And as a verb, *yashar* tells us that Yah’s directions cause those who avail themselves of these instructions “to be right, upright, approved, and pleasing.”

I have consistently rendered *mitswah* as either “terms of the relationship” or “instructive conditions regarding the agreement,” or some variation thereof. And yet, almost every lexicon supplies a single word, “command,” which I seldom use. In this regard, *mitswah* is like *yare*’ | revere vs. fear and *Towrah* | Teaching vs. Law where the primary definition is consistently ignored.

Mitswah is a compound of *my*, meaning “to inquire about the who, what, why, when, where, and how of a matter,” and *tsawah*, which is the verb in question. The lexicons typically parrot one another and define it as: “command, order, tell, instruct, or give direction to someone pertaining how they should respond in the context of the relationship between the speaker and the recipient.” Secondarily, it means to “appoint and assign a role or function.” To this, other Hebrew / English dictionaries suggest that *tsawah* can be rendered as “urge, guide, enjoin, determine, arrange, constitute, and commission.”

Consistent with the nature of the Father, and in concert with His Covenant, after having “*my* – pondered the who, what, why, when, where, and how of this matter,” I have consistently chosen to interpret *tsawah* as “to tell, instruct, or give direction to someone concerning how they should respond in the context of the relationship between the speaker and the recipient.” This is regarding the “arranged and constituted guidance” pertaining to the “instructive terms of the relationship.”

This rendering is comprehensive and expansive, which is consistent with amplified translations. Also, while consistently appropriate within the context *mitswah* is deployed, the question remains whether the “commanding and ordering” interpretations are religiously and politically inspired and thus inappropriate. After all, there is no room for freewill in the context of an order or a command, which seems to defeat the purpose of the Covenant. Further, the

addition of the *my* interrogatory is senseless in conjunction with a command. Orders are followed, not questioned.

Tsawah first appears in *Bare'syth* / In the Beginning / Genesis 2:16, 6:22, and then in 21:4. It is used again at the conclusion of the Towrah in *Dabarym* / Words / Deuteronomy 15:15. Since our lives depend on our correct response to Yahowah's instructive conditions and His relationship agreement, let's consider the implications.

It does not seem plausible considering the setting and the nature of their relationship that Yahowah would have issued a "commandment" to 'Adam...

"Then Yahowah Almighty provided instruction regarding the relationship (*tsawah*) on behalf of the man, 'Adam, approaching to say, 'From every tree of the Garden, you can eat all you would like, and yet from the tree of understanding good and bad, of being able to comprehend the difference between that which is beneficial or wrong, you should not make a habit of eating from it. This is because, in the day you eat from it, the ongoing specter of death will be the inevitable result." (*Bare'syth* / In the Beginning / Genesis 2:16-17)

Yahowah's next up close and personal relationship with humankind was with *Noach* | Noah. Of God's volunteer shipbuilder and lifesaver, we read...

"And so, Noach engaged in a manner consistent with everything which was beneficial to the relationship that God had instructed in the process of guiding and commissioning him (*tsawah* 'eth huw'), likewise, therefore, doing it." (*Bare'syth* / In the Beginning / Genesis 6:22)

Having written extensively about God's directions pursuant to the Ark, it is patently obvious that Yahowah's guidance to Noach consisted of instructions rather than

commands. Had God been looking for an unthinking subordinate instead of a partner, it would have been far easier to skip the boat and airlift Noach's family and the animals to a safe location north of the Caucasus Mountains. However, we would be deprived of this story which explains how working together with God according to His *tsawah* | instructions is consistent with the intent of the Covenant.

Validating the appropriateness of associating *mitswah* and its root, *tsawah*, with the instructional conditions pertaining to the Covenant relationship, it is presented specifically in this context in the following statement. Addressing 'Abraham's response to the fifth and final condition of the Covenant, we read...

“Therefore, ‘Abraham circumcised Yitschaq, his son, when his son was eight days old according to God’s instructional conditions for the relationship (*tsawah*) regarding him.” (*Bare'syth* / In the Beginning / Genesis 21:4)

I'd like to share one additional reference before I rest my case. Since Dowd authored this Mizmowr, it's fair to say that his characterization of *tsawah* is definitive, outweighing the scholarly opinions populating lexicons three thousand years later. Right after he was anointed Mashyach and empowered by Yah's Spirit, Dowd was tasked with considering the implications of *tsawah*. This is a narrative regarding the words an ordinary father spoke to his son...

“Dowd arose early in the morning and left the flock with an observant individual. Uplifted and free of concerns, he set out, traveling in a way which was consistent with Yshay’s instructive conditions and guidance regarding the relationship with him (*tsawah huw*’).” (*Shamuw’el* / Listen to Him / 1 Samuel 17:20)

Yshay was Dowd's dad, not his superior officer barking out a command or a god delineating a commandment. And it is evident that Dowd capitalized upon this guidance because he would soon confront Goliath.

Since Dowd's first use of *tsawah*, the actionable aspect of *mitswah*, precludes "command, order, or commandment," we are on solid ground eliminating these incompatible notions from our translations.

Continuing through the text of Mizmowr 19:8, immediately after *mitswah*, we return to one of Hebrew's most mesmerizing terms – *bar*. Here it was translated as "create heirs who are brilliant, perfected, and enlightened." When we initially encountered *bar* in Mizmowr 2:12, we rendered it as "the radiant and favorite son, the brilliant and purifying heir." *Bar* speaks of a brilliant son, his ability to perfect, and how this leads to an inheritance. These are all Dowdian concepts.

Bar is the path to purification leading to becoming an heir and is thus evocative of *Matsah* and *Bikuwrym*. And so, to fully appreciate its use here in Mizmowr 19:8, let's turn back to the 2nd Mizmowr. Speaking of how we respond to our Heavenly Father's beloved Son, *Dowd* | David, we read...

"With reverence and respect (*ba yare'* – in admiration and deference) **work with and serve alongside** (*'abad 'eth* – expend considerable energy and intensity to the mission of accompanying and assisting with) **Yahowah** (*Yahowah*) **and rejoice** (*wa gyl* – and be joyful over the most favorable and delightful situation) **to the point of quivering** (*ra'ad*). (*Mizmowr* 2:11)

Reach out and touch, contacting as a sign of affection, demonstrating your mutual adoration for the relationship (*nashaq* – passionately brush up against and be seen together with, even kindle a fire alongside and kiss

to demonstrate your affinity for) **with the radiant and favorite son, the brilliant and purifying heir** (*bar* – the illuminating and enlightening child with an inheritance who chose to provide moral cleansing and intellectual understanding, selected and dispatched to conceive supernatural children who are radiant, fostering favoritism among those choosing to participate in this special relationship as sons and daughters, contributing to the conception of descendants who are bright and pure, akin to cleansed and purified grain, thereby paving the way to an inheritance, to enlightenment, and to comprehension), **lest** (*pen* – to eliminate any apprehension that) **he becomes indignant and displeased** (*‘anaph* – he becomes angry and averse) **and you perish** (*‘abad* – you are destroyed, ceasing to exist for having squandered the opportunity by wandering away (qal imperfect)) **in this way** (*derek* – in this manner).

For indeed (*ky* – because), **his righteous indignation** (*‘aph huw’* – his resentment and animosity) **can be kindled** (*ba’ar* – can be ignited and caused to burn) **for a few and for very little** (*me’at* – for a trifling few) **comparatively** (*ka*).

Joyful with me and blessed by me (*‘ashery* – fortunate in the relationship with me, stepping along the straightforward and correct path which gives meaning to life with me providing the proper place to stand and live as a benefit; a compound of *‘asher* – to benefit relationally with *‘any* – me) **are all** (*kol* – is everyone) **who put their trust in him** (*chasah ba huw’* – who find the safe place by relying on him and confiding in him, seeking refuge along with him).” (*Mizmowr* / Lyrics to be Sung / Psalm 2:12)

This is clearly one of the most poignant proclamations ever made – one rooted in truth so profound our position on it determines the fate of our soul.

The magnificence of Mizmowr 19:8 concludes brilliantly with “‘*owr ‘ayn – illuminating the proper perspective.” The radiance of Yahowah’s beloved Son “shines a light for our eyes to see, enabling insightful observations leading to understanding.” With his words, he “sheds a brilliant light on the means to enlightenment and thereby obliterates the darkness,” helping us to become “perceptive and aware and thus able to see the light.”*

Herein, Yahowah’s Towrah is equated to His testimony, His witness to His directions, and His instructions embodied within the terms and conditions of His binding Covenant contract. And all of these things are associated with our restoration and renewal, with attaining wisdom and understanding, and now with the brilliant Son and the light he provides.

It addresses God’s purpose, which is to form a relationship with us, and His promise, which is to make our adoption possible and enduring, both of which require us to be perfected and acceptable. In this way, this serves as a good summation of the Towrah.

The message in the 2nd Mizmowr coalesces with its affirmation in the 19th Psalm regarding the presence of *bar*, making it starkly apparent that the Zarowa’ made the ultimate sacrifice, and for having done so, he deserves our respect. The benefits of the Miqra’ey and Beryth accrue to those who acknowledge and appreciate what he has achieved.

Dowd volunteered to serve his people, and yet, Jews universally deny everything he said and did in this regard. This left the door open to Christianity, a religion predicated on transferring the Messiah’s accolades and accomplishments to a misnomer and myth.

As a result, *Yada Yahowah* is now essential reading. It is only within its pages that you will find these exceptionally important prophecies pertaining to Father

and Son, our Messiah and Savior, disclosed. *Yada Yahowah* stands alone as one Voice against billions.

To live, accept and, indeed, appreciate what Father and Son accomplished during Chag Matsah and what they will provide on Kipurym. Since they opened the door to life in the Covenant, capitalize by walking through it.

Yahowah deserves our respect too. He has earned our trust. Not just for His sake, but for our own.

“A reverence and respect for (*yir’ah* – demonstrating a profound appreciation for what it means to be revitalized and restored while astonished by the awesomeness of the superior nature of) **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **are cleansing and restoring** (*tahowr* – is perfecting and renewing, enabling individuals to present themselves for purification so that they can be pronounced clean and flawless, free of all impurities and majestically brilliant), **sustaining and establishing one’s presence** (‘*amad* – causing one to remain and endure, continuing to abide standing upright and present (qal participle)) **forever** (*la ‘ad* – for eternity as a result of the witness, to approach and draw near the source of the testimony for an unlimited duration of time).

Yahowah’s (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **means to exercise good judgment and to justly resolve disputes** (*mishpat* – the means used to achieve justice and to make sound decisions; from *my* – to ponder the who, where, why, when, and how of *shaphat* – rendering rational decisions based upon thoughtful evaluations of accurate and complete information) **are continually trustworthy and reliable**

(*'emeth* – are enduring, dependable, honest, consistent, and true forever). **They are totally right and completely vindicating** (*tsadaq yahdaw* – they are of one accord working in unison to prove one's innocence, all together and united, correct and justifying, causing the recipient to be upright, acceptable, cleared of all wrongdoing, righteous and acquitted (qal perfect)).” (*Mizmowr* / Melodious Lyrics / Psalm 19:9)

The Towrah was written to liberate and save, not control or condemn. Its purpose is to guide us to a relationship and away from religion. Everything we need to know about Yahowah and His Son is presented therein. The Towrah gives life meaning.

Emphasizing the importance of properly valuing the role the “*mishpat* – means used to achieve justice and resolve disputes” plays in “*tahowr 'amad* – restoring and sustaining” us, and of “*tsadaq* – vindicating” us, God is saying something we should all celebrate.

It would be helpful to write the following passage on a slip of paper and insert it into the offering plate of any church or synagogue instead of money. Speaking of the reliable and vindicating nature of the *mishpat*, Yahowah encouraged Dowd to write...

“Desire and covet them (*ha chamad* – treasure them and find pleasure in them) **instead of** (*min* – rather than) **gold** (*zahab* – money), **even beyond an abundance of precious metal** (*wa min paz rab* – instead of anything and everything man has refined to any extent and called great).

They are sweeter and more pleasing than honey (*wa matowq min dabash* – they are more satisfying and pleasant, agreeable and acceptable, even more enjoyable than honey) **or the overflowing flattery of enticing words** (*wa nopheth tsuwp* – or the uplifting of excessively sweet-sounding speech and verbal gymnastics or the brandishing of honeycombs).” (*Mizmowr* / Song / Psalm 19:10)

Continuing to speak of Yahowah's "*mishpat* – means to exercise good judgment," describing His decision-making as presented in His Towrah, the Messiah affirms...

“Moreover (*gam* – also in addition), **Your coworker** (*‘ebed ‘atah* – he who serves with you) **is educated and enlightened by them, respected and shining brightly because of them** (*zahar ba hem* – he is radiant because of them and is taught by them, thereby helping him achieve a higher status as a consequence of their future fulfillment).

By focusing upon and observing them (*ba shamar hem* – by closely examining and carefully considering them), **there are tremendous rewards and abundant benefits** (*‘eqeb rab* – there is a profound consequence and great merit along with an abundance of trustworthy compensation).” (*Mizmowr* / Song / Psalm 19:11)

I concur. Eternal life after being perfected by God is a highly desirable outcome. Adoption into Yahowah's Covenant Family is even better. Being enriched, empowered, and enlightened are also tremendously beneficial.

This is what Dowd got out of observing the *Towrah* | Instructions of Yahowah and then by acting upon his Father's Guidance. If it was this beneficial for the Son of God and the Messiah, it's suitable for us as well.

Yahowah's Son and coworker is acknowledging that his status is elevated by his participation in the *mishpat* – which was manifested through the fulfillment of the Miqra'ey. He has grown in respect and now shines brightly in his Father's presence. Further, it was by observing the *mishpat*, as provided through the Mow'edym, that the tremendous rewards and benefits of the Beryth are afforded to God's children.

Anytime I feel the compunction to challenge something a prophet has revealed, I'm reminded of my

limitations. Dowd's curiosity was tempered by similar discretion.

“Who has the ability to comprehend (*my byn* – asking the question, who can perceive or comprehend, or how would we form the connections to understand) **a misleading statement or lapse in judgment** (*shagya'ah* – an error or mistake, willful or inadvertent ignorance; from *shagah* – an error which leads astray, which intoxicates and clouds one's judgment, misleading them) **among that which is either unknown or unknowable** (*min satar* – from that which is concealed from our purview, or is beyond our capacity to know)? **I'm innocent of such charges** (*naqah* 'any – I am not guilty of doing this).” (*Mizmowr* / Song / Psalm 19:12)

As an example of this, I recently watched a documentary on time as the fourth dimension, and it put me in my place. While we can measure its influence, we do not have the capacity to fully comprehend how another dimension intersects those we currently experience. A physical being cannot enter the fourth dimension, and even if we could, we don't have the mental prowess to navigate in it or the capacity to endure it.

The energy would incinerate us, the noise would overpower us, the instability would evaporate us, and the computations needed to function in it would overwhelm us. It would be as caustic to us as trying to slice and dice ourselves to fit into two dimensions.

One of the many reasons that I advocate on behalf of an incremental *towrah* moving forward is that there is an unimaginable amount of instruction and mental processing capability needed to thrive in the 4th, 5th, 6th, and 7th dimensions, vastly more than we currently need or could possibly comprehend.

Therefore, I appreciate Dowd's humility. We should be cautious in our conclusions so that we do not overstep

our bounds. We have a lot to learn, and fortunately, we have a wonderful teacher and oodles of time.

As long as we don't let our egos get in the way, and as long as we avoid being presumptuous, the universe is ours, along with everything in it.

“Furthermore (*gam*), **restrain** (*chasak* – withhold and spare, stop from occurring) **Your coworker** (*‘ebed ‘atah* – Your associate, servant, and one who works with You) **from acting arrogantly or presumptuously, disrespectfully or inappropriately** (*min zed* – away from insolence or being self-willed, against contempt and scorn). **Do not let them have influence over me or allow me to be perceived this way** (*‘al mashal ba ‘any* – do not let them govern or rule over me, have any authority or control over me, or be associated with me, tersely defining me by portraying me like this as a form of ridicule).

Meanwhile (*‘az* – simultaneously, then, and therefore, even thereafter), **I will be totally prepared and successful** (*tamam* – I will be ready to get the job done, and will do so without ceasing or error, always ready for action and unimpaired). **And I will be innocent** (*wa naqah* – then I will be not guilty of committing and free) **from** (*min*) **the great transgression** (*pesha’ rab* – significant revolt, meaningful defiance, or extensive rebellion, an enormous crime, or a large offense).” (*Mizmowr* / Song / Psalm 19:13)

Dowd's résumé surpasses everyone's, and actually, it is superior to the sum of all others. Every worthy accolade and monumental achievement are his. He wasn't just called the Son of God, the Messiah, and King of the Universe, Yahowah referred to Dowd as *‘Elyown* | Almighty God in Mizmowr 89:27. He was courageous in the defense of his people and magnanimous in saving them. Sooooo, one would forgive him if his confidence occasionally became a source of pride. And yet, that is not what we are witnessing.

In this context, the “great transgression” must be one or more of the following: 1) Being unwilling to acknowledge that Yahowah created the universe, 2) Failing to learn from God’s creative process, 3) Not having an appreciation for the Word of God, 4) Rejecting the role attributed to Dowd with regard to the Beryth, Miqra’ey, and Yisra’el, 5) Choosing not to recognize that the Towrah is accurate and complete, nor capitalizing upon its contribution to restoring our soul, 6) Failing to comprehend Yahowah’s testimony, 7) Rejecting the pleasure of God’s inscribed prescriptions for living, 8) Being unwilling to accept the conditions of the Covenant or acknowledge that they are correct, 9) Choosing not to respect Yah, 10) Turning a blind eye to Yahowah’s means to exercise good judgment and justly resolve disputes, 11) Valuing wealth over the relationship, 12) Failing to capitalize on Yah’s desire to enlighten us for our benefit, 13) Pretending to be a know-it-all, 14) Not following Dowd’s example of being prepared and ready for action so that we too can be successful, 15) Being presumptuous, self-willed, or disrespectful toward Yahowah or His testimony.

It is a long list, but it isn’t burdensome to abstain from any of these objectionable behaviors.

Should there be a singular reason for a person to be judged as having committed the most egregious crime, it would have to be either acting presumptuously and disrespectfully or failing to be prepared to get the job done, which are the last two items on this list. And in context, they are really one and the same. If we observe and accept Yahowah’s Towrah and all it represents, we will always be prepared and will never be disrespectful.

Speaking of the benefit of embracing every instructive statement in this list, Dowd asks of Yah...

“Let the words of my mouth (*‘emer peh* ‘any – the statements I orally convey) **and the thought processes**

behind (*wa higayown* – the meditation and corresponding communication) **sound decision-making and reasoned responses** (*leb* ‘any – pertaining to being reasonable and responsive with regard to my intuition and intentions, derived from me executing good judgment) **be genuinely and consistently** (*hayah* – exist as (qal imperfect jussive – literally, continually, and by choice)) **acceptable and pleasing** (*la ratsown* – desirable and satisfactory, in sync with Your will and Your approval) **in Your presence** (*la paneh* ‘atah – before You), **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalown* – restoration), **my rock** (*tsuwr* ‘any) **and** (*wa*) **my redeemer** (*ga’al* ‘any – my kinsman who delivers me from harm’s way).” (*Mizmowr* / Song / Psalm 19:14)

This is not only what Yahowah desires, and therefore wants to achieve, it is the natural extension of being Towrah-observant. As we grow from Pesach, Matsah, and Bikuwrym into Shabuw’ah and Taruw’ah we are prepared to enter Heaven. And since one step leads to the next, we can anticipate a glorious reunion during Kipurym which enables the celebration of Sukah.

Slightly less amplified, here again is what I consider to be among the most important statements ever written regarding Yahowah’s Towrah Guidance and Instruction...

“On behalf of (*la*) the eternal Leader and glorious Guide (*ha natsach*), a *Mizmowr* | the Lyrics of a Song (*Mizmowr*) of (*la*) Dowd (*Dowd*).

The heavens and universe (*ha shamaym*) quantify the unit of measure, exactly and accurately (*saphar*) of the manifestation of power and the glorious presence (*kabowd*) of God (‘el). Its spreading out in a flat expanse (*ha raqya*’) makes conspicuous (*nagad*) His handiwork (*ma’aseh yaday huw*’). (*Mizmowr* 19:1)

Day unto day (*yowm la yowm*) **pours out** (*naba'*) **a proliferation of answers** (*'omer*). **Night unto night** (*laylah la laylah*) **reveals** (*chawah*) **knowledge which leads to understanding** (*da'at*). (*Mizmowr 19:2*)

Nothing exists without (*'ayn*) **the Word** (*'omer*). **Everything is senseless and nothing matters when** (*wa 'ayn*) **the spoken and written words of** (*dabarym*) **the Voice which calls out** (*qowl hem*) **is considered outdated, is corrupted or denigrated, and is therefore not** (*bely*) **heard** (*shama'*). (*Mizmowr 19:3*)

This standard of measure (*qaw hem*) **has gone forth** (*yatsa'*) **concerning** (*ba*) **all the material realm** (*kol ha 'erets*), **along with** (*wa*) **these words** (*milahym hem*) **to the uttermost outskirts** (*ba qatseh*) **of the Earth** (*tebel*). (*Mizmowr 19:4*)

Along with these words (*ba hem*) **He has set up** (*sym*) **a brilliant dwelling** (*'ohel*) **such that this would be clear regarding the approach of the sun** (*la ha shemesh*), (*Mizmowr 19:4*) **similar to** (*ka*) **a bridegroom** (*chathan*) **who goes forth** (*yatsa'*) **from** (*min*) **the tent he has erected for the wedding ceremony** (*chupah huw'*), **he confidently and joyously speaks about his love for relationship** (*suws*), **consistent with** (*ka*) **the power and strength of a virtuous and victorious fighter, the most courageous, capable, and competent man** (*gibowr*) **who swiftly and intensely pursues** (*la ruwts*) **the Way** (*'orach*). (*Mizmowr 19:5*)

His going forth at this stage of his journey occurs (*mowtsa' huw'*) **at the completion of a long duration of time and commences from the limits** (*min qatseh*) **of the heavens** (*ha shamaym*). **His return to complete his course of action will continue** (*wa taquwphah huw'*) **until its fulfillment at the end** (*wa 'al qatsah hem*). **So, then nothing** (*wa 'ayn*) **will be hidden** (*sathar*) **from** (*min*) **His warmth and light** (*chamah huw'*). (*Mizmowr 19:6*)

Yahowah's (Yahowah) Towrah | Teaching and Guidance (Towrah) is correct, complete, and perfect (tamym), returning and restoring (shuwb) the soul (nepesh). Yahowah's (Yahowah) restoring testimony and eternal witness ('eduwth) is trustworthy and reliable ('aman), making understanding (chakam) easy for those who are receptive (pethy). (Mizmowr 19:7)

Yahowah's (Yahowah) principles, directions, and guidance (piquwdym) are on the level and correct (yashar), resulting in a joyful disposition and an elated attitude (leb samach).

Yahowah's (Yahowah) instructions regarding the conditions pursuant to His relationship agreement (mitswah) create heirs who are brilliant, perfected, and enlightened (bar), illuminating the proper perspective ('owr 'ayn). (Mizmowr 19:8)

A reverence and respect for (yir'ah) Yahowah (Yahowah) are cleansing and restoring (tahowr), sustaining and establishing one's presence ('amad) forever (la 'ad).

Yahowah's (Yahowah) means to exercise good judgment and to justly resolve disputes (mishpat) are continually trustworthy and reliable ('emeth). They are totally right and completely vindicating (tsadaq yahdaw). (Mizmowr 19:9)

Desire them (ha chamad) instead of (min) gold (zahab), even beyond an abundance of precious metal (wa min paz rab). They are sweeter and more pleasing than honey (wa matowq min dabash) or the overflowing flattery of enticing words (wa nopheth tsuwp). (Mizmowr 19:10)

Moreover (gam), Your coworker ('ebed 'atah) is educated and enlightened by them, he shines brilliantly because of them and is taught by them, thereby

becoming respected and holding a higher status as a consequence of fulfilling them in the future (*zahar ba hem*). By focusing upon and observing them (*ba shamar hem*), there are tremendous rewards and abundant benefits (*'eqeb rab*). (*Mizmowr* 19:11)

Who has the ability to comprehend, forming the proper connections to understand (*my byn*) a misleading statement or lapse in judgment (*shagya'ah*) among that which is either unknown or unknowable (*min satar*)? I'm innocent of such charges (*naqah 'any*). (*Mizmowr* 19:12)

Furthermore (*gam*), restrain (*chasak*) Your coworker (*'ebed 'atah*) from acting arrogantly or presumptuously, disrespectfully or inappropriately (*min zed*). Do not let them have influence over me or allow me to be perceived this way (*'al mashal ba 'any*).

Meanwhile (*'az*), I will be totally prepared and successful (*tamam*). And I will be innocent (*wa naqah*) from (*min*) the great transgression (*pesha' rab*). (*Mizmowr* 19:13)

Let the words of my mouth (*'emer peh 'any*) and the thought processes behind (*wa higayown*) sound decision-making and reasoned responses (*leb 'any*) be genuinely and consistently (*hayah*) acceptable and pleasing (*la ratsown*) in Your presence (*la paneh 'atah*), Yahowah (*Yahowah*), my rock (*tsuwr 'any*) and (*wa*) my redeemer (*ga'al 'any*).” (*Mizmowr* / Song / Psalm 19:14)



10

A Child Is Born

Providing an Eternal Witness...

Now that we have come this far, let's go back to the prophecy that initially opened our eyes to Dowd's role in Yahowah's plans. We last translated *Yasha'yah* | Isaiah 9 in *Observations*, Volume 4, *Which Son Is This*. That review was transformational in our quest to know and understand Yahowah. In retrospect, given the perspective we gained by studying the Mizmowr, I suspect that we will be further enlightened and emboldened as we approach it once again.

To our credit, even back then we realized that Isaiah 9:6 and 7 could be easily misconstrued if taken out of the context provided by *Yasha'yah* | Isaiah 8. Therefore, while you will find an amplified presentation of *Yasha'yah* 8:1-22 in Volume 4, Chapter 2, of *Observations*, here it is in summary form for your consideration. What follows is simply breathtaking in its scope and implications as it paints a picture of our yesterdays and tomorrows.

“Yahowah expressed with unfolding implications, ‘Obtain for yourself a very large vellum scroll to make this known. Choose to write in the common characters associated with mortal man concerning: *Mahar Shalal Chuwsh Baz* (the rapid and thoughtless plunder of celebrating militants).’” (*Yasha'yah* / Isaiah 8:1)

We are beneficiaries of Yahowah asking His prophets to record His revelations in writing. Even today, it is as if we were there, listening right along with *Yasha'yah*. In addition, we should be grateful that God invented the

Hebrew alphabet with its pictorial letters. Using them, we are able to discern how what He conveyed applies to us because almost every letter was drawn to either depict mortal man or to show something useful to us.

“I will call upon and sustain a witness as a future herald to testify for Me whose pronouncements are consistent with the evidence and who is logical, meticulous, and reliable because we can help one another by presenting what happened in the past to reveal what will occur in the future, consistent with ‘Uwryah | Yahowah’s Enlightenment, who functions as a counselor and advisor so as to Zakaryah | Remember Yah as a child Yaberekyahuw | Blessed by Yahowah.”
(*Yasha’yah* 8:2)

Pronouncements on behalf of the enduring witness and restoring testimony of Yahowah should be logical, thorough, and reliable, consistent with the inspiration behind them. And God’s message should be presented in a credible and verifiable manner.

Since *‘Uwryah ha kohen* | Uriah the Priest built a pagan altar for King *‘Achaz*, Yahowah is using the meaning behind this name to affirm that His witnesses will be enlightening. Further, he will function as a counselor and advisor to the people.

“And so, I approached the prophetess and she conceived, giving birth to a son. Then Yahowah said to me, ‘Call his name *Mahar Shalal Chuwsh Baz* | so senselessly impetuous he will be complicit in his victimization, being controlled and looted by the treacherous in this despicable conflict (8:3) because before the boy calls out, “My father” or “My mother,” the political prowess, military strength, and economic wealth of *Dameseq* | Damascus, along with the plunder and spoils of *Shimrown* | Samaria will be carried away

in the presence of the king of ‘Ashuwr | Assyria.”
(*Yasha’yah* 8:4)

Yahowah has a proclivity for near and far prophecies. Samaria fell to Assyria 2,700 years ago. And, just ten years from now, the Assyrian, who is the corporeal manifestation of Satan, will enter Jerusalem to subdue Israel.

We have freewill, but there is a consequence...

“Yet again, Yahowah spoke to me, continuing to testify regarding these dangerous future events, (8:5) to say, ‘There is a consequence of these people having avoided and having rejected, coming to spurn the waters of *ha Shiloach* | of the One Who Is Sent, who walks as a gentleman, moving deliberately and compassionately while also launching a scathing attack against *Retsyn* | the Self-Willed and Pleasure-Seeking, as well as *ben Ramalyahuw* | the son Exalted Above Yah.’” (*Yasha’yah* 8:6)

This prophecy would play out over 2,700 years. By spurning Yahowah, Yisra’elites became susceptible to a stream of foreign invaders from the Assyrians to the Babylonians, the Greeks and Romans. And then, by denying Dowd’s role in fulfilling the Miqra’ey, Jews would suffer under rabbis and popes.

“Therefore, pay attention. Yahowah, who is God Almighty, is withdrawing. Simultaneously, He will rise up against them with the waters of a powerful torrent in addition to the numerous soldiers of the political leader and dictator of ‘Ashuwr, the Assyrian ruler, along with the entire manifestation of his power. And it will rise over all of its channels and travel over all of its banks.” (*Yasha’yah* 8:7)

The prophet used the impending Syrian invasion of Yisra’el to foretell a second incursion during our lifetimes – something which becomes obvious when we compare his

8th and 17th chapters. After the fall of Damascus sometime prior to 2030, a *ha nahar ha 'atsuwm* | powerful torrent of Islamic soldiers and militants will flood into Israel from Syria – so many that Yahowah will have to intervene to stem the tide.

“And it will sweep in and alter Yahuwdah, exerting the considerable force of a flood while extending up to and reaching the neck in adversarial fashion, stretching out its wings to fill the breadth of your land so that *'Imanuw'el* | God Is with Us.”
(*Yasha'yah* 8:8)

While unethical leaders are a common denominator among nations today, Israel is unique because of the constant struggle between secular and sectarian. An awkward power-sharing arrangement exists between religious fundamentalists, conservative, and progressive politicians within an ill-fitting and bribe-prone Parliamentary system. So, for Yahowah to save His people, both the secular and sectarian must be rejected...

“People, if you choose to associate yourselves with misleading shepherds, form an alliance with disingenuous pastors, befriend harmful and destructive leaders, you will have chosen your fate, which is to be similarly confused and discouraged – divided, terrorized, and scattered.

If you choose to listen and respond to a distant country, arming yourself while preparing for your defense, you are choosing to gird yourself for war, equipping your military in self-protection. By doing so, you will have chosen to be by yourself, having selected your own destiny, which is to be abolished or cast down, bewildered and broken.” (*Yasha'yah* 8:9)

With the majority of Israelis expressing their allegiance to either misleading rabbis or politicians, the people have estranged themselves from Yahowah.

Moreover, Israel's preoccupation with other nations has made it vulnerable. After a litany of compromises and concessions, very little is left. Therefore, Yahowah is warning His people that they are asking for war. Estranged from Him, they will be left to defend themselves. But a time will come when their preparations for battle will be ineffective. The nation will be divided, intimidated, and then overwhelmed by the sheer number of militants.

“If you choose to devise your own schemes and plan your own course of action based upon the revolting and defiant counsel of those who promote malicious ideas, it will be nullified because you will have chosen to be in violation of the Covenant. If you elect to convey such a message, talking incessantly about it, such notions will not stand, neither will they be fulfilled, because truly, ‘*Imanuw’el* – God is with Us.”
(*Yasha’yah* 8:10)

Religious words are spellbinding, but they are invalid. Weapons are powerful, but they will not prevail, because “*‘Imanuw’el* – God Is with Us.”

“Indeed, this is what Yahowah said to me in a manner akin to a strengthening hand, thereby teaching me so that I would be correct, guiding me and instructing me such that I would recognize the importance of being right, keeping me from walking in the ways of these peculiar people, approaching by saying, (*Yasha’yah* 8:11)

‘I do not want you to continually speak of conspiracies, making a habit of claiming something is a covert plan, even responding to or designating something a conspiracy, acting upon anything which by association, the people claim is a conspiracy, regardless of whether it is a clandestine scheme to carry out harmful acts for a political or religious purpose, or just trying to tie things together in a scripted fashion to

reveal a hidden agenda. And in addition, do not respect nor revel in, showing any regard for that which concerns them, wondering about or fearing them.”
(*Yasha'yah* 8:12)

The reason God is opposed to commingling His testimony with conspiratorial myths is because He does not want anyone associating His good name and restoring revelations with their conspiratorial schemes in an attempt to gain credibility. Further, the validity of His testimony is degraded by the promotion of such stupidity. And yet, in spite of this, conspiracies propagate like viruses. With each new iteration, humankind seems to lose a score of IQ points.

God should never be associated with anything remotely religious or political...

“When it comes to Yahowah of the spiritual implements, never associate Him with anything that is common, popular, or mundane. It is Him you should be thinking about, respecting Him while being inspired by Him. And it is Him you should be concerned about.
(*Yasha'yah* 8:13) **Then He will be as a sanctuary in a set-apart place.**

But He will also be as a stone for smiting, and as a rock for stumbling, for both houses of Yisra'el. There is a trap and a snare for the inhabitants of Yaruwshalaim. (*Yasha'yah* 8:14) Therefore, many shall stagger upon them and fall. They will be seized, shattered, and ensnared, lured into a trap, by others.

And they will stumble and be overthrown with a great many rabbis also falling. They will be destroyed, some cut off with others ceasing to exist, ensnared and controlled, even captured, becoming immovable while clinging together.” (*Yasha'yah* 8:15)

There was a decided split between the “two houses of Yisra’el” at this time, with infighting between the Northern Kingdom, known collectively as ‘Ephraym, or just Yisra’el, and the Southern Kingdom of *Yahuwdah* | Judah. The divide occurred following King Solomon, separating the Chosen People into “two houses,” neither of which was allied with Yahowah. The consequence was explained by the Prophet *Howsha*’ | Hosea, through whom God revealed that both houses had broken His Covenant and were no longer His children. He divorced Himself from them – but not at the same time or forever.

Apart from their errant co-opting of terms such as “Torah,” “Sabbath,” and “Passover,” Judaism falls well short of demeaning or discrediting Yahowah because religious Jews never include His name, and they are so oblivious they aren’t credible.

This is both by design and happenstance. God deliberately blinded his people to prevent them from associating their rhetoric with His revelations. And rabbis prefer to cite their own.

“Choose to wrap up, cover, and store the written testimony, keeping the correct information safe and secure from those who oppose it.

Secure access to the Towrah, limiting it to those I teach and instruct, because it is for those I reveal My knowledge, and thus to My disciples, to those receptive students who are willing to accept My guidance and learn from Me.’” (*Yasha’yah* 8:16)

Unfortunately for Yisra’el, there would be few, if any, takers throughout the millennia. Even today, Yeshivas teach Talmud, not Towrah.

The proliferation of religion in Israel left Yahowah with a difficult decision. He could continue to subject His Towrah to religious gerrymandering or conceal it from His

already estranged people. He wanted them to understand it, and come back home, but He could not allow them to change it or confuse others about His intent. So having seen well into the future, God realized that for the next 2,700 years He would find no one willing to listen or learn. During that time, He would essentially keep the Towrah under wraps, waiting for the opportunity and proper timing, knowing that He would find someone He could teach, someone willing to listen and then share the insights with Yahuw'dym. That time is now.

“Therefore, I will wait in anticipation, while appreciating that which cuts me into this relationship, drawing near Yahowah who I understand must now conceal His presence, making His appearance and characteristics, even His existence, unknown to the House of Ya'aqob. I will confidently await an outcome which is beneficial, anticipating a future ingathering in association with Him.” (*Yasha'yah* 8:17)

As a *naby'* | prophet, Yasha'yah was not responsible for attracting an audience, building a following, promoting this message, or saving anyone within his community. His lone mission was to accurately convey Yahowah's revelations. Further, since Yasha'yah isn't known to have performed a single “sign or wonder” in the sense of a miracle, *'owth* and *mowpheth* are being used in this next statement to represent something far more impressive, more enduring, and useful: prophecy. By conveying a message which accurately foretold future events, Yahowah proved that He is God, that He inspired these words, and that we can trust what He has to say.

“Pay attention to me and to what I have conceived on behalf of the relationship, even to the children who Yahowah bestowed through me and placed before me. We serve as signs to illustrate the message and way, enabling you to properly respond to future events which will occur in Yisra'el in conjunction with

Yahowah of the spiritual implements who dwells along the ridgeline of Tsyown where these Signs Are Posted.
(*Yasha 'yah* 8:18)

And when they say to you, ‘You should consult with and expect answers from the mediums who speak for those who lived in the past,’ considering those who claim to communicate with ghosts as spiritualists who mediate and mutter their imaginative and unfounded opinions, and especially those who twitter toxic musings – don’t do it. Instead, people, consult with God through the living rather than the dead.” (*Yasha 'yah* 8:19)

And with these words, the Zohar and Talmud are impugned. Unless inspired by the living God, the voices of the past have as much merit as their rotting bones.

So why do so few consult with God through the living and so many listen to the likes of Paul, Akiba, Maimonides, and Muhammad? Every Christian Saint, the sages among Rabbinic Talmudists, and successful suicide bombers have more in common than death.

“According to the Towrah and in concert with the written Testimony which presents correct and corroborating information regarding the restoration of the relationship, if they do not speak in a manner consistent with this specific message, using similar words, then by association they lack discernment and will be for naught. They are unenlightened with no hope for tomorrow.

Their faith in what they desire will be nullified without any chance for a new day as a result of their ignorance, and because those associated with *ben Shachar* | the Children of the Dawn are the offspring of Satan.” (*Yasha 'yah* 8:20)

This would be true of every religious text. They are disqualified by virtue of their inaccuracies and

contradictions. Books as incongruent as the Talmud and Towrah cannot coexist. And as a result, those who prefer faith to fact will cease to exist.

“They will pass through it stubborn and stiff-necked, strong-willed and perplexed, wholly resistant to any advice or assistance due to a puzzling lack of humility and an attitude of superiority. And they will experience cruelty as a result. Starving, they will be afflicted.

It shall come to pass when they are improperly fed and weakened, they will become antagonized and provoked to anger, struggling with their change in status, frustrated with their cognitive dissonance over having been uprooted and splintered.

Their standing will decline, and they will be treated with contempt, which is a result of their propensity to diminish the importance of the King who has long sought to lead and advise them (*melek*), and because of their opposition to God, as they have turned away, abandoning this relationship.” (*Yasha’yah* 8:21)

This conclusion of *Yasha’yah* / Isaiah 8 reveals the identity of the subject of the prophecy found in Isaiah 9:6. It addresses events that will transpire just prior to God’s return with His Son. And since Dowd is the only *melek* associated with Yahowah in this way, since he is the King of a united Yisra’el, we have been afforded a rather important insight.

“Unto the Land they will look, but behold, they will see disfavor and trouble along with adversarial antagonism as it shrinks in size during this time of darkness, of especially discouraging oppression. Into a place devoid of light, they will be driven, enticed as exiles and then banished as outcasts.” (*Yasha’yah* / Liberation and Salvation are from Yahowah / Isaiah 8:22)

The Children of Yisra'el have not spoken in a manner consistent with Yahowah's Teaching and Guidance for three thousand years. As a result, the Chosen People remain shrouded in darkness. Their dysfunctional attitude and sense of superiority render their best and brightest resistant to advice – even when it comes from God. As a result, Yisra'elites find themselves demeaned, treated cruelly, often afflicted, and sometimes starving. Unable to accept responsibility for their decline in status and for having been uprooted from their land, the world would mock them, slandering and insulting their reputation as the Chosen People.

In *Yasha'yah* 8:21, “the King who has long sought to lead and advise” you, the Counselor Yisra'elites have “shown a propensity to diminish in importance,” is singular and speaks exclusively of Dowd, God’s Son, the Messiah, and Savior. He is the only anointed King through whom Yahowah spoke to Yahuwdym. And it is through Dowd, through his *Mizmowr* | Psalms and *Mashal* | Proverbs, that you are being called home. This realization is especially poignant considering where all of this leads.

God’s unrelenting admonition against conspiracies is also relevant in this context because the most debilitating became the most popular: Replacement Theology – which essentially means – take everything away from the Dowd and the Jews. This happens to be the very reason the upcoming prophecy is mistranslated and misappropriated, claiming for the Christian “Jesus” what Yahowah conveyed about His Son. Not only is Christianity the most pervasive anti-Semitic conspiracy in world history, the overwhelming preponderance of those prone to believe conspiracies are critical of Jews.

As we turn past the artificial page break between the 8th and 9th chapters of *Yasha'yah* | Isaiah, the subject remains the same as does the focus. We are approaching the Time of *Ya'aqob's* | *Yisra'el's* | Israel’s Troubles.

Fortunately, in the midst of this darkness, surrounded by adversarial influences, a day is rapidly approaching when a ray of hope will brighten to become a homing beacon. This transition commences with...

“Indeed (*ky* – truthfully and nevertheless), **there has been no lack of counsel, no reason for discouragement, or inability to flee from the darkness** (*lo’ muw’aph la hy’* – there is no reason for doom and gloom, despair or dejection because there is no shortage of advice and wisdom on how to take flight; from *’uwph* – ability to take flight and fly away) **for those subjugated and constrained along the way** (*la ’asher muwtsaq* – for those restricted and oppressed, for those deprived of liberty who endure hardships during distressing times as a result of the relationship) **as there was during the previous time** (*ka ha ’eth ha ri’shown* – as was the case prior, and in comparison to the initial occasion) **when He receded from** (*qalal* – when He came to disdain and show little regard for (hifil perfect)) **the land of Zabuwlun** (*’erets Zabuwlun* – Zebulun, son of Ya’aqob and Leah, place of the honored and exalted and where the egotistical reside and brag about themselves) **and the land of Naphthaly** (*wa ha ’erets Naphthaly* – Naphtali, son of Ya’aqob and Bilhah, place of twisting and wrestling).

In this latter time, during the last days (*wa ha ’acharown* – yet in the end), **He will deal harshly with the troublesome nature of** (*kabed* – He will struggle with the intensely oppressive and onerous weight and the grievous and bothersome nature of the dimwitted, harsh, stubborn, and intransigent masses associated with the large, pretentious populations of people of (hifil perfect)) **the way of the sea** (*derek ha yam* – the path of the water and a metaphor for Gentiles) **beyond** (*’eber* – across and on the eastern and opposite side of) **the Yarden | to Go Down** (*ha Yarden* – the Jordan River, to descend, from *yarad* – to go down), **of Galyt | the Circuitous and Convoluted Way**

(*Galyl* – Galilee, turning and circuitous, rolling away and convoluted, the pivot point of the sociopolitical realm, the open doorway) **of the Gowym | Gentiles** (*Gowym* – the confluence of ethnicities, non-Yisra’elites, and other nations).” (*Yasha ’yah* / Liberation and Salvation are from Yah / Isaiah 9:1)

Yahowah receded from the Northern Kingdom, leaving Yisra’el susceptible to attack, beginning with the Assyrian conquests. Then, as predicted in Howsha’, God withdrew from Judea, leaving Jews vulnerable to the Roman assaults, including the abuses suffered under the Roman Church, followed by the violent nature of Muslims and the Third Reich. The subjugation of Jews continues today under Progressives and Socialists. And yet, there has always been a means to flee the darkness open to those willing to trust the Towrah, its Miqra’ey and Beryth.

For the tens of millions of Jews who have suffered grave indignities, and worse, at the hands of conspiratorial Gentiles, Yahowah’s assertion that they could have escaped may seem incredulous. And that is largely because they sought the wrong kind of relief. Upon careful consideration, there never was any rational reason for God to intervene to protect or heal anyone here on Earth because none have sought Him. And while that is counter to every religious notion, it is nonetheless true.

There is no reason for God to intervene on behalf of those who do not know Him and who don’t listen to Him. Doing so would undermine everything He said and did for us.

As always, we would be wise to acknowledge everything Father and Son have already provided. They made every sacrifice and shared all of the advice and counsel we would ever need. There is no reason for any of us to be alone, living in the darkness, dismayed or

discouraged. As long as we know where to look and whom to trust, the light of life illuminates the path to home.

The noted exception to Yahowah's prerogative to not intervene in our current reality to protect and heal His children, or anyone for that matter, is depicted in Mizmowr 91. He pledges to defend the individuals He chooses for a mission, sufficiently enabling them to get the job done. Even then, such individuals receive heartaches and headaches. Learning from and overcoming such obstacles better prepares us to achieve the desired result. The ultimate example was Dowd, a man who was never immune to anguish.

Even those living in Zabuwluwn and Naphthaly could have been emancipated long ago had they read and accepted the *Towrah*, *Mizmowr*, *wa Naby*. And yet, unfortunately, Yahowah could not find a single individual from either tribe through whom He could communicate His message of liberation.

While God is knowable even without a personal introduction, such connections seldom occur because of insurmountable societal interference and institutional obstacles. Therefore, the principal difference in this timeline between then and now is that God, rather than retreating, is about to return. If you are reading this, capitalize on your good fortune.

We know that there was a brief respite under *Chiziqyah* | Hezekiah when *Yahuwdah* | Judah returned to Yahowah's *Towrah* | Teaching. They rid their land of religious artifacts and places of worship, then celebrated *Pesach*, *Matsah*, and *Bikuwrym*.

Unfortunately, even then Zabuwluwn was listed along with Manashah as the two tribes who mocked and scorned *Chiziqyah's* | Hezekiah's messengers as they traveled around Yisra'el to invite the people to participate in the upcoming Feast of UnYeasted Bread. Having given up on

countless lost generations, Yahowah withdrew. He held Yisra'el in contempt, the same way He perceives the religious today.

This is the dawning of a new day. The darkness will fade to light. The oppressed will finally be liberated. And while that is the best possible news for Yisra'el, and a long time coming, God is also announcing that He will hold the Gentiles accountable for badgering and burdening His people. The day which Christians long to see will become their nightmare.

Before we move on past the reference to Zabuwluwn and Naphthaly in concert with the eastern side of the Yarden and the Sea of Galyl, we'd be wise to consider the geographical, historical, genetic, and etymological implications. Their names suggest that they harbored an inappropriate attitude toward Yah, with one seeing itself as Exalted, while the other Wrestled with Him.

Naphtali was the furthest north, located along both sides of the Jordan River and within the Galilee watershed, bordering the Sea's western shore. Zebulun was its southern neighbor.

King Ben-Hadad of Aram-Damascus persecuted and desolated Naphtali in the 9th century BCE. In the 8th century, Naphtali and Zebulun were the first to feel the sting of the Assyrian conquest and suffer deportation as slaves.

It is also worth noting that both sons, Zabuwluwn and Naphthaly, were born out of envy, with Leah and Rachel fighting to impress Ya'aqob, enticing him with their servants. Their allocation of land was, therefore, the furthest from Yaruwshalaim, which made them susceptible to marauding Gentiles. Their territory served as the gateway to Yaruwshalaim – which was always the prize. Those who would march through Zabuwluwn and Naphthaly en route to Yahuwdah would include the likes

of the Amalekites and Hittites, the aforementioned Assyrians and Babylonians, followed by the Greeks and Romans, the Byzantines and Ottomans, the Roman Catholic Crusaders, and more recently, Hezbollah and Hamas. Less than a decade from now, and after the fall of Syria, it will be the entry point for a flood of jihadists.

At the time of this prophecy, and for 2,500 years thereafter, the lands of Zabuwluwn and Naphthaly would be scarred by Gentile interlopers. And it seems now that these lands shall be among the first to be liberated.

The most telling word in this portion of Yah's prophetic pronouncement is *kabed*. Its primary meaning isn't "to honor" but, instead, "to make weighty and burdensome," revealing that Yahowah "will struggle with the intensely oppressive and onerous weight, as well as the grievous and troublesome nature of the dimwitted, harsh, stubborn, and intransigent masses associated with" the way of the Sea – i.e., Gentiles. They are "going down" as a result of their "circuitous and convoluted" thinking.

In this vein, *derek ha yam* can be translated either as "the way of the sea," serving as a reference to Gentiles, or "the path of the water," which is a directional reference. When the subject is the Yarden, which means "to descend," there is an ominous message for the *Galyl* | Convoluted *Gowym* | Gentiles concerning where they are headed.

Addressing the convoluted and circuitous thinking of Gentiles, this prophecy was corrupted in the 'Gospel of Matthew' with a twisted and inaccurate rendition which reads: "**And leaving Nazareth** [which did not exist until the early 4th century and rise of Roman Catholicism] **he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali so that what was spoken by the prophet Isaiah might be fulfilled: 'The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles, the people dwelling in darkness**

have seen a great light, and for those dwelling in the region and shadow of death on them a light has dawned.” (Gospel of Matthew 4:13-16)

That was so divergent from the actual prophecy it is clearly a Catholic creation. Compare it to: **“Indeed, there has been no lack of counsel, no reason for discouragement, nor inability to flee for those who have been deprived of their freedom and constrained along the way as there was during the previous time when He receded from the land of Zabuwluwn and the land of Naphthaly. And so, in the latter time He will struggle with the intensely oppressive and onerous weight, as well as the grievous and troublesome nature of the dimwitted and intransigent masses associated with the way of the sea beyond the *Yarden* | to Go Down of *Galy* | the Circuitous and Convoluted way of the *Gowym* | Gentiles,”** followed by...

“The people (*ha ‘am* – the family or nation of kinsmen who share the same ethnicity, culture, and language, and who are biologically related, typically used in reference to Yisra’el and to distinguish Yisra’elites from Gowym (singular masculine)) **who walked** (*ha halak* – who traveled through life (qal participle – a verbal adjective that should be interpreted literally and relationally)) **in the darkness and were confused** (*ba ha choshek* – in ignorance without the light, obscured and unenlightened) **have been shown** (*ra’ah* – have been able to observe (qal perfect – an actual, wholly complete, and thus not ongoing, revelation of)) **an astonishingly important** (*gadowl* – an extensive and expansive, a great and distinguished, an older and enabling, an especially forceful and capable; from *gadal* – to become important and enable growth by accomplishing great things, to be magnified and empowered) **light** (*‘owr* – source of enlightenment presented in absolute contrast to darkness, with warmth and brilliance akin to the sun).

For those who have dwelt (*yashab* – those who have lived and who may remain (qal participle – literally and vividly)) **in the realm** (*ba 'erets* – in the land) **of the shadow of death** (*tsalmaweth* – the foreboding darkness of dying; from *tsel* – shadow impeding the light and *maweth* – death, perishing at the hands of others, often executed prematurely after being dispatched to die), **the light** (*'owr* – the source of enlightenment presented in absolute contrast to the surrounding darkness, with warmth and brilliance akin to the sun) **has shined brilliantly upon them to enlighten them** (*nagah 'al hem* – has been presented as a luminary over them, providing the enlightenment, knowledge, and understanding needed to respond appropriately, attractive, even beautiful, in his appearance and radiant in his demeanor before them (qal perfect – actually and completely, but for a finite period of time (masculine plural in reference to the members of the *'am* – family))).” (*Yasha 'yah* / Liberation and Salvation are from Yah / Isaiah 9:2)

This prophecy opened with a condemnation of Gentiles. It is, therefore, not predicting their awakening. Further, the Gentiles at the time of the Christian era were the killers, not those living under death's shadow. That remains so to this day.

The Christian misrepresentation is, therefore, incredulous. There is no evidence to suggest that a single gowy, much less many, saw or recognized *Dowd* / David as the Pesach 'Ayil – much less knew what that represents.

There was no light, great or otherwise, in year 4000 Yah / 33 CE. This was an exceedingly dark period for Yahuwdah – and it would only get worse over time. Not a single eyewitness account spoke of an arrival of light shining brilliantly upon them. And this is because *Dowd* will be the light – as bright as the sun – but not at that time. He will not manifest such glory until his return on Yowm Kipurym in year 6000 Yah / 2033 CE.

Yasha'yah is, therefore, speaking to the remnant of Yisra'elites living in the Last Days, during the transition from the Time of Ya'aqob's Troubles to the Grand Reunion. Those who rekindle their relationship with Yah as a result of Dowd's brilliant oratory and Yahsha'yah's prophecies will see his light shine upon them when he returns. And they, too, will have lived through the shadow of death. And in their case, Yahowah is now approaching them rather than retreating.

There isn't any justification for a middle ground, for concluding that a great many people witnessed something profoundly illuminating in 33 CE. The fact is, then as now, fewer than one in a million people recognize that Dowd, as the Messiah and King, became the Passover Lamb, nor do they realize the Son of God is returning as brilliant as the sun. God's people are just now becoming aware of this realization.

Dowd's light shines upon the observant, and it has done so for three thousand years. Our eyes are finally being opened to his brilliance. Dowd is the 7-billion-kilowatt homing beacon Yahowah empowered to guide His Family back to Him at long last.

Unfortunately, the religious have disconnected the source of his light while obscuring and inverting the lens through which he can be seen, blocking any recognition of Dowd. It would take a *gowy* 27 centuries after this announcement to plug the light back in, flip the switch, clear away the muck on the optics, and restore God's luminary.

As we approach the next statement, there are two ways to translate "*rabah ha gowy*." The first favors a singular empowered *gowy* | gentile who plays a role in the enlightenment of God's people pursuant to announcing the arrival of the *gadawl 'owr*.

The second has Dowd referring to Yahowah's Family as a great "gowy | nation," which is improbable on this occasion because it will be in tatters at this time and will remain so until after Dowd's return. The Messiah is tasked with saving his people from the brink of extinction at the hands of Gowym. Therefore, because the Gentiles are the source of the ensuing darkness, God is not going to have us confuse one for the other. Moreover, considering Dowd's incontrovertible declaration in the 118th Mizmowr of ridding the world of Gentiles upon his return, it's inconceivable that Yah referred to His 'am | family as a gowy | gentile nation at this time.

With this in mind, we are left with the realization that Yahowah is addressing the role a gowy will play in drawing His people back to the light by amplifying His word. This is the most literal rendering of the phrase *rabah ha gowy*.

"You have raised up and enabled the gentile (*rabah ha gowy* – You have increased the capability of this particular gowy to magnify and amplify Your Word, rearing him as if he were Your own offspring, empowering and expanding the ability of this individual who is ethnically unrelated and who comes from a distant place and time, equipping the Gentile to continue the mission, or alternatively: You have increased the nation (hifil perfect second-person masculine singular – Yahowah is responsible for enabling this lone gowy, empowering him such that he begins to reflect Yah's nature and intent by amplifying His Word for a period of time)) **without boasting or exalting Yourself, nor improperly speaking of the favors You sought to bestow (*lo' gadal* – without glorifying or promoting Yourself (hifil perfect – for a finite time You trained the gowy such that he could represent You in an unpretentious manner))."** (*Yasha'yah* / Isaiah 9:3 in part)

This did not occur in 33 CE, nor on behalf of Christianity, no matter how one convolutes the evolving

myths. While a powerful nation, Yahowah had nothing to do with Rome. From His perspective, they were the most vicious and anti-Jewish of beasts. He did not raise them up on this occasion nor did He enable their savage destruction of His Temple, Land, People, and Son. Moreover, from this point forward, Rome began to disintegrate under the weight of her own grotesque immorality.

Likewise, this cannot speak of Judea because the tiny nation would soon cease to exist. Rome would persecute Jews, robbing, enslaving, and murdering God's chosen to their last gasping breath.

And there were no Gentile eyewitnesses who claim to have seen a great light. Even in the fairytale, the only eyewitness to wax poetic about a light dwelling among them was Yahowchanan – a Jew. And even then, he would claim that he was filled with Charis – the pagan Greek goddesses known for their naked presence at frivolous events.

Back to reality, should you question why Yahowah would promise through this prophecy to raise up and enable a *gowy* to call His people home while not exalting Himself, the answer is found in *Shemowth* / Exodus. Long ago, when the Towrah was first revealed, Yahowah understood the intimidation His Children experienced because of His overwhelming presence, light, and voice – the opposite of what He intended. And so, He would refrain from *lo' gadal* | improperly speaking of the favors He had sought to bestow upon His people.

And yet, knowing that He had to address them if any were to come home prior to the fulfillment of Yowm Kipurym in year 6000 Yah, in the preamble of the most profound prophecy regarding what He was planning to do to make this possible, He introduced the *gowy* who would serve as His witness. For a finite time, God equipped a

gowy such that he would represent Him in an unpretentious manner.

And now, you are witnessing the fulfillment of that prophecy for the first time since these words were scribed circa 743 BCE (777 and 2,777 years prior to Dowd's fulfillment of the *Mow'edym*), a gowy has been raised up and enabled by God such that he has become the Voice explaining that *Dowd* | David is this light. This lone Gentile is the first, only, and most vociferous individual to prove that this entire prophecy, one relentlessly denied by Jews and incessantly claimed by Christians, speaks of the Messiah and Son of God – the Chosen One – and the subject of 2 Samuel 7 and the 89th Psalm.

Yahowah's prophets scribed His revelations and His witnesses shared them, so, to hear God speak, we have to pay attention, be observant, and listen carefully. From that lone exception on Choreb, when His voice boomed from atop the mountain, through 450 BCE with the last prophet, Malaky, Yahowah communicated with His people through *naby'* | prophets. And they were always Yisra'elites and Yahuwdym like Moseh, Dowd, and Yasha'yah – until now.

What changed is that His people stopped listening to Him. God's voice was drowned out by power-hungry men with other agendas. Over this vast chasm of time, Yahowah searched the world to find a single Yahuwd among His chosen who would respond, but there was nothing but a deafening silence.

Since this problem was so pervasive, and His solution so exceptional, Yahowah decided that the best course of action was to warn Yisra'el in advance of it occurring so that when it happened as predicted, they would finally pay attention. He would address Yahuwdym through a gowy – telling them about one of their own, their Messiah and King.

This would not be a once-and-done announcement from God to His people. The Almighty would ask His prophets to speak of the Latter Day Gowy often, addressing his role at the most opportune moments. And what could be more fortuitous than this, with the *gowy* presented in the preamble of His most commonly recited prophecy regarding His Son and the work they would accomplish together?

Yahowah is on record announcing that He would fortify a *gowy* to garner His people's attention. He would prop him up and empower him, equipping him to do what Yahuwdym should have done. It would be like using a candle to announce the arrival of a son as brilliant as the sun. This would be a miracle worth elaborating on.

It would not be the first time that Yahowah would move His people with a single, ill-equipped individual. On a similar occasion, and as a prelude to an earlier *yatsa'* | exodus, He confronted the most egotistical nation on earth to retrieve the Children of Yisra'el using a stuttering shepherd. It worked last time, so why not this time?

Although, to properly calibrate our expectations, on the previous occasion, only two of the six hundred thousand God sought to rescue actually made it into the Promised Land – and even that took forty years. This time, we'd only have 32 years and no extensions. However, while I am not of Moseh's caliber, the potential audience has grown thirtyfold, and the technology needed to reach them is infinitely superior.

This known, the mission is forecast to be successful. Those who are willing to listen will be delighted with the outcome of our journey. The final harvest may be small, but it will be joyous. It will be enriching too, as all that is Yah's to give will be lavished upon His Children.

Yah's people are coming home. This is a harvest in conjunction with a family reunion...

“**The delight** (*simchah* – the elation and cheerful attitude, the pleasure and happiness) **they will joyfully express** (*samach* – they (addressing the ‘*am* – family) will happily manifest, outwardly conveying their cheerful contentment at that moment in time (qal perfect)) **as they approach Your presence** (*la paneh ‘atah* – as they draw near and appear before You) **will be comparable to** (*ka* – will be similar to) **the jubilation experienced** (*simchah* – the happiness and cheerfulness, the elation and pleasure, the delight expressed) **during the harvest** (*ba ha qatsyr* – in the collecting of the fruit during the time of reaping in the proper season), **consistent with** (*ka ‘asher* – comparable to) **rejoicing over the favorable circumstances** (*gyl* – the gladness expressed in joyous shrieks, shouts, and songs (qal imperfect – genuinely and continually)) **when they are apportioned** (*ba chalaq hem* – with their assignment, distribution, and allotment of (piel infinitive – they receive the benefits of the inheritance with the apportionment expressed as an actionable noun regarding)) **that which is valuable** (*shalal* – the good property and possessions offered to the victorious who prevail as a spoil).” (*Yasha ‘yah* / Liberation and Salvation are from Yah / Isaiah 9:3)

Captain Obvious is itching to point out that unless you believe that God’s idea of a joyous harvest is the death and enslavement of His people, this event did not occur in year 4000 Yah / 33 CE. Therefore, one would have to be a blithering idiot, or religious buffoon, to believe that the ensuing prophecy is addressing the mythical misnomer, Jesus.

The reference to a jubilant harvest and joyous apportionment speaks of the integration of the Miqra’ey and Beryth. We have been invited to attend the harvests so that we might share in the distribution of the Covenant’s benefits. As such, this message is for returning Yisra’elites, for those who will answer Yahowah’s Invitation to engage

in the Familial Relationship – particularly on *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah / 2033 CE.

It cannot be for the religious. At the behest of rabbis, Jews deny Dowd's fulfillment of the Mow'edym – especially Pesach. They eliminated Matsah, they deny Bikuwrym, they believe Shabuw'ah was fulfilled 3,472 years ago, they replaced Taruw'ah with a Babylonian holiday, and they upended Kipurym such that it is the opposite of its intent. It cannot be for Christians either because they disdain the Miqra'ey and replaced them all with pagan holidays. And they substituted a New Testament for the *Beryth* and "Jesus" for Dowd.

Even in their fanciful New Testament mythology, "Jesus" did not bring joy to Christians. According to their religious lore, they suffered persecution. There was no harvest either. And of course, the Church deliberately distanced itself from Yahowah, besmirching His witness and reputation in the process. Therefore, this prophecy cannot pertain to "Jesus" or to Christians. Moreover, since Dowd will be ridding the world of Christians, the faithful will have nothing to celebrate.

Reading this, now in the 21st century, the notion of a "*shalal* – spoil" seems a bit arcane. However, the allotment is intriguing because by this time a world spoiled by religion, politics, and war will be wrenched away from the Gowym, while their institutions, militaries, and governments are deprived of everything they had sought to take from God's people. In this case, should a spoil be taken from them, it will be justified.

However, it is more likely that *chalaq hem shalal* | their valuable apportionment will be comprised of the blessings and benefits of the *Beryth* and *Miqra'ey*. This is what the Children of Yisra'el will be receiving and celebrating during this *Yowm Kipurym* reunion.

Before we move on, it is interesting to note that *gyl* | rejoicing was scribed in the imperfect, and therefore for the first time in this prophecy, is addressing something unconstrained in time. This suggests that the fruit of this harvest will endure forever.

As we now move forward, we find God speaking of a single individual being liberated from societal constraints and freed of financial, religious, and political burdens. With that in mind, the last masculine singular reference in this pronouncement addresses *ha gowy* | the gentile responsible for disseminating God's message such that the result would be a joyous homecoming and reunion.

“For (*ky* – indeed, truly) **the constraints** (*‘ol* – the wooden frame and straps of a yoke used to control working animals; from *‘alal* – to act severely and wantonly, dealing harshly and ruthlessly) **of burdensome labor, economic pressures, or societal challenges pertaining to him** (*sobel huw’* – of demands on his time, resulting hardships, or compulsory obligations) **and** (*wa*) **that which is associated with** (*‘eth*) **the religious or political influences** (*mateh* – the ruling ornamental stick used as a symbol of religious authority and its ability to control and compel capitulation, from *natah* – to stretch out and influence, to extend one's reach, and to cause one to bow down and be thrust aside) **continually upon his back, especially early on** (*shekem huw’* – repeatedly against his neck and shoulder at the beginning), **You have diminished and even eliminated because You detest these things** (*chathath* – You have shattered and discouraged that which You dread and disavow as distracting and divisive, dashing and breaking their horrible and destructive influence) **along with the rod and scepter of governmental authority over him** (*shebet ha noges ba huw’* – the rod of political and institutional influence and control over him, the club of those seeking to exploit him based upon partisan divisions, people who like to make and enforce rules acting

like his slave drivers and tax collectors, those forcing him into hard labor and exacting payment from him as he engages in the marketplace for goods and services).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:4)

Since this addresses the *gowy* | gentile who was engaged by God to call His people home for their Kipurym reunion with Dowd, Yahowah recruited this foreigner using the same criteria He deployed when selecting *Moseh* | the One who Draws Out. Moses knew nothing about Yahowah, not even His name, at the time of his calling, but he had a keen understanding of the political, religious, military, and economic forces at play in Egypt. The depravity of man’s way was readily discernible to Moseh which is why he rejected it and became a shepherd.

The reason Yahowah prefers this approach is because He prefers teaching us everything we need to know about His Towrah, His Miqra’ey and His Beryth, rather than warning us about religion and politics. Sharing His guidance is uplifting and enriching while disparaging religion and politics is annoying. Moseh required no instruction on the latter, allowing Yahowah to focus on the mission at hand.

The things of God are fun; they are enlightening and empowering – even emancipating. But there is nothing pleasant about man’s most pervasive deceptions. Religion is a nasty business – something God clearly wants to avoid. Therefore, out of the hundreds of millions of souls occupying the planet at that time, God chose the ideal person, one already predisposed to demonstrate His disdain for these human contrivances. Yah would teach him the rest. The Towrah is the result.

Moving forward a few thousand years, and on the cusp of the final exodus, God’s predilections have not changed. Therefore, He found and solicited, then equipped and

enabled a Gentile in a similar situation. With so much to accomplish through an otherwise ill-prepared individual explains why we find God working to diminish his economic burdens as well as the effect of religious and political influences on him. To be of any value to Yahuwdym, Yahowah needed his undivided attention. There would be a lot to learn and share.

Fortunately, the information Yahowah wanted him to convey was readily available and easily verified. Freed from distractions and benefitting from God's overwhelming support, this *gowy* could devote the time to tell the intellectually captivating story of God and His Son. Working on behalf of the Creator of the universe and Author of life and for Dowd, the most interesting man who ever lived, would not be a burden.

As we move deeper into God's introductory statement, we find that *shakem* is from the verbal root, *shakam*, which speaks vociferously about Dowd's "continuous passion and dedication." *Shakam* depicts traits this Gentile admires in the consummate Yahuwdy, and to a much lesser degree, traits he shares with him. We are "*shakam* – diligent and enthusiastic workers, getting an early start each day, continually focused upon the succession of events that played out on the ridgeline" of Mowryah, "passionately pursuing our calling, persistently shouldering the responsibility" which leads to conveying Yahowah's Word, "willingly over and over again for a prolonged period of time." It is Dowd's *shakam* that so endeared Yahowah to him. Even though we are among the one in a million who make this connection and revel in it, I suspect our Father is not only pleased we noticed but also thrilled we called this to His Family's attention.

While it is just a footnote in the fulfillment of this prophecy, from my bedroom, I see the first streaks of reddish-orange light rising above the sea around 5:00 each morning. I typically rise with them, eager to begin

translating and analyzing Yahowah's testimony hours before most even begin to stir. It is my favorite time of day.

It is also possible that *shakem* appeared here in connection with this Gentile because he is the first in 3,000 years to properly attribute this prophecy to the Son of God, our Messiah and Savior. And that's no small thing because the direction we take with regard to this declaration will lead us either to Yahowah and the Covenant or away from them.

This assessment brings us face to face with a number of vital questions. Are we to observe the *Towrah*, *Naby'*, *wa Mizmowr* as we seek to learn about Yahowah or try to find Him in the Talmud? Are we to learn from Dowd's counsel and see his words as enlightening, or should we study Paul's and Akiba's? Who is the son who was given? Who is the man who valiantly defended God's people? Who is speaking for God? Who is the Counselor? Is Yahowah drawing our attention to Dowd, who is conveniently named in this prophecy, or to "Jesus" who is not?

From a historical perspective, who at the time of Yasha'yah's writing had been the most prominent person in the life of Yisra'el, the Messiah and King "David" or the mythical misnomer, "Jesus"? Which individual are Yahuwdym most likely to follow out of political and religious Babylon and back to Yisra'el?

In the battle of ideas between the world's most popular religious faith and the Word of God, our perceptions of Dowd serve as the fulcrum upon which everything pivots. Central to that debate is whether this prophecy pertains to a man or a myth, to Ben 'El, ha Mashyach, Melek, wa Ra'ah, the Zarowa' and the Pesach 'Ayil or to a nightmarish fairytale on par with Dionysus and Odysseus.

On Dowd's side of this equation, there are a thousand fulfilled prophecies and declarative statements. On the

other side of the ledger, there is nothing – a man whose name is stated over 1,000 times compared to one whose name was never mentioned.

So how is it then that faithful prefer the obvious fraud to the most interesting man in human history by a factor of a billion to one. Considering the consequence of getting this right, and cognizant that the fate of Yisra'el on Yowm Kipurym hinges on Yahowah's guidance, it seems evident that this phraseology regarding this *gowy* was placed in the preamble of the most misappropriated prophecy to help answer these questions.

And as we set forth in our quest to know Father and Son better, we find that they provide the means to unravel the misguided mythos of Replacement Theology – the most debilitating influence on humankind. By accurately translating this prophecy, and appreciating its intent, we were able to unravel the lies upholding Judaism and Christianity. And with them impugned, Yisra'elites are free to come home to Yahowah.

Turns out that all that was ever needed to accurately translate Yasha'yah 9:4, 5, and 6, was to pay attention to the context, subject, and grammar. For example, rather than a conjunction linking the two implements wielded by those in power, *shebet* is a construct. This reveals that the implements associated with religious and political institutions work in concert with one another as they extend and impose their reach.

Speaking of grammar, there is no question that *huw'* is correctly translated as the third-person masculine singular pronoun “him” in English. However, *huw'* can be “it” when addressing a singular masculine noun such as *gowy*, so long as *gowy* is translated as “foreign nation” rather than “individual gentile.” But since *gowym* is used to distinguish “Gentile nations” from Yisra'el, this option is in opposition to the message. Further, while nation and

people are singular, both are comprised of many people, requiring the pronoun addressing either to be plural, and thus “them,” rather than “him” or “it.”

I share this because my translation is markedly different from most others and the grammar makes it appear somewhat self-centric. And yet, since there is no one else to whom any of this might potentially apply, denying the obvious would be disrespectful to Yahowah and devastating to His people.

It appears obvious that Yahowah found an underutilized and retired implement, and after liberating him from the control and influence of others, put that tool to use in a productive way. For the first time in nearly three thousand years, words and insights that eluded humanity’s grasp are being revealed. In the process, Yahowah becomes known to more Yahuwdym prior to His return than would have otherwise occurred. And His Son is finally receiving the respect he is due.

These translations and insights do not rely on previously unrevealed revelations or additional prophets. The truth, though unnoticed by many, has been available to God's people for nearly 3,000 years. It means that this *gowy* isn’t a prophet, but instead a devoted translator with an inquisitive mind and an enabling Spirit.

As a result, God can honestly say that the means to know Him and engage in the Covenant relationship with Him has been there all the time – just waiting for His people to take Him up on His offer. And if not now, then Yahuwdym are running out of tomorrows. His return, on *Yowm Kipurym* / the Day of Reconciliations, is just ten years away from this writing.

In every way but one, I suspect that Yah would have preferred that His tool have Hebrew roots, that he would till Yisra’elite soil, and be of Yahuwdy origin. But since there weren’t any such people available, none willing to

disassociate from all forms of human authority, who were willing to be used in opposition to religion, politics, patriotism, and conspiracy, God found another way.

If not this *gowy*, who else is engaged in promoting these discoveries about Yahowah and His beloved Son at this time for the benefit of His people? Who else is translating these words and sharing these insights?

If there is another, I'm thrilled for Yah and Yahuwdym. And should I be this *gowy*, I'm grateful for having had the opportunity. God has done everything and more that was promised in this declaration. Even this week as I returned to this prophecy, I found myself unburdened in miraculous ways. And so here I sit, seeking to understand and share everything Yahowah intended for His people to know.

There is a reason that God may have actually preferred working with a *gowy* in this regard. He would serve as a not-too-subtle reminder of the fact that Yahuwdym are to blame for their estrangement. It could have been different; it should have been different. Their very name, Yahuwd, reveals that they are Yahowah's Chosen People. God's words were written in Hebrew. The scrolls unearthed in Yisra'el are the source of our translations. And since they forfeited their calling, Yahowah may have wanted them to eat a slice of humble pie – one served up by a Gentile.

Speaking of the scrolls found in Qumran, and transitioning from the last statement to the next, according to the Great Isaiah Scroll, there is a “*wa* – and” before “*ka* – as” in the following statement. That's important because, in Hebrew, conjunctions are used to indicate the beginning of a new sentence. Therefore, I pulled the concluding phrase from the previous verse and added it to this one since the reference to *Midyn* is a better fit for what follows than what preceded it...

“And (*wa* – then [from 1QIsa not in the MT]) **as in the day** (*ka yowm* – comparable to the time) **of Midyn | of Questions Regarding Judgment** (*Midyn* – Midian, quarrelsome discord and strife based upon variant alterations and modifications, conflicting interests and contentiousness, or the exercise of good judgment leading to resolving a dispute; a compound of *my* – pondering the who, what, why, where, when, and how of *dyn* – the kind of thinking which leads to either vindication or contentious arguments depending upon the judgment of the one pleading the case), (9:4) **surely since** (*ky* – indeed by contrast because) **every** (*kol*) **boot** (*sa’own* – sandal of a soldier; from *sa’an* – the treading and trampling feet of warriors) **of marching armies** (*sa’an* – of militaries on the move who tread and tramp upon) **is part of the commotion and clamor of battle** (*ba ra’ash* – the riotous discordant sounds of chaos, the staccato percussion of weapons and the rumbling earthquake of trembling of those doing the fighting and the shuddering and fearful response of those seeking to defend themselves) **and since** (*wa*) **the attire** (*simlah* – the cloaks, clothing, and garments) **is befouled by wallowing** (*galal* – made filthy dirty by rolling) **in blood** (*ba dam*), **they will come to exist as** (*wa hayah la* – they will be) **fuel** (*ma’akoleth* – that which is consumed and destroyed; from *’akal* – to be devoured, eaten up and devastated) **to be burned up** (*saraphah* – thoroughly kindled and combusted) **in the fire of blazing light and radiant energy** (*’eth* – bright and glowing illumination).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:5)

For Christians to misappropriate the prophecy presented in the next statement, they must disregard the fact that it is introduced by an overt reference to *Midyn* | Midian and that it speaks of a loud and bloody army that is incinerated by God. That did not occur in conjunction with the alleged birth of a baby god nor in the years leading up to the death of said god in 33 CE. Pointing out the obvious,

this has not transpired at any time in our past. And it will not occur prior to Dowd's return with Yahowah in 2033, year 6000 Yah.

Since the prophecy regarding the son who is given follows this statement, it's telling that the religious ignore it – for no other reason than it doesn't fit their narrative. And while ignorance may be the path to faith, it does not lead to Yah. Therefore, when we realize that the next line of this prophecy speaks of a child being born and of a son given, we are compelled by what has just been said to recognize that some portion of *Yasha'yah* / Isaiah 9:6-7 must apply to the prophet's past and our future.

Specifically, Yahowah's light is going to incinerate every soldier the world over upon His return. Be forewarned: Do not enlist, equip, or support any military force because it will put you in opposition to Yahowah.

God does not support troops. He does not take sides in human conflicts. He is not patriotic or promilitary. Quite the opposite, He is going to obliterate everyone in uniform and everything used to conduct war. In a nation like America, which is home to 40% of Jews worldwide, and where any reluctance to support the armed forces and salute the flag is considered an egregious offense against the country, Yahowah's overt hostility toward those things isn't good news.

Returning to *Midyn*, of the twenty-four times its root, *dyn*, appears in the Hebrew text, four are in parallel with “*shaphat* – to decide by being discerning,” which is to “exercise good judgment.” It is twice used in conjunction with *mishpat*, making *midyn* somewhat equivalent in meaning. Therefore, it is fair to say that *Midyn* | Midian serves as a referendum on our ability to think.

As for the land of *Midyn*, it is first mentioned in *Shemowth* / Names 2:15. Moseh fled to this place as an act of conscience. He demonstrated himself worthy by having

walked away from a leadership position within the dictatorial government of *Mitsraym* / Egypt which was overwhelmingly religious, aggressively militant, and oppressive in its imposition of a caste system. As such, his sojourn to Midyn is symbolic of dissociating ourselves from these same corrosive institutions today. It is a call for God's people to walk away from the modern manifestations of religious, political, and geographic Babylon: Judaism, Christianity, and Islam, Europe and the United States, as well as from engagements in the Middle East.

Had 'Abraham not left Babylon, God would not have led him to the Promised Land. Had the Children of Yisra'el not left Mitsraym, Yahowah would not have led them back to Yisra'el by way of Midyn. Similarly, the Jews who remain bound to their religion, political party, or place within a foreign land will be excluded from the remnant who witness Yahowah's return with King Dowd.

Therefore, knowing what we are leaving, and why, is nearly as vital as realizing where we are going. And to appreciate this, it is important to recognize that Mount *Choreb* / Horeb is in *Midyn* – the first point of safety after fleeing Mitsraym. It is the place where the Towrah was revealed and Yisra'el listened directly to Yahowah. *Midyn* was the last place Yisra'el listened directly to Yahowah. And prior to this time, it was in *Midyn* / Midian that Moseh first came to gather and shepherd sheep. It is where Yahowah reached out to him and asked him to help liberate His people. There is no better place or preparation for serving Yahowah's children.

It was in Midyn that Moseh was welcomed as if he were a Gentile. After he and his Midian wife gave birth to their first son, Gershowm, Moseh said, **"I have been a sojourner in a foreign land."** (*Shemowth* / Names 2:22) Indeed, every Gentile adopted into the Covenant immediately comes to realize that this also applies to them.

When Yahowah found Moseh in *Midyn* / Midian, he appeared to be an unexpected choice from a worldly perspective. He had left Egypt, where he lived like royalty. The Hebrew slaves he had risked everything to save from the oppressive regime, rather than show their appreciation for his sacrifice, turned against him. It would be a harbinger of the relationship between Yahowah and Yisra'el.

Nonetheless, Moseh showed great courage, character, and compassion in opposing the religious and political establishment which had made life so degrading for everyone apart from the pharaoh's family and his priests. It would be predictive of what the Roman Church would do to Jews and their own throughout Europe. As a Yisra'elite among Gentiles, Moseh witnessed how cruel men become when they are molded by their nation. He also experienced just how unappreciative and disloyal the Yisra'elites can be. But then, he also saw that an individual gowy can be moral and welcoming.

While those experiences forged Moseh's character, there is no denying that he was an eighty-year-old man with a speech impediment. He was out tending sheep in a God-forsaken corner of the Arabian Desert when Almighty God chose this lone individual to convey His name and word to the world.

Therefore, by man's standards, Moseh was an odd choice to liberate the Children of Yisra'el from religious and political bondage. Nonetheless, the *Yatsa'* | Exodus from Mitsraym actually began in *Midyn* | Midian. Subsequently, the people's return to the Promised Land was made possible by what transpired in this place where Yahowah is introduced and the Towrah is revealed.

Most especially, it was in *Midyn* that we were first introduced to Yahowah. And so, perhaps in light of the reference to this place in advance of the prophecy,

Yahuwdym will be reintroduced to the realization that their God has a name...

“Now, Moseh was shepherding the flock of Ythrow, His father-in-law, the priest of Midyn. And he guided his flock to that which comes after the wilderness, and he came to Choreb, the mountain of God. (*Shemowth* / Exodus 3:1) Then the *mal’ak* | messenger of Yahowah was seen, appearing to him in a blazing fire from the midst of the protruding precipice. He looked and beheld the sharp crag was ablaze and burning, and yet the peak was not consumed. (*Shemowth* / Exodus 3:2)

Moseh said, ‘I would prefer to go in a different direction, changing my approach because I want to inspect and understand this empowering and enormously important sight, contemplating the incombustible nature of the sharp rocky crag.’ (*Shemowth* / Exodus 3:3)

When Yahowah saw that he had turned to inspect what he had seen, God called out to him, offering him a welcoming invitation to meet from the midst of the sharp rocky crag, saying, ‘Moseh, Moseh!’ So, he said, ‘Behold, it’s me.’ (*Shemowth* / Exodus 3:4)

Then He said, ‘Do not come near this place. If you wouldn’t mind, detach your sandals from upon your feet because, indeed, this site which you are presently standing upon is set-apart and very special ground.’ (*Shemowth* / Exodus 3:5) Then He said, ‘I am the God of your fathers, the God of ‘Abraham, the God of Yitschaq, and the God of Ya’aqob.’

However, Moseh concealed his presence because he was too awestruck to look at God. (*Shemowth* / Exodus 3:6)

Yahowah said, ‘I have seen the affliction and harassment of My people who are in the Crucibles of

Political and Religious Oppression in Mitsraym. I have heard their distressing cry on account of their exploitation and oppression. Indeed, I am aware of their suffering. (*Shemowth* / Exodus 3:7)

Therefore, I have descended, coming down from a much higher place, to deliver them from the influence of the subjugating tyrants in Mitsraym, and to lift them up out of that country, taking them to a good and pleasing, beneficial and spacious, realm, to a land flowing with milk and honey, to the place of the Kana'any.... (*Shemowth* / Exodus 3:8)

So, behold, the wailing cry of despair from the Children of Yisra'el has come to Me. I have seen the starvation rations and oppressive conditions with which the political and religious despots in Mitsraym are imprisoning them. (*Shemowth* / Exodus 3:9) As a result, let's go because I want to extend Myself through you to Pharaoh, so that you may bring My people, the Children of Yisra'el, out of this highly questionable affliction and oppression in Mitsraym.” (*Shemowth* / Exodus 3:10)

Our reintroduction to Yahowah through Midyn is relevant because it demonstrates how desirous God is to remove His people from the caustic and controlling, the degrading and incapacitating, influence of human governance and institutionalized religion – as well as the stratified and oppressive nature of caste systems and slavery. Further, God's approach is contrary to what men would do. He didn't deploy an army, didn't dispatch a navy, didn't send in His vast array of heavenly envoys, didn't deploy diplomats to negotiate a treaty, didn't impose economic sanctions or offer monetary incentives to those He knew coveted them. He didn't even engage a popular, articulate, or prestigious individual but, instead, solicited the help of a senior citizen with a scandalous reputation to

liberate His children from religious and governmental influences in the most powerful nation on earth.

Today, His people are not slaves. His testimony is readily available. No plagues, miracles, or dramatic showdowns are required. There is no need to endure forty years herding hundreds of thousands of bickering children through the desert. However, time is growing short.

Since God's plan and guidance have already been revealed, all we have to do is take what He conveyed seriously. Nothing needs to be added, just translated and explained. Yahowah hasn't changed nor has His message. And the tools at our disposal are infinitely superior to what they were three thousand years ago. Therefore, since Yahowah accomplished a more difficult challenge in a world without modern communication systems or rapid transportation, working with a muttering old guy on the lam, why would anyone think that Yah would need more than one old *gowy* to rekindle His fire in His people?

We turned to this section of *Shemowth* / Names in search of understanding the *Midyn* | Midian reference in Yasha'yah 9:5. Little did we expect that it would shed some interesting light on how God goes about choosing those who serve His children...

“But, Moseh said to God, ‘Who am I that I should go to Pharaoh and come out with the Children of Yisra’el, bringing them out of religious and political oppression in Mitsraym?’ (*Shemowth* 3:11)

So, He said, ‘Because I will be with you. This is the sign and proof that I have sent you: by you having brought out the family from *Mitsraym* | the Crucibles of Affliction and Oppression, you will work with God upon this mountain.’” (*Shemowth* / Exodus 3:12)

This mountain where the Towrah was revealed is in *Midyn* | Midian. Every word of this speaks to us because it is all relevant today.

Yahowah obviously wanted to work with someone who knew the Egyptians and who was opposed to their politics, religion, military, and economic system. Having experienced these things and having left them because he disliked them are the reasons Moseh was chosen. This also spared God the ordeal of having to explain why He was so opposed to that which had subjugated and abused His people, as Roman Catholics and Muslims have done and now Progressives are doing. And I suspect that it humored the Almighty to communicate His name and word through an individual with questionable diction.

Having left corporate management, religion, patriotism, and politics, I can picture myself in Moseh's situation. I understand Yahowah's aversion to these things. His position resonates with me as I'm sure it did with Moseh. And while I wasn't afforded the opportunity to climb the desolate crags of Choreb, there wasn't any reason to do so; not now that we find Yahowah ready and willing to talk to us through the words of the Towrah revealed upon this mountain.

And while it was an individual calling, Moseh would not work alone. 'Aharown would join him as would others. In my case, it was Joe, then Jeff and James, now Jacki, David, Kirk, Mike, Molly, Todd, JK, Dee, Leah, and so many others.

This is why we find Midyn along the path home...

"Then Moseh (*Mosheh* – the one who draws us away from human oppression) **said to God, 'Now look, if I go to the Children of Yisra'el, and I say to them, "The God of your fathers has sent me to you," and they ask me, "What is His name," what shall I say to them?"** (*Shemowth* 3:13)

God responded to Moseh, ‘I am (‘e-hayah) who (‘asher) I am (‘e-hayah).’ Then He said, ‘This is what you should say to the Children of Yisra’el, “I Exist has sent me to you.”’ (Shemowth 3:14)

In addition, God said to Moseh, ‘This is what you should actually and continually say to the Children of Yisra’el, “Yahowah, the God of your fathers, God of ‘Abraham, God of Yitschaq, and God of Ya’aqob, sent me to you.

This is My name forever, throughout all time. And this is My way of being known and remembered regarding all places, eras, and generations.’” (Shemowth / Names / Exodus 3:15)

Moseh’s mission would include introducing Yahowah by name to His people, liberating the Children of Yisra’el from religious and political oppression, listening to God and then sharing what he had learned verbally and in writing. Our mission today is to reintroduce Yahowah to His people, encouraging Yisra’elites to flee religious and political oppression by translating what God conveyed through His prophets and sharing what we have learned verbally and in writing.

While Moseh’s experience with Yahowah is more than enough to inspire the reference to *Midyn* in Yasha’yah 9:5, it was not the last. With the first portraying all that was possible, the next reveals what would be impossible without God.

“For then Yahowah spoke to Moseh, saying, ‘Take an adversarial position and quarantine, confining the *Midianites* | the Contentious and disable them, (Bamidbar 25:17) for they have been adversaries of yours, harassing and confining you with their cunning deceptions and subtle duplicity, with which they have defrauded you, having conspired to deliberately cheat you, stealing what is rightfully yours with the message

of *Pa'owr* | the Open and Broad Path where the Lord Ba'al is Worshiped as Light, and as a result of the statements of *Kozby* | My Vain and Disappointing Deception, the daughter of the leader of *Midian* | the Contentious.

Their sister was the one slain in the day of the pandemic plague on account of the words spoken at *Pa'owr* | the Open and Broad Path where the Lord Ba'al is Worshiped.'” (*Bamidbar* / Numbers 25:18)

The Midianites would endure the consequence of promoting their religion in proximity to the Children of Yisra'el. And since God does not change, we can be assured that the same fate awaits Christians, Muslims, and the Haredim for having practiced and promoted their religions in Yisra'el. Through it all, many Yisra'elites will succumb and die, but there will be those who reject the Lord and who will be spared. Called back into the Promised Land and the Covenant, they will come to share Yahowah's aversion to religion.

It is in this context, on *Sukah* / Camping Out, in year 6000 Yah, as the sun sets in Yaruwshalaim on Friday, October 7th, a *Shabat*, after the dust has settled from all traces of religion, politics, and with their militaries eliminated, when the Earth has been restored to the conditions experienced in 'Eden, that we find that Dowd's seat of honor and kingdom are restored – forever – a declaration which is astonishing in and of itself. And prior to this, we are told that this son has been placed before us to show us the way, providing the most wonderful counsel.

Our work together has led us to the precipice of what Yasha'yah is about to reveal, to the same mountain and then on to the Promised Land. We learned that there is someone who is more important to our wellbeing and to our approach to God than Moseh. The most relevant insights into the relationship come from Yahowah's

beloved Son, His Messiah and King, the Prophet who would Shepherd and defend God's people, a Yahuwd was chosen to write the songs which will be sung in Heaven.

For the past two thousand years, the world has been wrong about Yasha'yah 9:6-7, even though it is among the most quoted of all prophecies. It is not predictive of the mythical misnomer "Jesus Christ," but descriptive of Dowd, more commonly known as "King David." Based on what is said about him, the implications could not be greater. Rather than following a figment of man's imagination, the world ought to have been listening to Dowd.

Rather than predict the ludicrous notion of the "birth of God," rather than justify a Gentile religion, rather than describe the misnomer "Jesus," rather than validate a New Testament, Isaiah 9:6-7 obliterates everything Christians believe.

We can learn far more from Dowd than from anyone else. And this has always been Yahowah's intent. It is why we possess so much of what Dowd wrote, all in the original language, all marvelously preserved, all easily verified. There were more Psalm scrolls found in the caves above the Dead Sea than any other. And yet, with the reincarnation of Dionysus, we have nothing in Hebrew, and nothing but hearsay coming to us by way of translations so carelessly composed and conveyed that nothing is credible.

Yasha'yah's prophecy affirms that Dowd was the most brilliant, articulate, and insightful man who ever lived. As the Son of God, the Messiah, and King, as the Passover Lamb and Savior, he will be returning with Yahowah to Shepherd his flock throughout space and time.

Yasha'yah's inspired revelation discredits the notion that "Jesus Christ" was the Son of God, the Messiah, a king, and a Savior. God was not born, He did not die, and there will be no Second Coming of Christ.

Before we rejoin the prophecy, there are some things we ought to understand. *Yasha'yah* / Isaiah 9:6 and 9:7 telescope time in traditional Hebrew fashion, presenting both past and future events. Its depictions play out over a period of three thousand years. And since the past, present, and future are seen as one integrated whole from God's perspective, *Yasha'yah* 9:6 and 9:7 should never have been broken apart and presented as two distinct thoughts. Therefore, in the transition from Hebrew to English, a translator must choose the tense which most accurately reflects the timeframe being discussed. In this regard, we must pay especially close attention to the conjugations which speak of things that are either completed during a period of time or open-ended and continuous.

Also, in the Hebrew language, adjectives and adverbs follow their respective nouns and verbs. But since English grammar uses the opposite approach, the translation needs to reflect this arrangement to be accurate. For example, just because it is *ruwach qodesh* in Hebrew, does not mean that we should write "Spirit Set-Apart" in our translations. As it relates to the following, *Yasha'yah* wrote: "counselor who is brilliant and insightful" not "Wonderful, Counselor." Similarly, the prophet spoke of "a valiant and heroic defender of God," not "Almighty God." Further, He said that he would be "an eternal witness providing enduring testimony for the Father," rather than applying the title, "Everlasting Father."

Additionally, *shem* is more than a "name" in that it also conveys an individual's "renown and reputation." I share this because there is only one actual "name" among the seven historic and seven prophetic portrayals of this individual's nature and value. And that is Dowd.

Therefore, what follows is a profoundly different and yet more accurate presentation of *Yasha'yah* 9:6 and 9:7 than any you have seen before. The opening stanza may be the most memorable ever spoken...

“For indeed (*ky* – because truly, emphasizing this statement while revealing an important contrast), **a child** (*yeled* – a boy, the male offspring of parents, an infant who grows up to become a young man, a descendant; from *yalad* – is brought forth) **was born** (*yalad* – was conceived and brought into view through a woman impregnated by the father of the child (pual perfect passive)) **before us** (*la ‘anachnuw* – for and among us), **a son** (*ben* – a male descendant, the masculine offspring of a mother and father) **was provided and placed** (*nathan* – was given and produced at a point in time, appointed and bestowed, brought and devoted (nifal perfect passive)) **concerning us** (*la ‘anachnuw* – on our behalf, regarding our approach).

The opportunity to learn what can be known about how to engage and endure in addition to the government (*wa misrah* – the dominion and sovereignty to lead; from *my* – to ponder the implications of *sarah* – having the power to exert oneself, to contend, to persist, and to persevere) **was and will be** (*wa hayah* – has been, continues to be, and will actually exist with ongoing implications (qal imperfect active – literally with unfolding consequences over time)) **on** (*‘al* – upon) **his shoulder** (*shekem huw’* – his back based upon a continued succession of events transpiring upon his ridgeline and predicated upon the eagerness in which he pursued his calling early in his life).

His reputation and renown (*wa shem huw’* – his personal and proper designation and name) **has been read and recited as** (*qara’* – was for a time invited and summoned as, called out and welcomed as, met with and proclaimed as, even may be read aloud and announced as (qal perfect [from 1QIsa])): **a counselor providing valuable advice** (*yow’ets / ya’ats* – one who offers direction and thought-provoking guidance to deliberate, an analyst who proposes and reveals the purpose of the plan, a mentor who speaks out and urges those who listen to

follow his guidance and thinking because it is thoughtful and reasonable) **who is astoundingly brilliant and amazingly insightful** (*pele* – who is marvelous, wonderful, and distinguished, surpassing all others, set apart and separating, influential and fantastic, as well as prophetic), **a valiant and heroic individual with a prominent military and political standing in the community, the most courageous and capable man** (*gibowr* – a powerful person who prevails, a mighty warrior, brave and strong soldier, a capable and proven defender, a champion confirming the influence and strengthening nature) **of God** (*‘el* – of the Almighty), **an eternal witness providing restoring testimony** (*‘ed* – an observant and meticulous individual providing everlasting evidence from long ago, sharing proof which is reestablishing, an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence) **for the Father** (*‘ab* – of the progenitor, originator and male caregiver and provider), **the leader who conveys the authorized position** (*ha sar* – the ruler of the government who acts and delivers, who has the authority and power to prevail with regard to representing the official stance on [from 1QIsa]) **on reconciliation and restoration leading to salvation** (*shalowm* – on the blessings of restitution and redemption, on peace and prosperity, on satisfaction and favoritism, on association and friendship, regarding health and prosperity, on safety and being complete, regarding lacking nothing, on contentment, tranquility, and companionship in the relationship), (*Yasha’yah* / Isaiah 9:6) **tremendously increasing** (*rab* – abundantly, greatly, and extensively, plentifully and totally, to the largest extent possible on the scale of spatial dimensions amplifying and growing) **the ability to learn about and respond to** (*lam* – providing the information and imparting the instruction learned as a student, teaching how to become familiar with the guidance needed to accept, diligently studying and then

explaining the pattern and plan, as a student eager to learn is taught by another, having received clear and compelling revelations so as to be prepared to intelligently convey; contracted from *lamad* – to teach and learn, gaining information through instruction and then responding appropriately to) **the means to engage and endure, to be liberated and empowered** (*ha misrah* – the person being written about choosing to understand by questioning the who, what, where, why, when, and how of that which pertains to persisting and persevering, of being set free and being empowered; a compound of *my* – to probe and question *sarah* – the means to engage and endure, to contend, to be liberated, and to be empowered).

As a result of this approach (*wa la* – then adding these things together, collectively, therefore and accordingly, facilitating this direction), **reconciliation and restoration, complete satisfaction and total contentment** (*shalowm* – the blessings of an entirely favorable circumstance leading to overwhelming prosperity, friendship, and affection, tranquility and companionship, safety and salvation from harm's way, as well as deliverance, resulting in a free, healthy, and satisfying relationship) **will be without end** (*'ayn qets* – will never cease or be negated, and are unbounded and limitless, without constraint) **upon the throne** (*'al kise* – before the seat of honor in association with the high status of the dignified and empowering garment, the source of power adorning and covering the royal authority) **of Dowd** (*Dowd* – the Beloved), **as well as** (*wa* – in addition) **upon his kingdom through his considered advice and counsel** (*'al mamlakah huw'* – as a result of his sovereign authority and reign over his realm, and on account of his thoughtful guidance and assistance; from *malak* – to reign by providing considered and intelligent advice and instruction, directions and counsel) **so as to be prepared and established by it** (*la kuwn 'eth hy* – authenticated and authorized by it, to be prepared and become steadfast,

ready and supported through it, deciding and concluding to approach regarding it (hifil infinitive construct – whereby the object is engaged by the subject, becoming akin to a secondary subject irrespective of time or place, in the feminine singular and thus addressing *mamlakah*)), **and (wa) to be restored and sustained by him** (*wa la sa'ad huw'* – to be renewed and upheld through him, to be strengthened and supported by it, and to make it safe and secure, refreshing it with the most favorable and nourishing sustenance [*huw'* / it is masculine in 1QIsa and thus refers to Dowd or to his *kise'* | seat of honor vs. feminine in the MT, addressing the kingdom]), **with the means to exercise good judgment and justly resolve disputes** (*ba mishpat* – as part of a plan to decide, as a prescription based upon an official proclamation depicting how the Judge will determine each case, remaining completely fair and yet consistent; from *my* – to ponder the implications of *shaphat* – deciding, judging, being discriminating, and resolving controversies) **by** (*wa ba* – also with) **being right** (*tsadaqah* – being correct, fair, and just, acquitting and vindicating, honest and blameless, innocent and in full accord with the standard) **from then to now** (*min 'atah* – beginning congruent with the events being depicted, right now and thus coinciding with this narration, simultaneous with this rational declaration) **and forevermore** (*wa 'ad 'owlam* – throughout all time, eternally).

The deep devotion and passion (*qin 'ah* – the zeal and fervor for exclusivity, strong desire to accomplish something special, and ardent love and jealousy) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of '*elowah* | God guided by His *towrah* | instructions regarding His *hayah* | existence and our *shalowm* | reconciliation) **of the vast array of spiritual implements** (*tsaba'* – of the host of heavenly messengers and envoys) **has consistently engaged to make this happen** (*'asah zo'th* – has caused this to continuously occur, having always done what was required, such that He will act

accordingly to accomplish this, fashioning this result, continuing to perform in this way (qal imperfect active with ‘this’ as feminine, meaning Yahowah is actually engaging such that we can be continuously right)).” (*Yasha’yah* / Isaiah 9:7)

At the time of this writing, circa 740 BCE, the declaration: “a child was born before us” would naturally have pertained to Dowd | David. He was not only conceived and born in the normal fashion, in the perfect conjugation, his birth is presented as a completed action, occurring in the past. When considering the statement, “a son was provided concerning us,” we should turn our attention to the one man deserving of Yahowah’s remarkable statement, “I am his Father and he is My Son.”

Yahowah placed the governance of Yisra’el on Dowd’s shoulder. He chose him to shepherd His people, anointed him Mashyach to demonstrate His authorization, and then appointed him Melek. Further, in this case, the verb, *hayah*, was scribed in the imperfect, indicating that what had been done would continue throughout time. Dowd is not only the obvious and most qualified individual, he is the only man who once was and again will be King.

Those who have closely examined his Mizmowr know that Dowd is the “counselor providing valuable advice who is astoundingly brilliant and amazingly insightful.” This is the Shepherd’s and prophet’s role – the one who wrote the Mizmowr and Mashal. When it comes to providing brilliant advice, thought-provoking guidance, and valuable insights, Dowd is in a class by himself.

Gibowr does not mean “Almighty,” and thus his name was not “Almighty God” as Christians want the faithful to believe. This deception should be enough to make the rational reject religion.

Even when considering all of the mythos associated with his caricature, “Jesus” was never presented as a “*gibowr* – a valiant and heroic individual with a prominent military and political standing in the community who was devoted to defending” God’s people. Dowd was, however, the most courageous and capable man of God. It began with the defeat of a rather large Philistine and will continue with the eradication of antagonistic Gentiles. Jews understand the implications of this prophecy, making it obvious for them why they could not accept “Jesus” as the Messiah, much less as the fulfillment of this proclamation.

Unlike Dowd, who wrote vociferously about the *mishpat* | way to resolve disputes and achieve *shalom* | reconciliation, the mythical “Jesus” didn’t have much to say about the means Yahowah provided to fulfill the Covenant’s promises. By contrast, Dowd explained exactly what he would endure to save his people, doing so 1,000 years in advance of it occurring. He became “an eternal witness providing restoring testimony on behalf of the Father.”

That said, no man is the “Eternal Father,” making the Christian “translation” highly suspect. At issue is ‘*ed*, whose primary definition reads just as I have rendered it: “an eternal witness providing restoring testimony.” ‘*Ed* speaks of an observant and thorough individual providing everlasting evidence from long ago. An ‘*ed* shares proof which is restoring. He is an eyewitness back in time conveying and memorializing information regarding the perpetual and continued existence of God.

In all of human history, no “leader” was as “authorized” by God as Dowd. He was specifically chosen, anointed three times, and appointed king, not once but twice. He is afforded every title and depiction of consequence, from *Ben* to *Bikuwr*, from *Mashyach* to *Melek*, from *Ra’ah* to *Zarowa’*, called *Gibowr* to *Tsadaq*,

and is even depicted as the Branch, a Prophet, and the Hand of God.

It is hard to miss the connection between Dowd and *shalowm*. His son, the last king to rule over a unified Yisra'el, was even named *Shalomoh* | Solomon – which is a variation of *shalowm*. And not only is Dowd's redemption assured because he was right, but because he also facilitated the means to reconciliation leading to salvation by fulfilling the Miqra'ey. It is fair to say that Dowd epitomized *shalowm*.

By serving as the Passover Lamb, Dowd opened the door to life. With his soul fulfilling UnYeasted Bread, Dowd perfected his people by carrying their guilt into She'owl and depositing it there. As Yahowah's Firstborn, Dowd was restored into fellowship with his Father on Firstborn Children. And for having done so, Dowd was enriched and empowered during the Promise of Seven. This is why we herald his return during Trumpets, knowing that Dowd will provide *shalowm* during the Day of Reconciliation. Having made *shalowm* with God, Dowd's seat of authority will endure forever during the eternal celebration of Shelters as the Covenant Family camps out with Yahowah in perfect *shalowm*.

As a result, those who listen and respond to Dowd's songs are “*shalowm* – reconciled and satisfied” “*‘ayn qets* – beyond limitation.” We are “*kuwn* – prepared and established,” “*sa’ad* – restored and sustained,” “*ba mishpat* – having exercised good judgment about the means to justly resolve the disputes” which would otherwise separate us from Yah. And this is because Dowd was “*tsadaqah* – right” regarding Yahowah, so our relationship will endure “*min ‘atah* – from then to now” “*wa ‘ad ‘owlam* – and forevermore.”

This prophetic portrayal concludes with Yahowah acknowledging that He “*‘asah* – personally and

consistently engaged throughout time to make this happen” because of His “*qin’ah* – deep devotion and passion, His strong desire to accomplish something special as a result of His love” for “*Dowd* – the Beloved.” Considering that it was Yah’s “*qin’ah* – fervor for exclusivity and ardent love” which lies at the heart of His relationship with His Son. In stark contrast, when Jews discounted his sacrifice and Christians transferred these promises to create “Jesus Christ,” it enraged his Father. He will never forgive those who are guilty of this offense.

When it comes to our relationship with Yahowah, the realization that *Dowd* | David was right regarding God, the realization that his testimony was correct as it pertains to God, the realization that he represents everything that is important to God, comprise the most empowering, enriching, enlightening, and liberating conclusion we are asked to draw from the Word of God.

Dowd | David is the lone candidate fulfilling each aspect of this prophetic statement. And, to unquestionably confirm the obvious, he is named at the conclusion of the prophecy. All of us at times forget a name or address someone by the wrong name, but we never do so with our own children. There is no possibility that God asked his prophet to write “*Dowd* | David” if He meant to say “Jesus.”

So now this question: how can this promise be of any value to the religious if the basis of their belief relies on altering the words Yahowah spoke? How can it be seen as affirming their religion when they must turn the God who inspired this prophecy into a liar who would renounce His Son?

May I ask anyone still lost in religion: if this was about “baby Jesus,” why did Yahowah dispatch this statement to Yisra’el – to the very people the Christian Jesus allegedly

rejected? If we are to believe that this was about Christianity, why was the gift allotted to Jews?

“**Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God as guided by His *towrah* – teaching regarding His *hayah* – existence and our *shalown* – restoration) **dispatched** (*shalach* – reached out by sending out (qal perfect)) **the word** (*dabar* – the message and statement, this account and promise) **unto** (*ba* – among and within, with regard to because of His association with) **Ya’aqob** (*Ya’aqob* – Yitschaq’s son, the Father of Yisra’el, to dig in his heels and impact his brother as a result of the consequence of his footsteps), **and so** (*wa*) **it has been allotted to** (*naphal* – it has fallen upon and been distributed among) **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God; from *‘ysh sarah ‘el*.” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 9:8)

I feel sorry for Father and Son. This prophecy is such a wonderful gift to all of us, and yet for thousands of years, it has been used to validate a hateful religion while besmirching a loving relationship.



Old Endings and New Beginnings...

Our souls were designed to convey us on a soaring adventure through words and ideas, space and time, grand concepts and intimate relationships, into the very presence of God. And yet, since the vast preponderance of people are controlled and indoctrinated by religion and government, the opportunity has been foreclosed.

Created to be free, most have been controlled. Given the capacity to learn and reason, few avail themselves of God's offer to extend their mortal lives. Rather than basking in His Light, humanity remains mired in the mundane. While billions are born, only one in a million finds the truth.

You are among them – the one in a million who dares to reach out and touch the face of Yah. Having read along with me these many years, you know that I'm seldom philosophical and never poetic, preferring to stay focused on the meaning of the words that Yahowah is sharing while exploring their implications. But this is a time like none other. The world is besieged by the controlling grasp of man and by a deadly pathogen. It is a new, and different, day – one precious day closer to the end of time as we know it.

Previously, in chapter 7 of volume one of *Coming Home, Anointed Messiah*, we jumped ahead of the natural progression of things and considered *Mizmowr* / Psalm 20. Considering all we have learned since that time, and now

after our review of the 19th Mizmowr and Yasha'yah 9, let's consider its message once again...

“A Mizmowr | Song of Dowd | the Beloved (*Mizmowr la Dowd*) **to the enduring Leader** (*la ha natsach* – on behalf of the everlasting Conductor and eternal Director):

Yahowah (*Yahowah* – the proper pronunciation of the name of 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration) **wants to respond to you** ('*anah 'atah* – He has consistently decided to reply, offering answers to you (qal imperfect jussive)) **in the Day of Trouble** (*ba yowm tsarah* – during the Time of Unfavorable Circumstances, day of dire straits, vexing calamity, debilitating distress, and adversarial anguish; from *tsar* – of being narrowed and confined by adversarial foes and oppressive enemies, and *tsarar* – to be hemmed in, besieged, and bound up, cramped and then hostilely attacked after being narrowed in a confusing and confining manner).

He wants to lift you up so that you are unassailable (*sagab 'atah* – He continually demonstrates His desire to protect you (piel imperfect jussive)) **in the name** (*shem* – with the personal and proper designation and reputation) **of the God** ('*elohy* – the Almighty One; plural of 'elowah – God) **of Ya'aqob | I Supplant** (*Ya'aqob* – I am the one who replaces and supersedes by circumventing and overreaching, I will accept the rewards and suffer the consequences of being insidious in substituting myself for another while seeking acclaim, wealth, and power, being sly in the process because I am the heel; from '*any* – me, myself, or I '*aqab* – receive the benefits or endure the ramifications of outmaneuvering and encroaching by perniciously and fraudulently assailing, such that I am a heel).” (*Mizmowr* / Lyrics to Sing / Psalm 20:1)

Those who do not know Yahowah are predisposed to ask God to reveal His will for their lives. Those who know

Him simply affirm it as Dowd is doing. The difference is significant because to ask God for something He has provided countless times is disrespectful and disingenuous. And by contrast, to state emphatically that you know His will and concur with His desire is reassuring.

The *Yowm Tsarah* | Day of Troubles is upon us. Israel will be thinned at the waist in anticipation of peace and, once vulnerable, attacked by millions of Muslims. This realization is important because it dates the rest of this prophecy, and it remains relevant for those who want to know God. It is now or never. Over the next decade, ever increasing waves of religious, political, and conspiratorial hatred will seek to obliterate the Chosen People.

It is also interesting that God intends to protect the value of His name at a time when He is called everything other than Yahowah. If He did not care what we called Him, as is opined by millions of Jewish and Christian apologists, then He wouldn't be seeking to defend His rightful designation.

“As a result of *Tsyown* | the Signs Posted Along the Way (*wa min Tsyown*), it is His intent to reach out by dispatching and extending (*shalach* – He will choose to send out (qal imperfect jussive)) that which is set apart, uniquely special, and resolutely uncommon (*min qodesh* – the reason to be set apart and distinct) as someone to assist you who is able to accomplish this on your behalf (*‘ezer ‘atah* – the help you will need, a collaborator who is strong enough to get the job done for you) to strengthen and sustain you, support and uphold you (*sa’ad ‘atah* – He will choose to keep you safe by expending the energy to renew and energize you (qal imperfect jussive *energetic nun*)).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:2)

Dowd's lyrics are written on these Signs and his lives were lived on Tsyown. As Yahowah's right hand, he was extended to Yisra'el on three occasions, serving God's

Family from this place. Moreover, Dowd is Yahowah's *Qodesh* | Most Set Apart – the most uniquely special and resolutely uncommon person who ever lived. By fulfilling the Miqra'ey, he has strengthened and sustained Ya'aqob's descendants.

And yet, since these words describe what Father and Son accomplished in year 4000 Yah and recognizing that this prophecy is addressing the Time of Troubles preceding year 6000 Yah, this collaborator is likely the King's herald. This conclusion is further affirmed, because, by the time Dowd arrives in 2033, the troubles will be over for the surviving remnant.

Therefore, Yahowah decided long ago to reinforce the distinguishing message recorded on the Signs Posted Along the Way. It has been His intent to dispatch a witness to recite His message to His People, sustaining them in anticipation of their restoration. This being true, you are reading the result.

“His desire is to remember (*zakar* – His will is to recollect, recall, and bring to mind) **all of your contributions** (*kol minchah 'atah* – all of your sacrifices and offerings, your gifts, and everything you have bestowed on behalf of others) **along with** (*wa*) **those of your branch, your means of ascent, and way of withdrawal** (*'aleh* | *'olah* – the acceptable means to rise, from *'alah* – to go up, rise, and ascend) **of the one accepted and anointed** (*dashen* – the one who was prepared, becoming prosperous and overly satisfied (piel imperfect cohortative – first-person expression of volition, which is best attributed to the speaker, and thus Dowd, where the object, which is the acceptable branch, chooses to be put into action by the subject, God, with unfolding implications over time)). **Pause now and contemplate what this means** (*selah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:3)

Beyond enjoying the experience and being enriched and enlightened in the process, there is never any thought of a reward when working with Yahowah and serving His people. So, when we read that Yahowah is cognizant of our contributions, it is both reassuring and unnerving. And on the positive side, it is encouraging to hear that Yahowah is intent on accepting, anointing, and satisfying those who have risen as a result of us expressing the message exclaimed on the Signs He has posted along the way. Along these lines, there is also the possibility that Yahowah is reaffirming that He will be lifting up the *Nes* | Banner we are composing by more accurately conveying His testimony. And as a result, many will be anointed in His Spirit.

Mutually beneficial relationships are reciprocal. Therefore, it's appropriate for Yahowah to partner with those who have assisted His people. Those of us who have capitalized upon the opportunity to share Yahowah's message realize that learning is its own reward. And so, we find the notion of recognition and accolades inappropriate because they overstate our merit while potentially deprecating our motives. We are, however, delighted by the inference that our Heavenly Father appreciates His children's desire to help the Family grow.

As a reminder, when *dashen* appears in the Towrah, it speaks of "prospering." (*Dabarym* / Deuteronomy 31:20) And in the Mizmowr, it speaks of "anointing and accepting, so as to promote prosperity and growth."

As we contemplate this next statement, the symbolism of *leb* | heart has evolved over the 3,000 years since this was written. In Dowd's mind, the heart was the seat of judgment, the place where observation and experience coalesced with character and intellect to produce the best possible plan of action, one in which the individual was motivated and confident to achieve. Today, we'd call it

exercising good judgment such that our actions are reasoned and right.

“He wants to give to you (*nathan la ‘atah* – it is His desire and will to bestow unto you, offering and allotting you (qal imperfect jussive)) **that which is in accord with** (*ka* – that which is consistent with) **your best judgment** (*leb ‘atah* – you exercising good judgment such that your heartfelt desire is determined by your conscience and is the product of observation, experience, character, and intellect) **and fulfill** (*wa male’* – choose to satisfy (piel imperfect jussive)) **everything you’ve advised and proposed** (*kol ‘esah* – all of your conclusions and counsel, the things you have thought about, accepted, and acted upon).” (*Mizmowr* / Lyrics to Sing / Psalm 20:4)

This is either wonderful or terrible depending upon how accurate our thinking, conclusions, and counsel have been. If addressing Dowd, then Yahowah is affirming that He concurs with the Messiah’s thinking on the matter of fulfilling Chag Matsah and Kipurym. The Son proposed this plan and quickly received his Father’s full endorsement. The Mow’edym have been and will be fulfilled just as Dowd advised.

However, for the reasons we have discussed, and since Dowd wrote “you” instead of “me,” this is likely directed at his Herald. And so, Yahowah is affirming His support of the work we are doing, recognizing that these books present an informed and rational approach to His message. And as a result, what we have presented on behalf of God’s People will be fulfilled. What we have proposed will occur.

To benefit from this opportunity, our advice is to be observant, closely examining and carefully considering everything Father and Son have revealed to us through the Mizmowr such as this one, and then exercise good judgment regarding what we have learned.

As always, Yah is fair. We will ultimately reap what we sow. If it is religion, we will endure the fate of the religious. If we encourage others to embrace the Covenant, we will find ourselves in the embrace of our Father.

In this next refrain, Dowd uses the first-person plural in the cohortative mood to reveal that Father and Son are in one accord regarding what the Herald is delivering on behalf of Yisra'el ...

“We want to shout for joy (*ranan* – it is our desire to sing blissfully, rejoicing (piel imperfect cohortative first-person plural)) **over your salvation** (*ba yashuw'ah 'atah* – in your deliverance, welfare, freedom, and victory) **in the name** (*wa ba shem*) **of our God** (*'elohy 'anachnuw*) **by conspicuously lifting up a banner** (*dagal* – by what we readily point out and celebrate, upholding in sight of the people as our sign, an ensign recognizing the unfolding implications of this message over time (qal imperfect first-person plural)).

Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions) **wants to satisfy and fulfill** (*male'* – His desire and choice are to completely and totally satisfy (piel imperfect jussive)) **all of your requests and expectations, your inquiries and questions** (*kol misha'lah 'atah* – every one of your petitions and appeals).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:5)

Every reconciled soul is cause for celebration. So, whether this is Father and Son or the Messiah and his Messengers jubilantly singing, the more who are *yashuw'ah* | emancipated and liberated, delivered and saved the better.

At this point, there should be little doubt that Father and Son are celebrating what is now being achieved by the *Nes* | Banner they are conspicuously unfurling in advance of the Day of Reconciliations. We know this because

Yasha'yah spoke of this banner in association with the *Choter* in Isaiah 11, revealing that Yahowah would lift up the *Nes* | Banner His Spirit was enabling.

Dowd has chosen *dagal* to describe upholding and unfolding the same banner, revealing it up for all to see. Moreover, as was the case in Yasha'yah, where Yahowah was raising the Sign scribed by His Choter, this Banner speaks of Dowd and Yahowah, of Yahuwdym and Yisra'el, and of the Mow'edym and the Beryth, with every word leading to the return and salvation of God's People.

Yahowah is committed to "satisfying our requests by fulfilling our expectations." But here, context is especially important because this was written to those who will be saved in the name of God by having chosen to consider the conspicuous banner which is now being raised. Many of the words written on that sign came from Dowd, and all are inspired by Yahowah, either directly through His prophets or born out of thoughtfully considering their words. You are reading them now as we consider this Mizmowr.

Yahowah is committed to "satisfying our requests by fulfilling our expectations," but only after celebrating our deliverance from the web of interwoven human entanglements. Therefore, the context is especially important because the benefits are afforded to those who have been liberated from these things in the name of God.

Since the majority of *Yahuwdym* | Jews speak English rather than Hebrew, it is appropriate for the sign to translate Hebrew thoughts into the lingua franca of the world. This gives God's message the widest possible audience, such that the words Yahowah inspired His prophets to inscribe can be understood and engender an appropriate response.

As I wrote the first rendition of this chapter in 2020, the world was engulfed in fear, with governments refusing to allow people to work to support their families, while curtailing their ability to even associate with one another,

all because of a virus. And as the cure became far more debilitating than the disease, clerics implored the faithful to pray for their god's intervention to remove the disease.

And yet, it's a ludicrous proposition to think that a divinity would only notice, care, and respond when a sufficient number of people cry out to him. Worse, when there is no "divine" intervention, and the virus continues to disseminate exponentially, what does it say about the competence of such gods and the credibility of these religions and leaders?

That said, there are two notable aspects regarding the world's reaction to the coronavirus. For the first time in modern history, people the world over experienced just how radically everything can change in an instant. Imprinted with a "normalcy bias," we have the tendency to expect that tomorrow will be the same as today. Likewise, *Yahuwdym* | Jews will find it difficult to envision how horrific life will be for them leading up to the time of Ya'aqob's Troubles, and thus they will continue to ignore Yahowah's pleas for them to return to Him. This may be a wake-up call in this regard.

Secondarily, who among us would have thought that nations would conspire to deliberately keep most people from working, reducing them to complete dependence on government handouts? Who would have thought that politicians would deprive entire populations of freedom of movement and assembly – essentially sequestering everyone into their homes? And who would have thought there would be a 90% compliance rate of people willing to give up their personal liberties and livelihoods – most actually believing that doing so was appropriate and justified?

That is why the flow of this sentence is also critical. The fulfillment of our requests and expectations follows the celebration of our deliverance from these human

schemes and subsequent opportunities to come home. This isn't God granting temporal and mundane prayer requests in the here and now, but instead promising that life with Him in the hereafter will be extraordinarily fulfilling.

This serves as an affirmation that we were right all along. Our salvation is a distance second to the exhilarating prospect of being liberated in spacetime to explore the universe with our Creator enriching, empowering, and enlightening us every step of the way.

This led to an epiphany, with Dowd not only coming to appreciate these implications but also coming to understand his contribution to Yah's plan.

“Concurrently now (*'atah* – so then at this time, simultaneously with the events being narrated), **I realize at this time** (*yada* – I know and understand, appreciate and acknowledge at this specific period of time (qal perfect)) **that surely** (*ky* – that indeed) **Yahowah** (*Yahowah*) **will deliver at this moment to liberate and save through** (*yasha* – He will emancipate and achieve victory through (hifil perfect third-person masculine singular – God will enable His *Mashyach* to become an extension of Himself, thereby causing salvation through)) **His Anointed Messiah** (*mashyach huw* – the one God has specifically chosen and prepared, giving him the authority, approval, and permission to lead).

He has chosen to answer and respond through him (*'anah huw* – it is His desire to consistently sing along with him, replying by continually and literally declaring the information needed to answer important questions regarding him, genuinely choosing to be preoccupied with him and concerned about him (qal imperfect jussive)) **from** (*min* – out of) **His Set-Apart Spiritual Realm in the Heavens** (*shamaym qodesh huw*) **through the Gibowrah | Feminine Characteristic of a Capable and Courageous Individual, the most prominent and powerful leader**

who isn't afraid to fight for what is right (*ba gabowrah* – as the feminine of *gibowr*, *gibowrah* reveals that Yahowah's response is through Dowd's *nepesh* | soul; from *gibowr* – the empowered defender of his people), **of His Right Hand** (*yamyn huw'*) **saving and delivering** (*yasha'* – rescuing by removing all that is dangerous, liberating while providing for the collective welfare, and becoming victorious).” (*Mizmowr* / Lyrics to be Sung / Psalm 20:6)

After telling us that Yahowah was in full agreement with him facilitating Yisra'el's salvation, we read that Father and Son are celebrating the result, even engaged together unfurling the banner explaining how God surpasses our expectations. In this regard, and at this moment, Yahowah vowed to deliver His Anointed Messiah. God then affirmed that He has chosen to respond in this manner, sending His *Gibowrah* from Heaven to save and deliver His people.

Since the only relevant aspect of the Messiah's persona which is feminine would be his *nepesh* | soul, the Miqra'ey would be fulfilled in this manner. Should anyone have been looking for an overt and incontrovertible declaration from God that Dowd's soul fulfilled Pesach, Matsah, and Bikuwrym through Dowd's *nepesh*, Yahowah has satisfactorily answered this question.

Digging deeper, *mashyach* is correctly translated as “anointed” and appropriately transliterated as “Messiah.” *Mashyach* designates “someone God has specifically chosen and prepared, giving him the authority, approval, and permission to lead.”

Dowd is not only specifically named “Yahowah's Mashyach” on numerous occasions throughout the Psalms and Prophets, he, on Yahowah's instructions, was *mashyach* three times. Moreover, Dowd is God's foremost *gibowr*.

We have numerous choices translating *yasha* ' when it is addressing what God would achieve through the *Mashyach* | anointed Messiah. The first time *yasha* ' appears in this prophecy it is a verb scribed in the third-person masculine singular where the subject is clearly identified as Yahowah and the object is unmistakably *mashyach huw* ' | His Messiah. Expressed in the hifil stem, the subject, Yahowah, causes the object, His Messiah, to participate in the action – which can be deliverance, liberation, freedom, victory, salvation, safety, and/or providing for the general welfare of the people in a collaborative fashion as a secondary subject. The object, therefore, participates in the action that the subject enabled and initiated such that they are seen working together, albeit with the subject in control and pulling the strings. One could go so far as to say that Yahowah was promising to deploy His Messiah in this way such that He could participate in the action while showing very little distinction between Himself and *ha Mashyach*. Two distinct individuals would *yasha* ' as one.

This is great news for *Yahuwdym* | Jews because they have been afforded the benefits of *yasha* ', all delivered by Yahowah through *ha Mashyach* Dowd. Salvation, deliverance, freedom, victory, and wellbeing are available for the accepting. The Redeemer is kin. The *Ga'al*, *Mashyach*, *Zarowa* ', and *Melek* are one. No religion or religious myths are required.

This is the worst possible news for Judaism. The G-d of HaShem infamy whose name they will not acknowledge is incapable of saving anyone according to the religious. And yet, Pesach, Matsah, and Bikuwrym were fulfilled by the very *Mashyach* Judaism will not name or credit with the sacrifice. And the same *Mashyach* Yahowah chose and anointed 3,000 years ago is returning for the third time at a date certain – albeit on a different calendar than the one

they use, and in a manner which inverts the very purpose of Kipurym.

With this declaration, there is nothing left for Christianity – no Christ, Christians, or Church, no Dead God on a Stick, no Christmas, nor Easter. It was all a lie.

Our salvation required collaboration between Yahowah and Dowd. Every relevant assessment of these events was either delivered in first person by Dowd or identified Dowd by name, title, or accolade. Mizmowr 20 is an example where all three affirmations are presented in a single narrative.

One of the keys to understanding the mechanism deployed to deliver salvation was presented here with *gibowrah*. This is reinforced in Psalm 103 with all of the emphasis placed upon Dowd's *nepesh* | soul. These are related concepts.

Then there is the matter of motivation – Dowd's desire and Yahowah's will, the choice of the Son of God and the decision of His Father, are constantly revealed through the imperative and cohortative moods. Dowd wanted this opportunity to recapture his people's respect, and God would not deny him. By enduring two hellish days, *ha Mashyach* and *Ben 'Elohyim* demonstrated *Gibowrah* | the capability and courage to *yasha'* | save Yisra'el forevermore. The sacrifice would be limited by the perfect conjugation with the benefits enduring forever through the ongoing nature of the imperfect.

Dowd deserves his long-denied credit. And in so doing, we receive the benefits Father and Son provided as they fulfilled the Mow'edym together. The recognition of these things makes this the most beneficial of all discoveries – more valuable and transformative than fire or the wheel.

There is an aspect of this statement that I had not previously considered which is subject to interpretation. There is the possibility that Dowd will return immediately prior to Yah, such that he can remove those who threaten his people. Even in this extraordinary moment, Yahowah may be working with a man for the benefit of mankind. After all, Dowd has been and will continue to be God's *gibowr* | the one willing to fight to defend Yisra'el.

In the end, it all comes down to who we individually choose to trust: these words or man's weapons. It is a decision Dowd understood far better than most because he wielded both. He recognized that the former was the source of his power while the latter were mere implements. He relied on One and used the other.

“There are those (*‘eleh*) in chariots and the weapons of war (*ba ha rekeb* – in armed and mobile military vehicles) as well as (*wa*) those (*‘eleh*) in high-horsepower, swift-flying machines (*ba ha sus*), but we (*wa ‘anachnuw*) remember and proclaim (*zakar* – invoke (hifil imperfect)) the name (*ba shem*) of Yahowah (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration), our God (*‘elohy ‘anachnuw*).” (*Mizmowr* / Lyrics to Sing / Psalm 20:7)

In rebuttal to this statement, the lie is always the same: we must show respect to those serving in the military because without them we'd have neither life nor liberty. And yet, there is no correlation between this patriotic platitude and reality. The enormous cost of supporting a massive armed force bankrupts a nation and deprives the people of their liberty, especially those who enlist. It tends to cause nations to intervene in the affairs of others when they ought not and leads the unwary to trust men rather than God.

“They collapse and fall, making life miserable and die (*hem kara’ wa naphal*), but we rise and stand upright (*quwm* – we are established by taking a stand (qal perfect)), and apart from societal influences, then become witnesses, testifying to admonish some and sustain others (*’uwd* – providing clarification on our own initiative to warn and to help (hitpael imperfect)).” (*Mizmowr* / Lyrics to Sing / Psalm 20:8)

The more we know and trust Yah, the more likely we will prevail. And in this regard, God’s words are mightier than any sword.

Three thousand years ago Dowd was taken to the future. He knew that the mother of all wars was still to be waged. The world would besiege Yisra’el as never before. And yet, he was ready for action, willing for his God to deliver him into the fray. Dowd was a fighter, devoted to protecting his flock. It is one of the many things he shared in common with his Father.

“Yahowah (*Yahowah* – an accurate transliteration of the name of *’elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **You and I agree, because it is Your decision and my choice for You to offer liberation and salvation, victory and freedom by delivering (*yasha’* – You want and I concur that, by working together, You can emphatically and demonstrably enable me to provide victory (hifil imperative paragogic *heh* cohortative energetic second-person masculine singular – Yahowah engages Dowd such that he comes to resemble Him while emphasizing their choice to work together by Yah enabling)) the King (*ha melek* – the royal ruler, the one who carefully considers and thoughtfully responds, providing counsel and advice).**

He wants to provide answers and respond to us (*’anah ’anachnuw* – it is H/his (Yahowah’s and Dowd’s)

desire to reply by literally and consistently declaring the information we need to answer important questions regarding H/him while choosing to be preoccupied with us and concerned about us, cognizant of the ongoing consequences (qal imperfect jussive third-person masculine singular)) **in the day (ba yowm) of calling out an invitation and summons** (*qara'* 'anachnuw – of proclaiming and announcing the decision to meet and to welcome, to read and to recite (qal infinitive)) **to us** ('anachnuw).” (*Mizmowr* / Lyrics to Sing / Psalm 20:9)

In the approach to year 3000 Yah, Father and Son would unify and protect the emerging nation. During the Yowbel of 4000 Yah, they would enable the benefits of the Beryth, providing life, perfection, adoption, and enrichment through the fulfillment of Pesach, Matsah, and Bikuwrym. And in year 6000 Yah, at sundown on October 2nd, 2033, God and His King will return to reconcile the relationship with Yisra'el, camping out together during Kipurym and Sukah.

It is their means to emancipate their people from political and religious control and to save their souls. It's how God intends for His Son to shepherd His flock thereafter. It is their answer. It is how they have and will continue to respond during the Miqra'ey. You and I have been invited to attend their homecoming, to meet Yahowah and Dowd, and to be welcomed into their company.

The final day in this countdown to a new tomorrow is still on our horizon. It will occur in the waning moments of the sixth millennium of man apart from the Garden. As the world surrounds Yisra'el as a pack of rabid wolves, Dowd will wield the ultimate weapon: the Word of God. And thus concludes the 20th Mizmowr.



The next verse is like the last. It is the never-ending story of a Father's love for His Son and the Son's reply. It's all about Dowd. Do you know why?

“This is on behalf of the eternal Leader (*la ha natsach* – for the glorious and everlasting Guide). **It is a Mizmowr | Song** (*mizmowr* – words set to a melody, a musical composition with lyrics and instrumentation) **of Dowd** (*la Dowd* – from the Beloved).

Yahowah (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalom* – restoration), **the king** (*melek* – the sovereign and designated leader, the counselor and advisor, the messenger and guide) **is elated** (*samach* – rejoices, is delighted, and has a very positive attitude) **with Your power and influence** (*ba ‘oz ‘atah* – in Your strength and determination, with Your might and force, because of Your ability to do what is desired to strengthen and prevail).

Your deliverance and salvation (*wa ba yashuwa’ah* – with Your liberation and rescue, Your freedom and victory, Your welfare and prosperity) **are why** (*mah* – is how) **his jubilation is beyond measure** (*gyl ma’od* – he is greatly and utterly appreciative, to the greatest point on the scale, joyful at this favorable outcome).” (*Mizmowr* / Lyrics to Sing / Psalm 21:1)

There is nothing more desirable than being empowered and enriched by Yah. His willingness to deliver us from the specter of death is worth celebrating.

With this pronouncement, we are witnessing something special. Rather than having a king brag that he has the right to lord over all and impose his will, we find Dowd celebrating His Father's influence in his life. Rather than subjugating the people as kings have done, Dowd is speaking of liberation and freedom. Instead of killing those who would oppose him, he is proposing salvation.

And in this regard, let's not lose sight of the Shepherd's role, which is to lead us to the same place so that we can enjoy a similar result. God is consistent, and so we can expect Him to do for us what He has done for His firstborn Son.

While it is true that Dowd saved us while Yahowah saved Dowd, there is more to *yashuwa'ah*. Freedom is God's specialty – especially when it comes to delivering us from the control of religious and political institutions. And then after being rescued, rather than set us aside expecting us to fend for ourselves, Yahowah strengthens and empowers His children.

“You have given him (*nathan* – You have produced and placed before him (qal perfect)) **the desires of his mind and heart** (*ta'owah leb la huw'* – the wishes and longings of his ambitions and inclinations of his thinking, the bounty of his good judgment beyond the limits of space or time).

And the requests (*'aresheth* – the desire to engage expressed) **of his lips** (*saphah huw'* – of his speech) **You have not withheld** (*bal mana'* – You have never refused or denied).

Pause now and contemplate the implications (*selah* – stop what you are doing to process this).” (*Mizmowr* / Lyrics to Sing / Psalm 21:2)

It's good to be right about God because it leads to becoming His son or daughter. Our Heavenly Father created us and then offered us the benefits of His Covenant because He wants to celebrate the resulting relationship and enjoy our company.

When our hearts and minds correctly coalesce on the things of God, such that our thoughts and inclinations are reflected in our words, we will receive our heart's desire. God is committed to giving, not taking. And that is the

opposite of the donation-and-sacrifice-hungry lord of religion.

As it pertains to Dowd, let us never forget that the foremost yearning of his heart was to fulfill the Mow'edym and, in particular, Pesach and Matsah leading to Bikuwrym on behalf of Shabuw'ah and Taruw'ah. Therefore, he is acknowledging, in conjunction with his salvation, that Yahowah granted him this desire.

Yah knows what we want and anticipates our needs...

“For indeed (*ky* – it is factual and true), **You come to meet him, approaching with forethought, engaging by foreseeing** (*qadam huw'* – You draw near, anticipating his needs beforehand, acting in a manner whereby You know in advance) **the benefits which are good and desirable** (*barakah towb* – the blessings which are beneficial and useful, the gifts which are pleasing and valuable, that which is uplifting and productive, moral and generous).

Upon his head (*la ro'sh*), **You have continually placed** (*shyth* – You have consistently put (qal imperfect)) **a crown of great value** (*'atarah paz* – a golden adornment symbolizing status which surrounds and encompasses comprised of precious metal which is refined and pure).” (*Mizmowr* / Lyrics to Sing / Psalm 21:3)

This statement affirms something that we have long known. Once we become part of the Covenant Family, Yahowah is attuned to our needs. He anticipates what is beneficial and desirable and provides it without our asking.

Shouldn't we give God credit for being aware of what is best for His Children? Is the religious god so needy that it's only when someone praises him and begs him that he will respond? Does the religious god know less about what people need than those pleading with him?

While Yah gave Dowd a crown of life, it is one He will readily and willingly share with everyone who responds to

His beloved Son. It symbolizes the fact that, as Yahowah's children, we are royalty and thus heirs to all He has to offer.

Personally, I don't think that Dowd walked around with a crown on his head. Moreover, while Yahowah appointed him as the King of a united Yisra'el, God did not place a crown on His Son's head. However, when we consider the crowning achievement of Dowd's lives in conjunction with his heart's desire and our salvation, we are drawn to his fulfillment of the Miqra'ey. It is of the greatest value.

At this point, we are transported into the future. Dowd was and soon will be the focus of Yah's approach to man.

“He inquired about and requested (*sha'al* – he questioned, seeking information about, asking for (qal perfect)) **lives** (*chayym* – prosperous, bountiful, favorable, and abundant lives, always existing, living and flourishing) **from You** (*min 'atah*). **You gave him** (*nathan la huw'* – You bestowed and appointed, producing and allowing for him) **an eternal and everlasting measure** (*'orek yowm 'owlam* – a very long time, a duration of length beyond limitation) **as an eternal witness** (*wa 'ad* – with restoring testimony into perpetuity and forever). (*Mizmowr* / Lyrics to Sing / Psalm 21:4)

His status and manifestation of power (*kabowd huw'* – his respect and abundance, his glorious presence and his reward, his significance) **are great** (*gadowl* – is substantial and important, is extremely high) **through Your deliverance and salvation** (*ba yashuwa'ah 'atah* – with Your liberation and rescue, Your freedom and victory, Your welfare and prosperity).

Strength, authority (*howd* – a glorious countenance, a splendorous appearance, vitality and health) **and** (*wa*) **the best qualities** (*hadar* – a sense of nobility and values) **You have bestowed on him** (*shawah 'al huw'* – You have

conferred on him (piel imperfect)).” (*Mizmowr* / Lyrics to Sing / Psalm 21:5)

Life is God’s greatest gift. Extending it is something we all desire. So, the only difference here between *Dowd* | David and the rest of humankind is knowing where to inquire to derive the desired result. By trusting in the Towrah, he would live forever.

This is not an expression of faith. Dowd’s existence would be everlasting without a Gospel of Grace. There is no Jesus, Cross, Church, or Christianity. There is no Judaism, Talmud, Kosher Laws, or rabbis. The gift of eternal life comes from Yahowah through His Towrah as a result of His Miqra’ey and because of His Beryth. Once freed from the tantalizing tentacles of man’s schemes, Dowd would both receive and provide the benefits of the Covenant.

However, there is more to this prophecy than the fulfillment of the Familial blessings. *Dowd* | David is equipped to rule the world, and his job is to prepare his people for Yah’s return while ridding the planet of those who would spoil the occasion.

Once again, by giving Yahowah credit, Dowd isn’t boasting. In fact, had he failed to acknowledge Yahowah’s blessings, he would have shown himself as ungrateful and selfish.

There are additional insights worth noting. *Chayym* | lives is plural because Dowd would live three of them – one fraught with heartache and joy, the second marked by extreme anguish, and the third, joyous beyond measure. But there was likely only one of the three that Dowd specifically requested, especially since the first and last were an expression of Yahowah’s desire.

In his second of three lives, Father and Son provided eternal restoration and eternal life, all in keeping with

God's restoring testimony and eternal witness. And by working together in this way, they offered to save the Children of the Covenant, bestowing upon each the best of Yahowah's qualities and characteristics.

“For (ky) You have placed upon him and provided through him (*shyth huw'* – You have set forth and laid upon him) **everlasting blessings and eternal benefits** (*barakah la 'ad* – uplifting oaths and vows which promise unending and advantageous rewards).

You have caused him to be an effective, perceptive, and motivational teacher (*chadah huw'* – You have made him sharp and witty, delighted to be included) **with the pleasure of Your company** (*ba simchah panah 'atah* – with the delightful and joyous nature of Your presence, with Your cheerful and happy disposition).” (*Mizmowr / Lyrics to Sing / Psalm 21:6*)

I concur. Dowd is the most inspiring and efficacious, constructive and practical, indeed, enjoyable teacher the world has ever known. It is an honor to sit at his table and feast on his instruction.

His curriculum can be trusted. His phrasing is always correct. His source is impeccable. And as a result, his lectures lead to understanding.

More than this, with Yahowah's support, Dowd would provide everlasting blessings and eternal benefits to all who acknowledge and accept his role in their salvation. And if that were not enough, Dowd became the most eloquent and effective teacher regarding the means to salvation and the benefits associated with Yahowah's company.

“Because (ky – truthfully) the king (*ha melek* – the sovereign designated leader, the counselor and advisor, the messenger and guide) **trusts and relies upon** (*batach ba* – has placed his complete confidence in and confides in and

depends upon) **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **and (wa) in the steadfast devotion and unfailing love** (*ba chesed* – in the affection and kindness, the favoritism and loyalty) **of the Most High** (‘*elyown* – of the Uppermost, the awe-inspiring and supreme, Almighty God), **he will not be swayed, fail, or falter** (*bal mowt* – he shall not be shaken or be toppled, neither will he be removed nor displaced, never encountering an unfavorable circumstance).” (*Mizmowr* / Lyrics to Sing / Psalm 21:7)

Dowd didn’t just know Yah; He loved Him. His heart followed his mind to God.

Batach | trust and reliance are the result of familiarity and understanding. Dowd had read Yahowah’s promises and knew that they applied to him. In capitalizing upon his Father’s testimony, he witnessed God’s *chesed* | love and devotion.

Beyond this, of course, having volunteered to fulfill the Miqra’ey, and having been a prophet, Dowd knew that, in conjunction with Yahowah, his lives would produce exceedingly favorable results. Having read ‘Eythan’s 89th Mizmowr, Dowd was assured that he would be perceived as ‘*Elyown* | the Most High. As the Son of God, the Messiah and King, Yahowah’s Firstborn and exemplar of the Covenant, Dowd is the most ‘*elyown* of men.

Everything we have learned these past 22 years leads to this very same place. It is by *batach* | trusting and relying upon Yahowah that we experience God’s kindness and mercy. As the third condition of the Covenant, our trust and reliance on Yahowah paves the way to the relational benefits – one of which is receiving our Father’s *chesed* | love. Further, since the fourth requirement of the Covenant is to closely examine and carefully consider its instructive

conditions, we have another affirmation that knowledge and understanding lead to reliance.

I am supremely confident in my relationship with Yahowah, I have great admiration for his people, particularly the likes of Moseh, Dowd, Shamuw'el, and Yasha'yah, and I love working with my Father. However, I cannot imagine what it would be like to bear the responsibility for leading God's eternal Family across the universe and throughout time. And Dowd is committed to doing so even after having endured the tumult and heartache of serving as their king. His designation as *'Elyown* | the Most High by Yahowah would be intimidating considering Dowd's predilection for emotional imperfection. And none of us can relate to enduring Pesach and Matsah as Dowd has done. So, when he says that he is assured that he will never slip up, be swayed, falter, or fail, that's a mouthful.

It's befuddling that so many remain susceptible to the Christian myth that "Jesus Christ" is returning to lovingly embrace his Church. It's perplexing that they remain blind to the realization that *Dowd* | David will come with Yahowah as they work together to rid the world of the religious and political. God makes the truth abundantly clear.

"Your Hand (*yad 'atah*) **will find** (*matsa'* – will expose and uncover, then gain control over) **everyone who harbors animosity toward You** (*la kol 'oyeb 'atah* – all who are hostile and adversarial, showing their personal opposition and enmity toward You).

Your Right Hand (*yamyn 'atah* – Your rightful orientation, Your right side, and because You are right) **will expose** (*matsa'* – will find and obtain control over (qal imperfect)) **those who shun You and strive against You, who dislike and detest You** (*sane' 'atah* – those who loathe and hate You, those averse and adversarial toward

You because they oppose and abhor You, along with those who openly disregard You).” (*Mizmowr* / Lyrics to Sing / Psalm 21:8)

To love, we must hate those who deliberately and horrifically harm the people we cherish. And since Yahowah adores His beloved Son, those who have knowingly robbed him of his achievements and dignity will pay a hellish price.

The foremost strain of human malfeasance adversarial to everything Yahowah has said and done – religion – and in particular Judaism, Christianity, and Islam. The despicable souls of those responsible for misleading and abusing Jews, such as Akiba and Maimonides, Peter and Paul, Muhammad and Abu Bakr, will have no place to hide. They will be found, exposed, and sent off to She’owl.

Christians are oblivious. They will be surprised to find God holding them in contempt for disrespecting Him and His Son. Most have never heard of Replacement Theology and are unaware that it began by artificially bolstering their religion’s aspirations to promote “Jesus” as the Messiah and the “Son of God” when both titles pertain to Dowd. From there, the Church would seek to replace Yisra’el, the Towrah, and the Covenant – degrading all three to justify their unfounded preferences. The resulting beliefs engender God’s overt animosity.

Most Jews are oblivious. They, too, will be shocked to find Yahowah condemning them for disrespecting Him and His Son. If we were to bring a million of them together for a generation, giving each a copy of the Towrah and Prophets, we’d be hard-pressed to find one who could name the seven Mow’edym, explain their purpose vis-à-vis the Beryth, and then expound upon Dowd’s role in fulfilling them. For fear of being incriminated by their peers, they would refuse to acknowledge Yahowah’s name or admit that Dowd is the Son of God and Messiah, the

Passover Lamb and Savior. Given years to figure it out, not one in a million can specify the Covenant's conditions or articulate its benefits. And to a person, they continue to be recalcitrant, preferring their politics and religion to a relationship with God.

This is not hypothetical, because that is what one hundred generations of Jews have done. Over the past 2,500 years, there isn't one who is on record getting this right. And that is why I'm here, writing these words instead of one of them.

Central to God's righteous indignation against them is the universal devaluing of His Son's achievements and accolades. This is something God disdains. He considers it detestable and loathsome. To deny Dowd is to reject Yah, because doing so is tantamount to calling God a liar. Therefore, it comes with a consequence. The one who was passed over to promote a religion will strike down those who discounted him.

But at least this explains why there is no salvation in Judaism and why salvation is based upon a myth in Christianity. Since they neither know nor acknowledge the Savior, they cannot be saved.

But they will not go quietly into the darkness of an eternal night. They will be exposed and condemned by the light they sought to confiscate as their own, and on behalf of those they sought to replace. On this day, Dowd will be as brilliant as the sun, incinerating those whose religions were derived from worshiping it along with their edifices and idols. How's that for Divine justice?

“You will impose upon them, causing them to endure (*shyth hem* – You will place upon them (qal imperfect)) **that which could be compared to** (*ka* – that which is similar or analogous to) **a brightly glowing furnace** (*tanuwr 'esh* – a flaming oven or blazing firepot, a fire that burns, radiating light and heat as organic matter

is consumed) **in conjunction with the time of Your appearance** (*la 'eth paneh 'atah* – during the particular period before Your presence is perceived).

Yahowah (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalown* – restoration), **in His righteous indignation** (*ba 'aph huw* – in His anger and resentment, as a sign of His displeasure), **He will instantaneously engulf them such that they are swallowed up** (*bala' hem* – He will devour them (piel imperfect)), **consuming and devouring them in the conflagration** (*wa 'akal 'esh* – such that they are engulfed by the radiant energy and destroyed in the blaze of brilliant light).” (*Mizmowr* / Lyrics to Sing / Psalm 21:9)

Incineration is the perfect solution for the stench, stain, and stigma of religion and politics. Let light eliminate the darkness. Those who oppose Father and Son will meet a painless, though just, end, such that those who are observing Yowm Kipurym will be able to celebrate the Family reunion. For some, it will be over in an instant, while for others, life is just beginning, making this the most efficacious way to prepare the Earth for its return to 'Eden.

What's interesting here is that Yahowah will not have to do anything special for this to occur. He is so brilliant, being exposed to Him apart from the Covenant will be fatal.

“You will destroy them, wiping out (*'abad* – You will annihilate and exterminate, eliminating all existence of (piel imperfect)) **that which they have produced** (*pery hem* – the fruit of their actions, the results of their undertakings, their harvests) **from the earth** (*min 'erets* – out of the land and material realm) **and also their offspring** (*wa zera' hem* – that which they have sown, their seed and their descendants, their progeny, even that which propagates their race) **from among** (*min*) **the children of**

humankind (*ben 'adam* – the descendants of 'Adam and the offspring of humankind).” (*Mizmowr* / Lyrics to Sing / Psalm 21:10)

It will occur so quickly and completely, it will be as if the religious, political, militant, and conspiratorial were never here. The total eradication of mankind's most controlling menaces is forthcoming, and this conflagration will include their buildings, their books, and their bodies.

While it has never been presented this bluntly in anything we have translated thus far, this is as it must be. Since Dowd is returning as brilliant as the sun, and Yahowah's presence will be brighter still, those without spiritual protection will be extinguished by their mere presence. And that is by design. The political and religious, the conspiratorial and militaristic, have engendered Yahowah's righteous indignation. Their continued existence would ruin eternity for those of us who have embraced Him. If you don't want to get burned, follow Dowd.

Even if someone disagrees with God and thinks that the religious, political, militaristic, and conspiratorial don't deserve what's coming, there is still the realization that no one who had denied God's message deserves to spend eternity with Him. The result is the same.

“As contrarians (*ky* – indeed), **they have bent the truth while conspiring to spread** (*natah* – they scheme and plot and are set upon winning by conveying misconceptions) **grievous harm and religious malfeasance against You** (*'al 'atah ra'ah* – wicked misery and tremendous suffering, great distress and grave misfortune, evil, hardships, and troubling circumstances against you even as fellow citizens and neighbors, the worst imaginable and most unpleasant outcome). **They have decided and are determined to devise** (*chashab* – they are credited with considering, planning, plotting, and

perpetrating (qal perfect)) **malicious schemes** (*mazimah* – wickedly evil intentions based upon discretionary and improper decisions with evil intent, purposing plots) **which will not prevail** (*bal yakol* – they will not succeed, they never understand, nor will they endure).” (*Mizmowr* / Lyrics to Sing / Psalm 21:11)

Such will be the demise of religion and conspiracy. Good riddance. The world will be a better place without them.

It is, however, ironic in a way, especially in 2020 during the onset of COVID-19, where people willingly sacrificed freedom and their economic aspirations to temporarily extend the lives of those who were already approaching death’s door. The harmful schemes they so willingly accepted to prolong their existence will be their demise.

And if that were not bad enough, with supply chains destroyed, food and energy shortages abounding, and increased debt crippling economies, the United States decided to engage in a proxy war with Russia – the nation with the largest nuclear arsenal. The American government, ever duplicitous, even when making its gruesome intent known 10 years before the Russian response, blames Putin for what US presidents and senators set in motion long ago. And as is typical in such situations, the sanctions the West imposed in its fury have all backfired, such that their malicious schemes will not prevail.

All the while, the most egregious harm is perpetrated by the religious – those who deprive the faithful of Yahowah’s nature and intent. And as part of their scheme, these contrarians have bent the truth to propagate their malevolent conspiracies against God’s Son, our Savior.

“That is because (*ky* – surely and truthfully) **You will impose upon them** (*shyth hem* – you will demand of them)

early on (*shekem* – from the outset of the day) **with Your bow stretched** (*ba meythar* ‘*atah* – with Your bow-string; from *yathar* – remnant) **and aimed** (*kuwn* – fashioned and arranged, decided and bent upon, ready and prepared) **upon their presence** (*‘al paneh hem* – upon their appearance).” (*Mizmowr* / Lyrics to Sing / Psalm 21:12)

It is apparent that *meythar*, representing a “stretched bow,” was used as a metaphor to depict the religious being shot down by God, and it is certain that the religious will not survive the attack.

When Dowd addresses Yahowah, it is always exciting to see him integrate the imperative and cohortative within the action. Here, Father and Son jointly committed to a forthright and forceful stand against their religious and political foes. So assured of the result, they are already singing about their success. Turns out that Dowd’s *nepesh* | soul isn’t the only one credited with being *gabuwrah* | capable and courageous...

“You and I have decided to rise up and take action (*ruwm* – it is Your will and my choice to take a stand (qal imperative paragogic cohortative)), **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **in Your power, being forceful** (*ba ‘oz* ‘*atah* – with Your strength and capability). **We have chosen to sing** (*shyr* – we have decided to musically and rhythmically, even poetically, raise our voices (qal imperfect cohortative first-person plural)), **vocally acknowledging** (*wa zamar* – melodically expressing as an accompaniment to (piel imperfect cohortative)) **Your courageous and victorious achievements** (*gabuwrah* ‘*atah* – Your awesome accomplishments, capability, overwhelming comparative advantage).” (*Mizmowr* / Lyrics to Sing / Psalm 21:13)

Dowd will be leading the chorus. And here is their song...

“This is on behalf of the eternal Leader (*la ha natsach*). It is a *Mizmowr* | Song (*mizmowr*) of Dowd | the Beloved (*la Dowd*).

Yahowah (*Yahowah*), the King and Counselor (*melek*) is elated (*samach*) with Your power and influence (*ba 'oz 'atah*). Your deliverance, liberation, and salvation (*wa ba yashuwa'ah*) are why (*mah*) his jubilation is beyond measure, exceedingly appreciative of the favorable outcome (*gyl ma'od*). (*Mizmowr* 21:1)

You have given him (*nathan*) the desires of his mind and heart, his thoughtful yearnings and ambitions (*ta'owah leb la huw'*). And the requests (*'aresheth*) of his lips (*saphah huw'*) You have not withheld (*bal mana*).

Pause now and contemplate the implications (*selah*). (*Mizmowr* 21:2)

For indeed (*ky*), You come to meet him, approaching with forethought, engaging by foreseeing (*qadam huw'*) the benefits which are good and desirable (*barakah towb*).

Upon his head (*la ro'sh*), You have continually placed (*shyth*) a crown of great value (*'atarah paz*). (*Mizmowr* 21:3)

He inquired about and requested (*sha'al*) lives, bountiful and restoring (*chay*), from You (*min 'atah*). You gave him (*nathan la huw'*) an eternal and everlasting measure of days (*'orek yowm 'owlam*) as an eternal witness of the restoring testimony (*wa 'ad*). (*Mizmowr* 21:4)

His status and manifestation of power, respect and reward (*kabowd huw'*) are great (*gadowl*) through Your deliverance and salvation (*ba yashuwa'ah 'atah*). Strength, authority (*howd*) and (*wa*) the best qualities

(*hadar*) **You have bestowed on him** (*shawah 'al huw'*).
(*Mizmowr 21:5*)

For (ky) You have placed upon him and provided through him (*shyth huw'*) everlasting blessings and eternal benefits (*barakah la 'ad*).

You have caused him to be an effective, perceptive, and motivational teacher (*chadah huw'*) with the pleasure of Your company (*ba simchah panah 'atah*).
(*Mizmowr 21:6*)

Because (ky) the king and counselor (*ha melek*) trusts and relies upon (*batach ba*) **Yahowah** (*Yahowah*) and (*wa*) in the steadfast devotion and unfailing love (*ba chesed*) of the Most High (*'elyown*), he will not be swayed, fail, or falter (*bal mowt*). (*Mizmowr 21:7*)

Your Hand (*yad 'atah*) will find and control (*matsa'*) everyone who harbors animosity toward You (*la kol 'oyeb 'atah*). **Your Right Hand** (*yamyn 'atah*) will expose (*matsa'*) those who shun You and strive against You, who dislike and detest You (*sane' 'atah*). (*Mizmowr 21:8*)

You will impose upon them, causing them to endure (*shyth hem*) that which could be compared to (*ka*) a brightly glowing furnace (*tanuwr 'esh*) in conjunction with the time of Your appearance (*la 'eth paneh 'atah*).

Yahowah (*Yahowah*), in His righteous indignation (*ba 'aph huw'*), He will instantaneously engulf them such that they are swallowed up (*bala' hem*), consuming and devouring them in the conflagration (*wa 'akal 'esh*).
(*Mizmowr 21:9*)

You will destroy them, wiping out (*'abad*) that which they have produced (*pery hem*) from the Earth (*min 'erets*) in addition to their offspring (*wa zera' hem*)

from among (*min*) the children of humankind (*ben* ‘*adam*). (*Mizmowr* 21:10)

As contrarians (*ky*), they have bent the truth to conspire and spread (*natah*) grievous harm and religious malfeasance against You (‘*al* ‘*atah* *ra’ah*). They have decided and are determined to devise (*chashab*) malicious schemes based upon improper decisions and evil intent (*mazimah*) which will not prevail (*bal yakol*). (*Mizmowr* 21:11)

That is because (*ky*) You will impose upon them (*shyth hem*) early on at the outset of this day (*shekem*) with Your bow stretched (*ba meythar* ‘*atah*) and aimed (*kuwn*) upon their presence (‘*al paneh hem*). (*Mizmowr* 21:12)

You and I have decided to rise up and take action (*ruwm*), Yahowah (*Yahowah*), in Your power, being forceful (*ba* ‘*oz* ‘*atah*). We have chosen to sing (*shyr*), vocally acknowledging (*wa zamar*) Your courageous and victorious achievements (*gabuwrah* ‘*atah*).” (*Mizmowr* / Lyrics to Sing / Psalm 21:13)



I’ve been eager to translate the 118th Mizmowr because it dovetails so beautifully with what we have been reading. Let’s see if it lives up to our expectations.

It begins by acknowledging that we are granted the gift of freewill and that we are encouraged to express where it matters most.

“Choose of your own freewill to articulate what you know, acknowledging your appreciation (*yadah* – confess your admiration; from *yada*’ – to know and understand, to perceive and experience, to recognize and acknowledge (*hifil* imperative second-person masculine

plural)) **to** (*la* – to approach and on behalf of) **Yahowah** (*Yahowah*) **because** (*ky* – for the express reason) **He is generous and enriching** (*towb* – beneficial and pleasing, joyful and desirable, good and agreeable, highly productive and very attractive).

It is true that His enduring love, unfailing kindness, and genuine mercy (*ky chesed huw'* – His devotion and loyalty, His affection and commitment to the relationship, as well as His generosity and favoritism) **are everlasting** (*la 'owlam* – are eternal and forever).” (*Mizmowr* / Lyrics to Sing / Psalm 118:1)

This *Mizmowr* answers our questions pertaining to Yahowah’s return with Dowd, leading to our celebration of Chag Sukah. To set the scene, this Song was scribed at a time when religious and political Jews claimed God’s authority for themselves. Like rabbis and priests today, they insinuated that there was no righteousness or redemption apart from their rules and rituals. In order to perpetrate this deception, they made all references to Yahowah illegal – including saying His name. The Psalmist is begging the nation to reverse that trend.

This *Mizmowr* is more than just a snapshot in history. The conditions it reflects, and its appeal for reason and a return to the relationship, will all be played out again as we approach Yowm Kipurym in 2033 – year 6000 Yah.

Dowd recognized what the world has missed. The God of the Torah, Prophets, and Psalms is loving and kind. He is generous and merciful. He is enriching, both pleasing and agreeable. These are eternal hallmarks of His character.

And since the most popular religion became popular by telling the world otherwise, it bears repeating...

“Yisra’elites (*Yisra’el* – Individuals who Engage and Endure with God) **should of their own volition say** (*'amar*

– should choose to admit and want to acknowledge), **‘Indeed** (*ky* – it is surely true), **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw’*) **are absolutely** (*ky*) **eternal** (*la ‘owlam*).” (*Mizmowr / Lyrics to Sing / Psalm 118:2*)

Let us never forget that Yahowah’s focus is on Yisra’el. They are His people and His affection for them will never end. With these words, the Christian myth of Replacement Theology is once again torn asunder – and that was the intent. Yahowah has not and will never disavow Yisra’el – especially not to replace them with religious, political, and anti-Semitic Gentiles and their mercurial Church.

“The Family (*beyth* – the House and Household) **of ‘Aharown** (*‘Aharown* – the Alternative and Enlightened Freewill, Moseh’s brother, the first priest, a Lowy), **please** (*na’* – I implore and beseech you) **of your own volition say** (*‘amar* – you should choose to confess and want to profess), **‘Truthfully** (*ky*), **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw’* – His devotion and loyalty, His affection and commitment to the relationship) **are surely** (*ky*) **eternal** (*la ‘owlam*).” (*Mizmowr / Lyrics to be Sung / Psalm 118:3*)

‘Aharown was the wayward brother of Moseh. He is stained by the hideous decision to fabricate a Golden Calf while Moseh met with Yahowah on Mount Choreb receiving the Towrah. And so, by referring to the House of ‘Aharown, God is saying that His love for the Children of Yisra’el endures in spite of what they have done.

This is the chorus the world needs to hear. The God of the Towrah is lovable and merciful – at least toward those who respect Him and revere His name.

“The Family (*beyth* – the Household) **of ‘Aharown** (*‘Aharown* – Enlightened Freewill, to desire light, Moseh’s brother, first high priest, a Lowy), **please** (*na’* – I implore

and beseech you) **of your own volition say** (*'amar* – you should choose to confess and want to profess (qal imperfect jussive)), **Truthfully** (*ky* – it is accurate), **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw'* – His devotion and loyalty, His affection and commitment to the relationship) **are surely** (*ky*) **eternal** (*la 'owlam* – are forever and everlasting).' (*Mizmowr* 118:3)

Those who respect (*yare'* – those who revere) **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalown* – restoration), **I implore you** (*na'* – please), **choose of your own freewill to convey** (*'amar* – of your own volition confess and profess (qal imperfect jussive)), **'Surely** (*ky* – it is indeed true), **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw'* – His devotion and loyalty, His affection and commitment to the relationship) **are absolutely** (*ky*) **everlasting** (*la 'owlam* – are eternal and forevermore).” (*Mizmowr* / Lyrics to Sing / Psalm 118:4)

Depending upon the context, there are two equally acceptable ways to translate *yare'*. While *yare'* can mean “fear” or “revere,” being afraid in the context of “steadfast affection, generosity, uncompromising love, kindness, favor, mercy, and goodness” is an absurd rendering, even irrational. It would be ridiculous to “fear” a being whose “devotion to the loving relationship is everlasting.” Moreover, the entire purpose of the Towrah is to encourage mankind to form a personal and familial relationship with Yahowah, to become His adopted children. Fear is completely incompatible with this objective.

One cannot love someone they fear. It is impossible because fear and reverence are mutually exclusive concepts. While I recognize that every etymological tool and Hebrew dictionary lists “fear and revere” as acceptable

translations of *yare'*, anyone who *yada'* | knows Yahowah realizes which one is correct.

For those who believe their English biblical translations and think that God wants to be feared, this pronouncement in *Yasha'yah* / Isaiah 29:12-13 may change your mind. Yahowah said that fearing Him is a manmade tradition... **“Then Yahowah said, ‘Forasmuch as these people approach Me with their mouths, and with their lip service, they have removed their hearts and minds from Me. Their fear (*yare'*) toward Me exists because it is taught out of (*lamad* – learned, studied, and acquired through the instruction derived from) manmade traditions (*‘iysh mitswah* – manmade conditions, human edicts and terms) learned by rote.”** The rational debate between “fear” and “revere” ends with this declaration.

I routinely tell all who will listen that the God I’ve come to know by translating the Dead Sea Scrolls is approachable and lovable, fun-loving and kind. He is also responsive...

“During times of difficulty (*min ha metsar* – out of distress and hardship, while combating problems and troubles, when in dire straits) I called upon (*qara'* – I invite, call out to, and summon (qal perfect)) Yah (*Yah* – a friendly and familial shortened form of the name of *‘elowah* – God based upon His *hayah* – existence) and He answered me (*‘anah ‘any* – He responded to me with a reply (qal perfect)) in the vast expanse of the freedom (*merchab* – in the infinity of space and time and the capacity to grow) of Yah (*Yah* – an affectionate version of the name of *‘elowah* – God based upon His *hayah* – existence).” (*Mizmowr* / Lyrics to Sing / Psalm 118:5)

What a wonderful sentiment: “The vast expanse of the freedom of Yah!” Unlike religious and political institutions which seek to control, Yah wants us to be free to express ourselves and live exciting and fulfilling lives. It is His

intention for us to explore the vast expanse of the universe that He created for our edification and enjoyment.

Yes, indeed, Yahowah is approachable...

“Yahowah (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **approaches me and draws near** (*la ‘any* – is concerned about me). **I am not intimidated** (*lo ‘yare’* – I am not frightened or awestruck).

What can a man do to me? How can mankind affect me (*mah ‘asah la ‘any ‘adam* – who is man to act against me or engage such that there are ongoing consequences (qal imperfect))?” (*Mizmowr* / Lyrics to Sing / Psalm 118:6)

There is no reason to fear someone you love and who loves you in return. And while mankind has been fearsome for millennia, when we are in Yah’s company, we are Family.

I have been asked countless times if I think man is basically good or fundamentally bad. My answer is always the same. Individually, men and women can be either and are often both, but collectively, as civilizations and nations, mankind has always been oppressive and vicious, deadly and deceitful.

“Yahowah (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is concerned about me** (*la ‘any* – is for me, near me, and by me, approaching me on my behalf), **ready to assist and support me** (*ba ‘azar ‘any* – as my helper and assistant such that I am increased, becoming more than I would otherwise be).

Therefore (*wa*) **I shall consistently direct my gaze** (*‘any ra’ah* – I, myself, will see and perceive, and I will

focus) **upon** (*ba*) **those who shun and dislike me** (*sane* ‘any – those who detest and loathe me, those who are hostile to and oppose me, and those who do not love or appreciate me).’ (*Mizmowr* / Lyrics to Sing / Psalm 118:7)

As I shared previously, I enjoy a very comfortable and relaxed, parental relationship with Yah. And since I’m far less important to God than His Firstborn, I’m never surprised when Dowd expresses the nature of his relationship with God in similar terms.

This, however, is an exception. Yahowah is presenting Himself as Dowd’s “‘*azar* – assistant and helper.” It is the same term Yahowah used to describe Chawah’s relationship with ‘Adam which made his life more enjoyable and productive, fulfilling and complete. The very idea that God saw fit to serve His Son in this way epitomizes what it means to be a parent while obliterating the religious notion of worship.

Yah is perfectly suited for this role, and accepting His offer satisfies all of our needs. The Covenant Family is the very reason for our existence. With this known, why would anyone in their right mind turn Him down?

I admire Dowd for articulating something counter to human perceptions because it causes us to pause and think about just how different Yahowah is from gods that men conceived. It is also instructive because, when we embark on this journey and endeavor to study and share His message, we see Yah as ready and willing to assist us every step along the way, helping us understand so that we might correctly convey His words to His people.

This presents a revealing contrast between Dowd’s recognition that Yahowah shows concern for him and a readiness to help versus his consternation with those who shun him, failing to appreciate what he represents. This is because the underlying credibility of the most popular religion in human history is predicated upon pilfering

everything Yahowah said about His beloved Dowd so that it can be given to justify the Christian caricature known as “Jesus Christ.”

Also important, with God, there is no reason to look away, flinch, or cower in a challenging situation. In the face of adversity, we can demonstrate confidence in Yahowah’s protection. Under His supervision, there is nothing we cannot achieve.

What follows should be read before Congress as they misappropriate a trillion dollars to the national defense every year...

“It is beneficial and desirable and indeed much more productive (*towb* – it is good and pleasing, joyous and agreeable, beautiful and valuable, fortuitous and positive, as well as all together more enjoyable) **to rely upon and trust** (*batach* – to place one’s confidence in, or to expect something from, thereby stumbling and falling by believing [from 4QPs while MT has ‘take refuge’]) **in** (*ba* – upon) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalown* – restoration) **than** (*min*) **it is to put confidence** (*batach* – to rely or place one’s confidence in, or to expect something from, thereby stumbling and falling by believing) **in humans** (*ba ha* ‘*adam* – in man, humankind and upon the descendants of ‘Adam’).” (*Mizmowr* / Lyrics to Sing / Psalm 118:8)

This is simple and direct, exceedingly beneficial advice. And while it is irrefutable, far fewer than one in a million agrees.

Militaries are designed to destroy, control, and kill. That is what soldiers are trained to do. Yahowah saves. That is what He wants to do. Man is seldom trustworthy, and God is always reliable. Beyond this, walking away from one’s country and then trusting and relying upon Yah

are conditions of the Covenant and thus exceptionally wise choices.

Should one be prone to exclude religious or political leaders from those who should not be trusted, Yahowah has this to say...

“It is beneficial and productive, more agreeable and pleasing (*towb* – it is desirable and pleasing, joyous and agreeable, beautiful and valuable, fortuitous and good, as well as altogether more productive and better) **to be protected** (*chasah* – to find safety, comfort, and rest by trusting in deliverance) **by** (*ba* – with and in) **Yahowah** (*Yahowah*) **than** (*min*) **it is to trust** (*batach* – to rely or place one’s confidence in, or to expect something from, thereby stumbling and falling by believing) **in leaders or government officials** (*ba nadyb* – in institutional rulers, in nobility or princes, in liberal ideas, in that which is incited or impelled, as well as by those who claim that they are volunteering to serve).” (*Mizmowr* / Lyrics to Sing / Psalm 118:9)

It is a simple statement of fact – one lost on almost everyone. If there were only a single statement representative of what we have learned throughout *An Introduction to God, Yada Yahowah, Observations*, and *Coming Home*, it might be this one.

We are invited to make our choice, knowing that we will live with the consequence. You can pitch your tent with Yahowah and camp out with Him for all eternity or you can seek the company and protection of human institutions. This is the single most important decision any of us can make. It is the reason we have freewill; it is the reason we exist.

Since Dowd’s exhortation is to “*batach* – trust and rely upon” Yahowah, let’s consider the implications. While a person can have faith in and express a belief in something or someone they don’t know, the same cannot be said for

trust. A prerequisite of reliance is knowledge and understanding. And when it pertains to Yahowah, the source of this information is the Towrah and Prophets. Therefore, to trust Yahowah, an individual must first examine and consider His testimony, getting to *yada* ' | know Him in the process.

In this vein, Yahowah's revelation is full of predictions and promises. The prophecies are there so that we come to trust the inspiration behind them. Rationally, this confidence promotes a reliance on the promises the Author makes. Yahowah demonstrated that He can be trusted in this regard.

Dowd was abundantly clear. His enemies, God's foes, and our adversaries are comprised of the leaders of nations, the political and military, along with the clerics within religious institutions. Those who falsely claim authorization from God are lying. And they consistently prove to be self-serving and mendacious. To believe any of them, or worse to support them, is ignorant and immoral.

Beyond the obvious, consider the fact that throughout this Mizmowr and many others like it, Dowd is more than a man, as he exemplifies Yisra'el, the Beryth, and the Mow'edym. And since this next statement is indicative of his people, before this chapter is through, God will prove this correlation within the 120th Psalm.

“Every nation and ethnicity (*kol gowy* – every gentile and pagan institution, all people estranged from Yisra'el, all of the culturally diverse and religious, all those representing the living dead) **encircles around and surrounds me, turning on me** (*sabab* ‘any – gather and encircle me, turning in my direction), **so in the name** (*ba shem* – with the proper designation and renown) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our

shalown – reconciliation) **I will, indeed, continually fend them off** (*ky muwl hem* – as a result, I will stop them, and either circumcise them or cause them to cease by warding them away, dividing and separating them by cutting them off (hifil imperfect)).” (*Mizmowr* / Lyrics to Sing / Psalm 118:10)

Yahowah will deploy His Messiah to stop the Gentile assault on His people, fending them off so that they will be able to live in peace. But before that occurs, Yisra’el will be surrounded by her adversaries.

The only oddity in this statement is the use of *muwl*, which can mean to ward off or to circumcise. Pursuant to the Covenant, one versus the other would send the recipient in opposite directions. In this context, however, fending off and warding away is the most likely and correct rendering.

The 11th verse of the Masoretic Text’s version of the 118th Psalm does not exist in 4QPs, the oldest extant copy of the *Mizmowr*. According to the Dead Sea Scroll, the psalmist transitions from the 10th verse to what is now labeled as the 12th. Therefore, if we are to believe the Masoretic Text over the Qumran scroll, then even during the eleventh hour, as the fate of Israel hangs in the balance, some Gentiles may see the light and change their approach to Dowd. The rabbinical variation suggests that it may never be too late to be circumcised. However, since verse 118:11 is omitted from the oldest witness, I’m sharing it with you knowing that it is speculative at best...

“They turn in my direction, gathering around me (*sabab* ‘any), and in addition (*gam*), they encircle me (*sabab* ‘any), so in the name (*ba shem*) of Yahowah (*Yahowah*), indeed (*ky*), I will either circumcise them or fend them off (*muwl hem* – I will either ward them away and stop them, causing them to cease by separating them or I will cut them in).” (Psalm 118:11 [deliberately left unboldened])

The most rational conclusion is to rely upon the 1,100-year-old 4QPs written in Yahuwdah, rather than the Masoretic Text written in Babylon. Barring that, I would tend to render the MT addition of 118:11 similar to the wording and intent of 118:10 since they are repetitive. Moreover, being surrounded by wild bees does not sound much like an invitation to circumcision, especially when snuffed out...

“Those who surround me (*sabab* ‘any – those who gather and encircle me, turning in my direction) **like** (*ka*) **a swarm of wild buzzing bees** (*dabowrahym* – of highly vocal bees, conversing and declaring; from *dabar* – speaking, promising, talking, or threatening) **will be snuffed out and extinguished** (*da’ak* – they will no longer combust or burn after coming to know and understand, they will vanish and disappear) **like** (*ka*) **a fire** (‘*esh* – a blaze of light) **on a wick among thorns** (*qowts* – of non-fruit-bearing thorn bushes or on the filament of a lamp).

In the name (*ba shem* – with the proper designation and renown) **of Yahowah** (*Yahowah*), **I fend them off such that they cease to exist** (*muwl hem* – I will either ward them off and stop them, separating and destroying them, or even if exceedingly unlikely, I will cut them in by circumcising them (hifil imperfect)).” (*Mizmowr* / Lyrics to Sing / Psalm 118:12)

Since an amplified translation necessitates presenting the full cadre of interpretations, I have included “circumcising them” as a potential rendering of *muwl hem*, realizing that it does not apply to bees.

God will offer no accommodation for Replacement Theology. It has always been an irrational notion.

“I was thrust aside and pushed to the limit (*dachah dachah* ‘any – I was exposed to a dangerous situation and thought to be weakened, tottering, and on the verge of being overthrown and driven away (qal infinitive qal

perfect)) **such that I was someone to be neglected and considered inferior** (*la naphal* – I was considered as fallen in stature and dead, failed and over with) **but** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **rendered assistance and helped me** (‘*azar* ‘*any* – came to my aid and supported me, increasing my value and ability).” (*Mizmowr* / Lyrics to Sing / Psalm 118:13)

And that will be the end of Judaism and Christianity, their recompense for discounting and dismissing everything Yahowah said of Dowd and his accomplishments. With Dowd reestablished as the Messiah and Son of God, our Savior and King, all is right with man and God.

This was and will be true of Dowd, but also Yahuwdym who engage in the Covenant...

“**Yah** (*Yah* – the friendly and informal, personal and familial form of Yahowah’s name) **is my source of strength and power** (‘*oz* ‘*any* – my force and fortification, my ability to withstand whatever comes my way and prevail) **and the best of who I am** (*zimrah* – is who makes me valuable and able to sing; a compound of *mah* – inquire about and *mizmowr* – the lyrics to the song).

He exists (*wa hayah* – He was, is, and always will be (qal imperfect)) **for me** (*la* ‘*any* – to approach me, draw near, and to be concerned about me) **as a means to liberty, deliverance, and salvation** (*la yashuw’ah* – as a source of rescue and safety, as the means to freedom, and as a savior).” (*Mizmowr* / Lyrics to Sing / Psalm 118:14)

Yahowah makes us the best we can be. He is our source of empowerment and enrichment, liberty and enlightenment. And just as Dowd is the savior of the

Children of Yisra'el, He is also our savior – but only for those who are right...

“There is the Voice (*qowl* – the sound of auditory expression) **of a joyous proclamation, an exhortation providing legitimate reasons to overcome and be optimistic** (*rinah* – of rejoicing as the ringing exultation of being overwhelmingly positive) **for freedom and salvation** (*wa yashuw’ah* – liberty and deliverance, contentment and prosperity) **within the homes and dwelling places** (*ba ‘ohel* – in the tents to camp out) **of those who are right** (*tsadyq* – of those who are correct, upright, vindicated, and acquitted).

The Right Hand (*yamyn* – the one on the right side) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **engages and acts to accomplish this** (‘*asah* – does and performs) **with courage and character, vigor and strength, capable and competent** (*chayl* – with might, being both able and efficient). (*Mizmowr* 118:15)

The Right Hand (*yamyn* – the rightful orientation and propensity to be right) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is uplifting** (*ruwm* – lifts up and raises up on high, exponentially increasing).” (*Mizmowr* / Lyrics to Sing / Psalm 118:16)

While I may be the Voice making this joyous proclamation known to you, the one providing legitimate reasons for optimism is Dowd, the Right Hand of God. And it is Father and Son who collectively provide our salvation, our deliverance from the control and influence of human religious and political schemes. And those who consider these words, who become right with God and are thus

vindicated, they will be among those camping out with Yah during the celebration of *Sukah* | Shelters.

In this pronouncement, we have yet another affirmation that Dowd is actively engaging to fulfill the Miqra'ey. In doing so, he is demonstrating his courage and character, showing that he is capable and competent in this regard. This results in us being lifted up in the Right Hand of Yahowah.

This next sentence is found in the Masoretic Text and some variations of the *Septuagint*, but not in 4QPs, by far the oldest witness to Dowd's Mizmowr...

“The rightful orientation (*yamyn*) of Yahowah (*Yahowah*) performs (‘*asah*) with vigor and might (*chayl*).”

Having now experienced the suppression of liberty associated with the coronavirus, we should all be looking forward to being unrestricted and free. Having been subjugated and harassed, Yahuwdym ought to be excited by this outcome. I joyfully anticipate grasping hold of Yahowah's uplifting hand and experiencing Dowd's embrace.

Contrary to what *Sha'uwł* | Paul claimed, the Messiah is very much alive and ready to serve Yahuwdah and Yisra'el. And contrary to *Sha'uwł* | Paul, Dowd was the one chosen to record the work of Yah. As an example, in the next volume, we will delve into the 22nd Mizmowr, a Psalm devoted to chronicling Dowd's most acclaimed undertaking.

This is an abject refutation of the Replacement Theology, which is the foundation of Christianity...

“I shall not experience a prolonged death (*lo' muwth* – I will not remain dead nor will my soul be extinguished (qal imperfect)). **Instead (*ky* – to the contrary, surely) **I will continue to live** (*chayah* – I will be revived and my life will be restored (qal imperfect)) **so that I can****

continue to recount, record, and relate (*wa saphar* – I can continue to document and proclaim, creating a written record of (piel imperfect)) **the Works of Yah** (*Ma'asehy Yah* – the practices and focus of Yah, the deeds and accomplishments of Yah, the undertakings and pursuits of Yah).” (*Mizmowr* / Lyrics to Sing / Psalm 118:17)

For Christianity to transfer all of Dowd’s accolades and accomplishments to “Jesus,” God would be a liar, and the Messiah and Son of God remembered as nothing more than a sperm donor, long since decomposed in his grave. Turns out, that simply isn’t true.

Dowd would live three lives, one as the anointed Messiah who became the Son of God, the second as our Savior, the Lamb of God, and the third as the eternal King of the universe. Throughout, by his words and deeds, Dowd recounted, recorded, and related the great achievements of Father and Son.

Digging deeper, as a prophet, the Messiah and Son of God reveals that while his sacrificial body would die on Pesach, and while his soul would leave the land of the living during Matsah, his apparent death would be short-lived. His *nepesh* would be restored to life on Bikuwrym, claiming victory over the Plague of Death.

Years ago, I realized no one named "Jesus" existed in the 1st century. In fact, that name first appeared in the 17th-century KJV. Unfortunately, however, in trying to make some sense of the New Testament’s narrative pertaining to Iesous Christus, I did what the rabbis have done – which is to provide a Hebrew name. I chose *Yahowsha’* | Yahowah Saves because it accurately described God’s purpose in fulfilling Pesach, Matsah, and Bikuwrym. In fact, as a mission statement, the idea of Yahowah saving us is reinforced throughout Dowd’s Song. However, now that we know that Dowd fulfilled Yahowah’s promises, *Yahowsha’* is nothing more than his

job description. The rabbis did far worse, selecting an acronym which seeks to blot out the actual name forevermore.

Additionally, I knew that by any name, Iesous | Jesus, could not be *ha Mashyach* | the Messiah. Not a single prophecy ascribes this title to the Christian myth of "Jesus." But at the time, I did not yet realize that Gabry'el, referenced in Dany'el 9, is actually Dowd speaking of his own sacrifice. So, I sought an appropriate title to ascribe to Yahowsha' and selected, "*Ma'aseyah*" | "the Work of Yah". It is an appropriate "job description" for Dowd's collaboration with Yah, although it was misleading when used as a title to replace *Mashyach*.

With the Christian mythology pertaining to Jesus Christ so pervasive and ingrained in our culture, it's exceedingly difficult to refute without ascribing a more accurate name and title to the individual who fulfilled Passover, UnYeasted Bread, and Firstborn Children in year 4000 Yah. Unaware that it was actually Dowd, these contrivances served that purpose.

However, now that we know there was no role for the individual I referred to as the *Ma'aseyah Yahowsha'* | the Work of Yahowah is to Save and that it was Dowd who engaged in doing the work of Yah on Pesach and Matsah, So I decided to correct everything I previously wrote that inappropriately deprives the actual *Mashyach* | Messiah and *Ben 'El* | Son of God, our *Yasha'* | Savior, of the credit and respect he is due for his role in our redemption.

While I was not wrong, because Yahowah and Dowd use derivations of *Yahowsha'* and *Ma'aseyah* to explain what they would achieve – just as they are doing throughout Mizmowr 118 – there is so much more to their story which should be told.

To my credit, while it took me a while to figure it all out, I am willing and eager to correct the record. To their

shame, rabbis have done neither. And nothing is more important than properly conveying what Father and Son did to reconcile our relationship so that we can enjoy the benefits of the *Beryth* | Covenant as provided through the *Migra'ey* | Invitations to be Called Out and Meet with God.

Now if I may cite the foremost authority on this matter...

“There is the Voice (*qowl*) of an overwhelmingly positive proclamation, an exhortation providing legitimate reasons to overcome and be optimistic (*rinah*) for freedom and salvation, deliverance and contentment (*wa yashuw'ah*) within homes and dwelling places (*'ohel*) of those who are right (*tsadyq*).

The Right Hand (*yamyn*) of Yahowah (*Yahowah*) engages and acts, performing (*'asah*) with courage and character, vigor and strength, capable and competent (*chayl*). (*Mizmowr* 118:15)

The Right Hand (*yamyn*) of Yahowah (*Yahowah*) is uplifting (*ruwm*).” (*Mizmowr* 118:16)

Dowd, using the same title I used previously, affirmed...

“I shall not experience a prolonged death (*lo' muwth*). Instead (*ky*) I will continue to live (*chayah*) so that I can continue to recount, record, and relate (*wa saphar*) the Works of Yah (*Ma'aseh Yah*).” (*Mizmowr* 118:17)

And while this is getting slightly ahead of ourselves in our review of the *Mizmowr*, Dowd wants us to know...

“Yah (*Yah*) teaches and instructs me, even corrects me, strengthening me in the process (*yasar yasar 'any*), so (*wa*) He will not give me over to (*lo' nathan 'any*) the approach of the plague of death (*wa la ha maweth*). (*Mizmowr* 118:18)

This is the doorway (zeh ha sha'ar) of Yahowah (Yahowah). Those who are right (tsadyq) shall enter through it (bow' ba huw'). (Mizmowr 118:20)

I will want to express what I have come to know, acknowledging my appreciation (yadah) to You ('atah) because (ky) You answered me ('anah 'any). You have become (wa hayah) the source of my deliverance and freedom (la 'any la yashuw'ah).” (Mizmowr 118:21)

Long story short: there was no Iesous Christus | Jesus Christ. And while Ma'aseyah Yahowsha' provides an accurate depiction of what our Savior achieved and how he accomplished it, ha Mashyach has a name – Dowd – and it is the most highly respected of creation.

Returning to our place in Dowd's narrative...

“Yah (Yah – the familiar designation of Yahowah) teaches and instructs me, even corrects me, strengthening me in the process (yasar yasar 'any – reveals the consequences of me being wrong, admonishing and disciplining me), so (wa) He will not give me over to (lo' nathan 'any – He will not allow me to experience, never surrendering me to (qal perfect)) the approach of the plague of death (wa la ha maweth – regarding the pandemic disease that is killing many people).” (Mizmowr / Lyrics to Sing / Psalm 118:18)

It is refreshing to see Dowd referring to his Father using the friendly and familiar Yah. It has long been my preference.

The concept of Replacement Theology was initiated by *Sha'awl* | Paul, whom Yahowah called the Plague of Death and Son of Evil. While there was never a contest between the brilliance of Dowd and Tweedle Dumb, should you prefer one to the other, it's nice to find yet another verification of whose side Yahowah is on.

While Dowd could have written these words with himself in mind, they are more meaningful when projected upon Yahuwdym...

“Open for me (*patach la* ‘any – freely release as I approach) **the doorway** (*sha’ar* – the gateway and entrance) **of being right** (*tsadaq* – for the correct, honest, and accurate) **as I enter through it** (*bow’ hem* – so I may return and come in by it and be included [4QPs does not include the ‘*ba* – through’ found in the MT]). **I will want to make a public confession** (*yadah* – I will express my gratitude) **to Yah (Yah).**” (*Mizmowr* / Lyrics to Sing / Psalm 118:19)

Passover is the Door to Life. It is open to those who are right. And while we can pass through it quietly listening to Yah, why not celebrate the occasion by inviting others to join us?

And in this case, Dowd wants to publicly express his gratitude to Yahowah for allowing him to serve as the one whose sacrifice opened the Door to Life.

“This is the doorway (*zeh ha sha’ar* – the gateway and entrance) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

Those who are right (*tsadyq* – the correct and accurate, the upright and honest, the just and acquitted, those in accord with the standard and vindicated) **shall enter through it** (*bow’ ba huw’* – will come through it and will be included).” (*Mizmowr* / Lyrics to Sing / Psalm 118:20)

Being good is nice but being right is what matters. One will earn the accolades of man while the other will garner the attention of God. Being correct is the key that unlocks Heaven’s Door.

More than anything else, this is what endeared Dowd to Yah...

“I will want to express what I have come to know, acknowledging my appreciation (*yadah* – I will confess my admiration; from *yada*’ – to know and understand, to perceive and experience, to recognize and acknowledge (hifil imperfect jussive)) **to You** (*’atah*) **because** (*ky* – for indeed, surely) **You answered me** (*’anah* *’any* – You responded to me).

You have become (*wa hayah* – You have been, are, and will be) **the source of my deliverance and freedom** (*la* *’any la yashuw’ah* – the means to approach and save me, liberating me).” (*Mizmowr* / Lyrics to Sing / Psalm 118:21)

Dowd was the most prolific contributor to the Word of God. He was a prophet of the first order. More than anyone, Dowd talked the talk and walked the walk. And all the while, he continued to show his unabashed love for Yah.

We have discussed this previously, but it bears repeating: our salvation is the result of Father and Son working together. While Dowd volunteered to fulfill Pesach and Matsah leading to Bikuwrym, his sacrifice would not have mattered without Yahowah’s direct involvement and support. It is our Creator who gave us life, and He extends it. It is Yah’s Light that perfects us. And it is our Father’s Family into which we are adopted. Once there, it is God who enriches and empowers us.

Dowd’s contribution was to offer his life so that Yahowah could justify extending ours. He took our guilt with him into She’owl so that we would appear innocent before our Father. The Firstborn celebrated Bikuwrym to show us the way.

In the Towrah, we find a fascinating story about ‘Aharown and how he incurred guilt long after the

fulfillment of Pesach and Matsah. To resolve this problem, Yahowah turned ‘Aharown’s attention to the *Kaporeth* | Mercy Seat of the Ark of the Covenant, providing specific instructions as to what must be done to reconcile the relationship. Therefore, as we discovered in Zakaryah, upon his return on *Kipurym*, Dowd will do these very things, preparing the *Kaporeth* for his people. A promise made will be a promise kept. A plan presented becomes a plan fulfilled. Yahowah’s Way is now our way home because of what Father and Son accomplished.

Therefore, the previous statements and the next, unequivocally pertain to the collaboration between Dowd and Yahowah. And that’s important because we have arrived at the line that has been pilfered from Yah’s testimony by the individual who authored the Gospel of Matthew. This person plagiarized Mark and Luke, so it comes as no surprise that he would steal words from Dowd to put in the mouth of the imaginary “Jesus” at the conclusion of the 1st century.

So now, in the context of Dowd revealing that he, as the Right Hand of Yah, will lift us up while recounting the Ma’aseh Yah, defying death by opening the door to life for those who are right, we read...

“The stone (‘*eben* – the rock) that the builders (*ha banah* – who have reestablished the means to rebuild) have spurned and rejected, discounted and disdained (*ma’as* – avoided, limited their association with, and showed an aversion toward, failing to consider the merit of the information which was provided about him) has become (*hayah* – was and is (qal perfect)) the primary and most important (*ro’sh* – the most crucial, first and foremost) cornerstone and essential part of constructing the building (*pinah* – authority, presence, and appearance of the authorized leader, the fulcrum upon which everything pivots).” (*Mizmowr* / Lyrics to Sing / Psalm 118:22)

We came to this same conclusion when considering the 89th *Mizmowr* | Psalm. The Messiah and Son of God as he is presented within Dowd's Song is the Cornerstone of the Covenant and Home of God. And yet, his own people would discount their Savior, robbing themselves of what he did for them. And in his place, they would honor Akiba and his Messianic Star. They would discard all we have read, replacing it with their Talmud.

Of course, religious Jews were not alone. Christians were thieves – deliberately robbing the Messiah and Son of God his due. For having done so, the religion is repulsive.

In the oldest surviving manuscript of the “Gospel of Matthew,” known as P¹⁰⁴, scribed shortly before 200 CE, we find this story in Matthew 21:34-37:

“When the harvest time approached, he sent his servants to the tenants to collect his fruit. The tenants seized his servants; they beat one, killed another, and stoned a third. Then he sent other servants to them, more than the first time, and the tenants treated them the same way. Last of all, he sent his son to them. ‘They will respect my son,’ he said.”

Through even later copyedits, Christians were duped into believing that this was a battle between “Jesus” and “his killers” – *the always cheating and conspiring, power-hungry, Jews*. Verses 38 through 42 were not part of this papyrus, the lone pre-Constantine witness to the 21st chapter. Wherein we now read how this story was embellished and twisted by Eusebius to implicate Jews:

“But when the tenants saw the son, they said to each other, ‘This is the heir. Come, let's kill him and take his inheritance.’ So they took him and threw him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those tenants?”

‘He will bring those wretches to a wretched end,’ they replied. ‘And he will rent the vineyard to other tenants, who will give him his share of the crop at the harvest time.’

Jesus said to them, ‘Have you never read in the Scriptures: “The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes?”’”

Not a word of this is found in the 2nd century P¹⁰⁴. It is so awkward, so readily transparent, with “Jesus” asking his audience to complete his parable, only to offer an incongruent citation, it’s obviously a Roman contrivance. Recognizing that there was no Jesus, and that this conversation never took place, why would the mythological “Jesus” ask those who were not to be trusted to convey something which is endorsed as trustworthy? Can you name another parable in which the speaker asks His audience to participate in the story?

With P¹⁰⁴ in the late 2nd century jumping from Matthew 21:37 to what is now classified as Matthew 21:43-44, we find:

“Therefore, I tell you that the Kingdom of God will be taken away from you and given to a people who will produce its fruit. Anyone who falls on this stone will be broken to pieces; anyone on whom it falls will be crushed.”

Since God hasn’t taken anything away from His people, and cannot do so without becoming a liar, we should be asking ourselves why this parable was attributed to Jews in a much later 4th-century, Roman addition:

“When the chief priests and the Pharisees heard Jesus’ parables, they knew he was talking about them. They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.” (Matthew 21:45-46)

Therein lies, and I do mean “lies,” the “Gospel’s” most direct assertion of the spurious notion that the Kingdom of God had been taken from Jews and given to Gentiles. But without the added text from the 4th century or later, it is torn asunder. Although to be fair, the entire proposition is preposterous. It’s Dowd’s Kingdom which will be established forever according to Yahowah, and Dowd is the Cornerstone.

Reestablishing Yisra’el and the Kingdom of Dowd is among Yahowah’s most recurring prophetic promises. As such, Dowd and his people are found celebrating the amazing things God is going to do for them on this day. It will be a time of great division, separating Yisra’el and the Covenant Family from the rest of the world – with God’s people applauding His actions and enjoying His company, while all others rue their exclusion and demise.

“For (*min* – because) **with** (‘*eth* – associated with and accompanying, near and by, together with and beside) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration), **such things are** (*hayah zo ’th hy’* – this is) **amazingly wonderful** (*pala’* – marvelous and astounding, fulfilling and exceptional) **in our eyes** (*ba ’ayn ’anachnuw* – from our perspective and in our sight). (*Mizmowr* 118:23)

This is the day (*zeh ha yowm*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration) **has acted and engaged** (‘*asah* – has performed, doing what had to be done (qal perfect)).

Let us be mature and choose to rejoice (*gyl* – we will want to express our jubilation, being ecstatic, while maturing in our growth (qal imperfect cohortative)) **and** (*wa*) **be elated** (*samach* – be happy and delighted, excited

and glad continually and of our own volition (qal imperfect cohortative)) **during it** (*ba huw'* – with and in it).” (*Mizmowr* / Lyrics to Sing / Psalm 118:24)

Ignorant and irrational to the bitter end, Christians will continue to sing the lyrics of Psalm 118:23-24 *ad infinitum* in their churches during Sunday worship services as if it pertained to their mythological god, neither acknowledging Yahowah’s name nor recognizing that the celebrants are Yisra’elites, not Gowym.

What’s wonderful is that Father and Son collaborated to fulfill Chag Matsah, thereby restoring our relationship. Yahowah and Dowd acted in unison to enable the Covenant’s promises. I am elated, are you?

As for the religious, they would have been far better served had they said what Yahuwdym will soon convey to Yahowah...

“We are in agreement because You want to save us and we desire Your deliverance (*yasha'* – Your will is to liberate us and we have chosen You to free us (hifil imperative cohortative paragogic he energetic second-person masculine singular)), **Yahowah** (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **based upon our loving response and ardent request** (*'ana'* – because we emphatically ask, providing our passionate response and enthusiastic reply; a compound of *'ahabah* – out of love, *na'* – please, and *'anah* – to respond and reply).

Out of a sense of urgency, please (*na'* – conveying the desire and emphasizing the importance), **Yahowah** (*Yahowah* – the proper pronunciation of the name of *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration), **we emphatically ask as this is our passionate response and enthusiastic reply** (*'ana'* – we

ardently and lovingly request; a compound of ‘*ahabah* – out of love, *na’* – please, and ‘*anah* – to respond and reply), **for You to fulfill Your desire to empower us, giving us the means to succeed, because our choice is to prosper and thrive as we rush toward You** (*tsalach* – of Your own volition cause us to achieve our desire to be victorious, successful, and useful, to prosper in accord with Your will (hifil imperative paragogic he cohortative energetic second-person masculine singular)) **now with a sense of urgency** (*na’*)!” (*Mizmowr* / Lyrics to Sing / Psalm 118:25)

This is the Day of Reconciliations in year 6000 Yah – the last opportunity to come home and be accepted within the Household of God. On Yowm Kipurym, as the sun sets on the first day of the week, 6:22 PM on October 2nd, 2033, a remnant of awakened Yisra’elites will say this very thing. They will be greeted by Father and Son, embraced and celebrated during the ultimate Family reunion.

The Cornerstone will have returned, and he will serve his purpose. As brilliant as the sun, his illustriousness will be added to Yah’s as they collaborate once again and build a House of Light to serve as the eternal Home of the Covenant.

But why wait? Don’t risk being left in the dark. Accept Yahowah’s invitation and come home before it is too late. God is awaiting your reply.

For those making this plea on this day, it will be the first time in a very long time that the desires of Yisra’elites and Yahowah coalesce and are compatible. He has long wanted to save them from themselves and from those who have abused them – but Jews, by being overtly religious and political, have made that impossible. This will change. We will prevail. There will be a Family reunion.

Having once been one for far too long, I can attest that Christians love this statement too. But what’s the point if you don’t know His name?

“Blessed (*barak* – lovingly greeted, adored, and lifted up, extolled and favorably acknowledged (qal participle)) **is the one** (*ha*) **who comes** (*bow*’ – who arrives in association) **in** (*ba* – with) **the name** (*shem* – the personal and proper designation) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

We are lovingly greeted and blessed by You (*barak* ‘*atah* – we are uplifted and honored by You (piel perfect first-person plural – the object is engaged to bring about the action of favorably acknowledging and uplifting up at this moment)) **through Your name** (*ba shem* ‘*atah* – through your proper designation [from 11 QPs / not in MT]) **from** (*min*) **the Family Home** (*beyth* – the household) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration).” (*Mizmowr* / Lyrics to Sing / Psalm 118:26)

Since neither religious Jews, Christians, nor Muslims use Yahowah’s name, this is either Dowd speaking or his Herald, the Voice calling God’s people home because he loves it.

As the Firstborn Son of God, Dowd’s name will forever be Dowd ben Yahowah. But he will not be alone in this regard. Should my *nom de plume* be accepted, I will be known as *Yada Yahowah* | He Knows Yahowah. What about you; will you be among those blessed by Yahowah on Yowm Kipurym, such that you share His name?

To be among those favorably greeted at this moment, let’s plan our arrival in Yaruwshalaim for Yowm Kipurym in 6000 Yah. If you are Covenant now, as a result of the Shabuw’ah Harvest seven years prior to this reunion, you will be arriving with Father and Son as they descend from Heaven. If not, if you prefer to procrastinate, then perhaps

you'll open your mind and heart and mark the date so that we might celebrate with you.

Please be forewarned, however, that only those who come in Yahowah's name and who are part of His Covenant Family will be celebrating. The fate of those who waited too long is not nearly as appealing.

Although it should be obvious, the House of Yahowah is in *Yaruwshalaim* | Jerusalem on Mount *Mowryah* | Moriah in *Yahuwdah* | Judah *Yisra'el* | *Yisra'el* – as will be Yahowah's *Beryth* | Covenant *Beyth* | Family and our leader, *Dowd* | David. And while this spectacle will be visible around the globe, the party will be there. Please R.S.V.P.

Without exception, everyone at this celebration knows, loves, and proclaims Yahowah's name...

“Yahowah (*Yahowah* – an accurate transliteration of the name of *'elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **is God** (*'el* – is Almighty). **And He has and will always shine His light** (*wa 'owr* – He will enlighten (hifil imperfect)) **upon us for us to approach and draw near** (*la 'anachnuw* – on our behalf).” (*Mizmowr* / Lyrics to Sing / Psalm 118:27 in part)

This is an affirmation of so many wonderful promises. Yahowah is God. He is returning. He is Light. And He intends to shine His Light upon us so that we can approach and draw near. In the process, we are perfected, enlightened, and empowered such that we can capitalize upon and enjoy this magnificent moment. And as a result of it, we will become light so that we are ever more like our Father.

There are two variations of what follows. The first is from the Masoretic Text and *Septuagint* while the second is found in 11QPs. Personally, I favor the Qumran text

because the same message is reflected in *Shaphat* | Judges 15:13.

The Masoretic Text and *Septuagint* read...

“Vow to be bound by choosing to join in during (*‘asar* – promise to be connected to, teaching and providing instruction regarding accompanying (qal imperative)) **the Festival Feast** (*chag* – the celebratory gathering of the Mow’ed Miqra’) **with the Branch** (*ba ‘abowth* – with the limb of the tree supporting the most vibrant growth), **extending as a witness** (*‘ad* – as everlasting testimony) **to the showphar trumpet of brilliant light** (*qeren* – for the radiant and shining appearance of the horns) **of the altar** (*mizbeach* – the place of the sacrifice).”

The text from the Dead Sea Scroll reads...

“The Branch (*ha ‘abowth* – the limb of the tree supporting the most vibrant growth) **of the Festival Feast** (*chag* – the celebratory gathering of the Mow’ed Miqra’) **is with those who are bound by the teaching and instruction** (*ba ‘asar* – is beside those who choose to join in with him) **as an eternal witness to the restoring testimony** (*‘ad* – as everlasting communication) **to the showphar trumpet of brilliant light** (*qeren* – for the radiant and shining appearance of the horns) **out of the altar** (*mizbeach* – signifies the elevated place where the Pesach ‘ayl was sacrificed).” (*Mizmowr* / Lyrics to Sing / Psalm 118:27)

Either way, Dowd is the Branch and every *Chag* | Feast of Yahowah is a cause for celebration. I suspect, however, that this one will soon become everyone’s favorite because it depicts the occasion when we will branch out and grow, flourishing under the vibrant and glowing light of our God and His Son. Dowd is singing about *Chag Sukah* | Camping Out with Yah five days after his return on *Yowm Kipurym*.

This is the teaching and instruction of Yah. It is this message which binds us to Him as Father and Child.

‘*Ad*, which can be transliterated as ‘*ed*, speaks of Yahowah’s eternal witness and restoring testimony. It is the source of His guidance and directions.

By mentioning the *qeren* in this declaration, God is suggesting that everyone gathered around Him will appreciate the promise He made to ‘Abraham and Yitschaq to provide the Passover Lamb for the benefit of the Covenant’s children. They will realize that He fulfilled this vow 2,000 years thereafter. Standing upon the same mountain, the celebrants will see the story of the Beryth and Mow’ed meld into one.

Soon, many thousands of Yahuwdym will join the Messiah’s chorus and sing...

“You are my God (‘*el* ‘*any* ‘*atah*). I admit to knowing You while acknowledging your attributes (‘*yadah* ‘*atah* – I confess that I understand You and express my appreciation for You (hifil imperfect)). My God (‘*elohym* ‘*any*), I will rise and be exalted with You (‘*ruwm* ‘*atah* – I am increased and lifted up by You, growing with You, proud of You, and made great because of You (piel imperfect polel energetic nun)).” (*Mizmowr* / Lyrics to Sing / Psalm 118:28)

It is the Son’s desire that we become part of God’s Family by acknowledging Yah’s marvelous attributes while appreciating his contributions. Both Father and Son will be exalted on this day. In fact, one of the reasons that Dowd elected to serve as the Passover Lamb and fulfill UnYeasted Bread was to earn back the respect he had squandered. But now, the sorrows are forgotten, and the achievements are remembered, bringing a smile to everyone’s face.

When we speak these words along with our King, we find that Dowd isn't the only one rising up at this time. As is almost always the case, because Yahowah is consistent and reliable, we can make the prophet's declaration personal.

To know Him is to love Him...

“Choose of your own volition to acknowledge knowing and appreciating (*yadah la* – under the auspices of freewill come to know and understand, expressing your appreciation and gratitude to (hifil imperative second-person masculine plural)) **Yahowah** (*Yahowah* – the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalowm* – restoration), **for indeed** (*ky* – because truly and certainly), **He is generous and pleasing, beneficial and agreeable** (*towb* – He is pleasing, joyful and desirable, respectable and productive).

It is true that (*ky*) **His enduring love, unfailing kindness, and genuine mercy** (*chesed huw'* – His devotion and loyalty, His affection and commitment to the relationship, as well as His generosity) **are everlasting** (*la 'owlam* – are eternal and forever).” (*Mizmowr* / Lyrics to Sing / Psalm 118:29)

Beautiful. And as is so often the case with a brilliant wordsmith, Dowd began and concluded his Song with *yadah Yahowah*.

Please, Yisra'el, stop being so standoffish and recalcitrant. Come to know Yahowah and then acknowledge your appreciation for Him. Even though Yisra'el has been anything but congenial, Yahowah is eager to please.

As it was in the beginning, it shall forever be God's enduring love, loyalty, and devotion. His tender affection

and kindness are eternal. Accept what He is generously offering by embracing what little He is asking in return.

Now, for your enjoyment and edification, here is the enlightening brilliance of the 118th Mizmowr without interruption...

“Choose of your own freewill to articulate what you know, acknowledging your appreciation (*yadah*) to (*la*) Yahowah (*Yahowah*) because (*ky*) He is generous and enriching (*towb*).

It is true that His enduring love, unfailing kindness, and genuine mercy (*ky chesed huw*) are everlasting (*la* ‘*owlam*’). (*Mizmowr* 118:1)

Yisra’elites (*Yisra’el*) should of their own volition say (‘*amar*), ‘Indeed (*ky*), His enduring love, unfailing kindness, and genuine mercy (*chesed huw*) are absolutely (*ky*) infinite (*la* ‘*owlam*’).’ (*Mizmowr* 118:2)

Family (*beyth*) of ‘Aharown (‘*Aharown*), please (*na*) of your own volition say (‘*amar*), ‘Truthfully (*ky*), His enduring love, unfailing kindness, and genuine mercy (*chesed huw*) are surely (*ky*) eternal (*la* ‘*owlam*’).’ (*Mizmowr* 118:3)

Those who respect (*yare*) Yahowah (*Yahowah*), I implore you (*na*), choose of your own freewill to convey (‘*amar*), ‘Surely (*ky*), His enduring love, unfailing kindness, and genuine mercy (*chesed huw*) are absolutely (*ky*) infinite (*la* ‘*owlam*’).’ (*Mizmowr* 118:4)

During times of difficulty (*min ha metsar*) I called upon (*qara*) Yah (*Yah*) and He answered me (‘*anah* ‘*any*) in the vast expanse of the freedom (*merchab*) of Yah (*Yah*). (*Mizmowr* 118:5)

Yahowah (*Yahowah*) approaches me and draws near (*la* ‘*any*). I am not intimidated (*lo* ‘*yare*). What can a man do to me? How can mankind affect me (*mah* ‘*asah* *la* ‘*any* ‘*adam*)? (*Mizmowr* 118:6)

Yahowah (Yahowah) is concerned about me (la 'any), ready to assist and support me (ba 'azar 'any). Therefore (wa) I shall consistently direct my gaze ('any ra'ah) upon (ba) those who shun and dislike me (sane' 'any). (Mizmowr 118:7)

It is beneficial and desirable and indeed much more productive (towb) to rely upon and trust (batach) in (ba) Yahowah (Yahowah) than (min) it is to put confidence (batach) in humans (ba ha 'adam). (Mizmowr 118:8)

It is beneficial and productive, more agreeable and pleasing (towb) to be protected (chasah) by (ba) Yahowah (Yahowah) than (min) it is to trust (batach) in religious leaders or government officials (ba nadyb). (Mizmowr 118:9)

Every nation and ethnicity (kol gowy) encircles around and surrounds me, turning on me (sabab 'any), so in the name (ba shem) of Yahowah (Yahowah) I will, indeed, continually fend them off (ky muwl hem). (Mizmowr 118:10)

Those who surround me (sabab 'any) like (ka) a swarm of wild buzzing bees (dabowrahym) will be snuffed out and extinguished (da'ak) like (ka) a fire ('esh) on a wick among thorns (qowts).

In the name (ba shem) of Yahowah (Yahowah), I fend them off such that they cease to exist (muwl hem). (Mizmowr 118:12)

I was thrust aside and pushed to the limit (dachah dachah 'any) such that I was someone to be neglected and considered inferior (la naphal) but (wa) Yahowah (Yahowah) rendered assistance and helped me ('azar 'any). (Mizmowr 118:13)

Yah (Yah) is my source of strength and power ('oz 'any) and the best of who I am (zimrah). He exists (wa hayah) for me (la 'any) as a means to liberty,

deliverance, and salvation (*la yashuw'ah*). (Mizmowr 118:14)

There is the Voice (*qowl*) of an overwhelmingly positive proclamation, an exhortation providing legitimate reasons to overcome and be optimistic (*rinah*) for freedom and salvation, deliverance and contentment (*wa yashuw'ah*) within homes and dwelling places (*'ohel*) of those who are right (*tsadyq*).

The Right Hand (*yamyn*) of Yahowah (*Yahowah*) engages and acts, performing (*'asah*) with courage and character, vigor and strength, capable and competent (*chayl*). (Mizmowr 118:15)

The Right Hand (*yamyn*) of Yahowah (*Yahowah*) is uplifting (*ruwm*). (Mizmowr 118:16)

I shall not experience a prolonged death (*lo' muwth*). **Instead** (*ky*) **I will continue to live** (*chayah*) so that I can continue to recount, record, and relate (*wa saphar*) the Works of Yah (*Ma'asehy Yah*). (Mizmowr 118:17)

Yah (*Yah*) teaches and instructs me, even corrects me, strengthening me in the process (*yasar yasar 'any*), so (*wa*) **He will not give me over to** (*lo' nathan 'any*) **the approach of the plague of death** (*wa la ha maweth*). (Mizmowr 118:18)

Release and open for me (*patach la 'any*) **the doorway** (*sha'ar*) of being right and vindicated (*tsadaq*) as I enter through it (*bow' hem*). **I will want to make a public confession** (*yadah*) to Yah (*Yah*).” (Mizmowr 118:19)

This is the doorway (*zeh ha sha'ar*) of Yahowah (*Yahowah*). **Those who are right** (*tsadyq*) **shall enter through it** (*bow' ba huw'*). (Mizmowr 118:20)

I will want to express what I have come to know, acknowledging my appreciation (*yadah*) to You (*'atah*)

because (ky) You answered me ('anah 'any). You have become (wa hayah) the source of my deliverance and freedom (la 'any la yashuw'ah). (Mizmowr 118:21)

The stone ('eben) the builders (ha banah) have spurned and rejected, discounted and disdained (ma'as) has become (hayah) the primary and most important (ro'sh) cornerstone as the essential part of constructing the building, serving as the fulcrum upon which everything pivots (pinah). (Mizmowr 118:22)

For (min) with ('eth) Yahowah (Yahowah), such things are (hayah zo'th hy') amazingly wonderful (pala') in our eyes (ba 'ayn 'anachnuw). (Mizmowr 118:23)

This is the day (zeh ha yowm) Yahowah (Yahowah) has acted and engaged, doing what needed to be done ('asah). Let us mature and choose to rejoice (gyl) and (wa) be elated (samach) during it (ba huw'). (Mizmowr 118:24)

We are in agreement because You want to save us and we desire Your deliverance (yasha'), Yahowah (Yahowah), based upon our loving response and ardent request ('ana').

Out of a sense of urgency, please (na'), Yahowah (Yahowah), we emphatically ask as this is our passionate response and enthusiastic reply ('ana'), for You to fulfill Your desire to empower us, giving us the means to succeed, because our choice is to prosper and thrive as we rush toward You (tsalach) now with a sense of urgency (na')! (Mizmowr 118:25)

Blessed (barak) is the one (ha) who comes (bow') in (ba) the name (shem) of Yahowah (Yahowah). We are lovingly greeted and blessed by You (barak 'atah) through Your name (ba shem 'atah) from (min) the Family Home (beyth) of Yahowah (Yahowah). (Mizmowr 118:26)

Yahowah (Yahowah) is God ('el). And He has and will always shine His light (wa 'owr) upon us for us to approach and draw near (la 'anachmuw).

The Branch as the limb of the tree supporting the most vibrant growth (ha 'abowth) of the Festival Feast (chag) is with those who are bound by the teaching and instruction (ba 'asar) as an eternal witness to the restoring testimony ('ad) of the showphar trumpet of brilliant light (qeren) out of the altar (mizbeach). (Mizmowr 118:27)

You are my God ('el 'any 'atah). I admit to knowing You while acknowledging your attributes (yadah 'atah). My God ('elohym 'any), I will rise and be exalted with You (ruwm 'atah). (Mizmowr 118:28)

Choose of your own volition to acknowledge knowing and appreciating (yadah la) Yahowah (Yahowah), for indeed (ky), He is generous and pleasing, beneficial and agreeable (towb).

It is true that (ky) His enduring love, unfailing kindness, and genuine mercy (chesed huw') are everlasting (la 'owlam)." (Mizmowr / Lyrics to Sing / Psalm 118:29)

It is a wonderful Song about the love of our God.



I composed and we published the initial draft of this chapter during a very dark time for humankind. As a result of a moronic scheme in a Chinese laboratory, one financed in part by the United States, a horrible accident occurred. Worse, it was denied and covered up, as people began to die, with the scientific community becoming politicized in their rejection of the obvious.

Now, three years later, as I considered removing the assessment I had composed at the time, I decided otherwise. There are lessons here, all shared at a time when I may have been the only published author and radio voice willing to take what was a very unpopular stand. Nonetheless, since I was right way back then when everyone else was wrong, perhaps it will encourage readers to assess why I could have surmised things that the world at large had missed.

At the time I wrote...

Having swallowed a pathogen of another kind while living in denial under the deadly fog of false hope, Socialist Secular Humanists are responsible for the creation and spread of COVID-19. By design, and according to their own published research, a synthesized virus was created from bats carrying HIV, Ebola, and coronaviruses. This Frankenstein monster then infected the staff at the Wuhan Institute of Virology. We know this because the first to be infected worked at the lab rather than the seafood market originally blamed for the current outbreak (which was not selling bats at the time). The laboratory's best-known bat virus researchers have gone missing and are presumed dead.

The Communist Party of China initially acknowledged their complicity but has subsequently engaged in all manner of subterfuge to deflect attention away from this research and the resulting outbreak. Then as we know, they actually jailed the doctor who tried to warn the world. Their coverup precluded access by virologists who would have otherwise been able to coordinate a proper response. And then, the Communist government grossly underreported the number of those who had been infected and subsequently died. President Xi Jinping was hailed as Wuhan's savior during a subsequent visit, which required government media outlets to suppress the truth. (Even

worse, the US Institute of Health partially funded this hideous research and macabre experimentation.)

Based upon the operations of the region's eight crematoria, victims should have been counted in the tens of thousands. There were 84 furnaces running around the clock for over two months, having a capacity of 1,500 bodies per hour, such that during the worst ten weeks there were 70,000 cremations in Wuhan – most of them with two corpses per furnace. These numbers are reinforced by the delivery of tens of thousands of urns (seven funeral homes distributed 3,500 per day) for cremated remains, the number of funerals, and the delivery of hush money (3,000 Yuan (\$423 USD)) to keep families who lost loved ones silent. The fatalities were not 3,300 but, instead, over 40,000. Corroborating this sickening reality, 20,000 cellphone accounts were suddenly silenced in Wuhan.

The largest totalitarian government in the world and its false Messiah are responsible for what the free world will endure. Researchers at the University of Southampton found that, had China confronted the virus just three weeks earlier rather than confronting the doctor exposing it, 95% of the infections and deaths worldwide would have been prevented. But their leaders valued their reputations over lives and suppressed the truth. Such is the nature of political man.

Speaking of the propensity of men to behave badly, the UN Secretary-General, Antonio Guterres, acknowledged a “horrific increase in reports of domestic violence” and urged governments to include the protection of women in their response to the novel coronavirus. Domestic violence has surged globally in the wake of societal lockdowns. France is reporting a 35% increase over the past month, while sequestered Australian men have become 75% more abusive toward women. There has been an explosive rise in frantic texts (because they are quieter) to domestic violence hotlines in Italy and Spain. Especially alarming is

the surge in China, with a 400% increase in reports of domestic violence to the police in Wuhan since the outbreak. This change is even more concerning than the percentages suggest because before it was aggravated by liberal social engineering, over a million women worldwide had been physically or sexually abused. This is in addition to the 200 million little girls who suffered genital mutilation at the behest of their mothers and fathers. Another 650 million girls have been sold and thus forced by their parents to “marry” older men. In Somalia, a report yesterday denounced the rape of four- and five-year-old children – as if following Muhammad’s example and waiting until they were six would be acceptable.

While it’s admittedly anecdotal, a physician and world traveler who lives next to us in a marina in the USVI shared that her friends in China were finally allowed to make contact with her. Each parroted the CPC’s propaganda, saying “the disease came from the United States military,” that “it has been eradicated in China,” and that “the Communist Party wanted to give the rest of the world the equipment they had used to defeat the virus.” But then again, it’s hard to blame them for saying such things because those who say otherwise disappear and never return. And as for the Chinese equipment, the tests and masks they gave Italy were useless.

While I’m not one for conspiracy, it is disturbing that with COVID-19 coming out of a lab in China, and then spread around the world by China, not only is Chinese influence on the rise, but its totalitarian form of governance has also swept the globe. They were even aided and abetted by the World Health Organization, whose leader, a Marxist terrorist, was in their pocket.

It is a wonder such a high percentage of today’s youth would prefer to be controlled, misled, and impoverished under a socialist or communist government, rather than enjoy the freedoms, access to information, and prosperity

of free enterprise. And more to the point, I'm saddened that ninety percent of those polled applauded their leaders when they imposed such controls over them, shuttering the economy to combat the virus.

Reason dictates that proper hygiene and social distancing can be integrated into business practices as readily as they are imposed on social customs. Rather than creating a conflict between the economy and safety, one should have been used, to benefit the other – as was the case in South Korea and Taiwan.

Those who have read the thirty-five books I've written to share Yahowah's message over the past twenty-two years, and who have listened to the radio programs, know that, while I share God's animosity toward politics, I advocate freedom of choice, access to information, personal responsibility, and individual accountability – as does Yah. Therefore, the less government the better, which is why I prefer free enterprise to communism, socialism, fascism, or feudalism under a monarchy.

Recognizing that I'm neither an economist nor epidemiologist, and thus could be wrong, it is nonetheless my contention that, had businesses been allowed to stay open, countless thousands would have risen to the occasion to produce vast quantities of isopropyl alcohol, gloves, masks, antiviral soaps, UV lights, ventilators, medicinal treatments, vaccines, and the kind of temporary medical facilities needed to combat the virus. As a result, the world would not have veered so sharply toward totalitarianism – the very beast Dowd and Yah are returning to destroy. Food would have remained available, affordable, and abundant for most, but soon that will not be the case for many.

And then there are the churches. Lee Man-hee, the self-proclaimed Messiah who claims that he is the Second Coming of Christ, is the cult leader of the secretive Shincheonji Church of Jesus, the Temple of the Tabernacle

of the Testimony. He acted in a murderous fashion. Sixty percent of South Korea's 10,000 cases of COVID-19 are directly attributable to members of his sect.

This false prophet, who like Paul claimed that "Jesus Christ appeared before him as a bright heavenly figure," sequestered his 230,000-member congregation and precluded medical access. The cleric who claims that he will personally take 144,000 with him to heaven, called the virus "the devil's deed," and claimed that it was intended to stop the sect's growth.

Lee Man-hee's greatest fear was that if those who believed him were allowed out of his confines and provided access to the truth, they would recognize that he was a power-hungry and money-grubbing charlatan. The false Messiah preferred that his congregation be exposed and die rather than have his personal delusions revealed and his credibility extinguished.

But this false Messiah did not act alone. The following story was reported by Tangi Salaun of Reuters on March 30, 2020. It reveals what occurred in the second largest church in France, the Evangelical and Charismatic megachurch in Mulhouse pastored by Samuel Peterschmitt. The pastor, his mother and father, Suzanne and Jean, have long been accused of running a dangerous cult under the guise of a non-profit within their 2,500-seat sanctuary in a converted supermarket.

"PARIS (Reuters) – From the stage of an Evangelical super church, the leader of the gospel choir kicked off an evening of prayer and preaching: 'We're going to celebrate the Lord! Are you feeling the joy tonight?' 'Yes!' shouted the hundreds gathered at the Christian Open Door Church on February 18. Some of them had traveled thousands of miles to take part in the week-long gathering in Mulhouse, a city of 100,000 on France's borders with Germany and Switzerland.

For many members of this globe-spanning flock, the annual celebration is the high point of the church calendar. This time, someone in the congregation was carrying the coronavirus.

The prayer meeting kicked off the biggest cluster of COVID-19 in France – one of northern Europe’s hardest-hit countries local government said. Around 2,500 confirmed cases have been linked to it. Worshipers at the church have unwittingly taken the disease caused by the virus home to the West African state of Burkina Faso [370 infected/18 dead], to the Mediterranean island of Corsica [162 infected/6 dead (before being medevacked to Marseille)], to Guyana in Latin America [35 infected/2 dead], to Switzerland [22,000 infected/800 dead], to a French nuclear power plant, and into the workshops of one of Europe’s biggest automakers.

Weeks later, Germany [105,000 infected/1,850 dead] partially closed its border with France [100,000 infected/9,000 dead], suspending a free-movement pact that has been in place for the past 25 years. The church cluster was a key factor, two people familiar with the German decision told Reuters. Church officials told Reuters that 17 members of the congregation have since died of complications linked to the disease....

As the faithful gathered on a clear Tuesday evening in the church, an old shopping center converted into a 2,500-seat auditorium, the disease seemed remote. France had 12 confirmed cases, according to World Health Organization (WHO) data. There were none in the Mulhouse area.

‘At the time, we viewed COVID as something that was far off,’ said Jonathan Peterschmitt, son of the lead pastor and grandson of the church’s founder. His father, Samuel, was unavailable for an interview because he had been sickened by the virus, his son and a church spokeswoman said.

The day after the first case linked to the church was identified on February 29, public health officials followed the usual protocol and traced the people whom the carriers had been in contact with, to stem the spread.... At this point, the health inspectors realized they were too late.”

This church, unlike the cult in Korea, contributed to the spread of the disease by omission, not commission. The faith that brought them together fueled the pandemic.

Turning to America, the initial outbreak of the coronavirus in New York began among an Orthodox Jewish community in New Rochelle. A religious lawyer who was asymptomatic inadvertently infected over one hundred members of his synagogue in early March. Preparation for the rabbinical festival of Purim, the religious laws requiring communal prayers, kissing the furred Torah’s Parochet cloak, and rote prayers read from shared Mezuzahs exacerbated any hope of stilling the pandemic.

Making matters worse, and showing no regard for Yisra’el, in late March, 65 members of the Chabad Lubavitch congregation were placed under quarantine in Jerusalem, having tested positive for COVID-19 after fleeing New York City. Their flight from Crown Heights commenced the day after the state shut down their Chabad headquarters. A month later, and now over 100,000 New Yorkers infected and 5,000 dead, Hasidic Jews in Brooklyn brought a plague of anti-Semitism upon themselves by photographing crowded processions of Jews in their clownish religious garb celebrating in the midst of the pandemic, as if they had no regard for the life of those they were now exposing. With these religious images plastered all over the media, we may have found the match that will ignite the configuration of hate that will eventually turn Americans against the seven million Jews who call the US home.

Since I realize that there are conspirators who are blaming Jews for COVID-19, let's be clear – Jews were not responsible for the disease or bringing it to the United States. It began in China from conducting experiments that ran amok and was complicated by the culture's rather disgusting choices in food, consuming bats, pangolins, dogs, and civet cats procured in less-than-sanitary markets. That said, I am the last person on earth to defend the practitioners of Rabbinic Judaism.

I find their rote prayers, their argumentative scriptures, their gloomy black outfits, their oppressive rules, their affinity for Kabbalah, their unwillingness to work, their discrimination against women, and especially their rabbis restricting access to education, to the media, to smartphones, televisions, and the internet revolting. By claiming to be Torah-observant when they neglect it for their Talmud, and by obeying religious edits regarding the Shabat and Feasts, they do more to damage Yahowah's credibility than all other religions combined. But fortunately, less than five percent are Hasidic and just twenty percent of Yahuwdaym are religious, so these words are for the rest of you.

The same physician I spoke of earlier with regard to China, was also employed in New York. She began calling her colleagues last week to find that many of them had died. She found that doctors and nurses were divided into two camps: those who felt that they were duty-bound to serve, and were dying, and those who chose to stay at home to protect themselves and their families.

The estimates currently suggest that COVID-19 will infect tens of millions, if not hundreds of millions, of souls worldwide by this time next year. With a mortality rate of 0.35% (compared to the flu which is 0.1% lethal), it may kill one million or more. And while that's tragic, it pales in comparison to the tens of millions who die from heart and lung disease each year.

Also interesting, when nations are ranked by rate of infection, the most infected rank among Israel’s most ardent foes: the Vatican, Spain, Switzerland, Italy, Belgium, Austria, Somalia, Germany, France, and Portugal followed by the United States (which sells the most weapons to Israel’s enemies), Iran, Denmark, the UK, and Turkey.

Yes, indeed, the novel coronavirus has infected the Whore of Babylon. As of March 30, 2020, the highest infection rate per capita on Earth was in the home of the plague of death: Vatican City. Some things are poetic.

May I take a moment more for some perspective on New York, America, and the world? Math is the mother’s milk of reason, so in times like these when all around us are swirling in confusion, let’s use it for our benefit. Over the past month, March 2020, the following chart presents the number of people who have died and the cause of death:

	New York	United States	World
Coronavirus	(7%) 1,100	(1.4%) 3,700	(0.9%) 41,000
Heart Disease	3,700	55,000	
Cancer	3,000	50,000	
Respiratory	600	13,400	
Stroke	525	12,500	
Alzheimer’s	585	10,200	
Flu	390	4,700	
Diabetes	380	7,000	
Hypertension	225	3,900	
Vascular Poisoning	200	12,500	
Kidney Failure	245	4,300	
Accidents	650	14,200	
Murder, Drugs	450	7,850	
Suicide	250	4,250	
Other Causes	3,500	61,000	
Total Deaths	15,000	260,000	4,000,000

As you can see, in March 2020, the Coronavirus was especially deadly in New York State. COVID-19 was the

third leading cause of death during the period and killed one out of every fourteen people who passed away in the state that month. During this same period in the United States, COVID-19 was not among the fifteen leading causes of death. Responsible for only 1.4% of fatalities in the month nationwide, the virus killed one-1000th of 1% of US citizens and was responsible for one death in seventy.

The influence of the novel coronavirus was 36% less significant worldwide. Nonetheless, while perspective is vital, this is a deadly pathogen and conditions are going to get worse, not better, especially in New York State, the US, and around the world over the next couple of months. By Passover, the 8th of April 2020, the death toll had already risen to 6,000 in New York, 14,000 in the US with 400,000 infected, and to nearly 90,000 mortalities worldwide.

Worse, the consequences of the totalitarian degradation of liberty and subjugation of business are only just beginning to reverberate throughout a stunned and frightened world – and these effects will be far more devastating and enduring. Curious, for the *Yada Yah Radio* program celebrating Bikuwrym last week, I tabulated the infection and mortality rate for the twelve states which have not deprived their people of their liberties and compared the results to the thirty-eight which have imposed statewide lockdowns.

To hear the media and politicians rant against freedom, one would have expected that liberty would have come at a terrible cost. And yet, it was totalitarianism that had proven deadly. A free American was three times less likely to contract the coronavirus (0.465% infected) and six times less likely to die (9.5/1M) from it than someone whose life was controlled by a governor acting like a dictator (1.675% infected with the mortality of 60.0/1M).

Internationally, the same principle held true. Not only were lockdowns failing, but they were also

counterproductive. By comparing infection and mortality rates between the three nations which had not restricted their citizens' movements or closed down schools and businesses – South Korea (204/1M infected 4/1M dead), Taiwan (16/1M infected 0.3/1M dead), and Sweden (969/1M infected 86/1M dead) – to those whose citizens were deprived of their freedoms in national lockdowns, the math revealed that those deprived of liberty were seven times more likely to contract the virus and four times more likely to die from it. Should you want to validate these findings, the locked-down nations included: Norway, Denmark, Belgium, Netherlands, Ireland, Iceland, UK, Switzerland, Germany, France, Austria, Italy, Spain, and Portugal. As of April 10, 2020, the freedom-deprived suffered an infection rate of 1,985/1M with a mortality rate of 122/1M.

The actual, demonstrable, truth was the opposite of what politicians and the media, even the doctors and scientists being used by them, were reporting. And yet, world leaders managed to fool almost everyone, robbing billions of their jobs and their freedoms, and hundreds of thousands of their health and lives. This serves as proof that when men and women are empowered, they are deceitful, destructive, and deadly.

In a world debilitated by fear, not one person in a million is aware that with a current population of 7,777,000,000 people worldwide, 16,500,000 have died this year from all causes, with only 100,000 of those suffering that fate as the result of the coronavirus (0.0060606). And of that fraction, 0.6% of the deceased and 0.001% of the living, 80% of those who have succumbed to the virus would have died within a few years of the underlying complication that made them vulnerable.

Speaking of COVID-19, 2019 for which it was named, it is seven years before we experience the seven years of Ya'aqob's Troubles. Do you suppose that the world's

response to the novel coronavirus is foreshadowing what is to come? Is the totalitarian control of people's lives worldwide, the complete deprivation of personal freedom, the universal shuttering of economic opportunity, the dramatic rise of errant information and conspiracy, along with the ensuing anxiety and fear, a prelude to what will be required to get people to finally listen to Yasha'yah's prose and Dowd's poems? Is this the fulcrum upon which the world begins to pivot toward the place of no return?

Before we move on, I was surprised to learn that Yahowah spoke about thwarting the spread of a pandemic disease by using face masks and through social distancing. A keen and beloved Yahuwd brought it to my attention that Yah's instructions for mitigating the spread of pandemics are found in *Qara'* / Invitations / Leviticus 13:45-46. God's advice reads...

“Then (wa) the person infected with the contagious disease (*ha matsora'* – the individual with a serious and dreaded chronic condition, especially epidermis; a compound of *mah* – to question the implications of *tsarath* – an infectious and communicable condition) who is suffering from the pandemic (‘*asher ba huw' ha nega'* – who it is revealed is associated with the spread of the plague), his clothing (*begeg huw'* – his garments) should be on his volition (*hayah* – he should choose to exist as (qal imperfect jussive)) split such that it is easily opened (*param* – torn in a manner that it is less binding and more flexible). His head, specifically, his eyes, nose, and mouth, (*wa ro'sh huw'* – his face) should be (*hayah*) avoided (*para'* – kept away from, averted, shunned, and eschewed). Then (wa) upon (‘*al* – on) his nose and lips (*sapham* – the lower part of his face) he should cover it with a piece of cloth (‘*atah* – he should wrap it with fabric). And then announce (*wa qara'* – cry out and denote, make known and proclaim publicly), ‘Consider me socially contaminated and infected (*tame' tame'* –

unclean, defiled, and polluted through contact with others, tainted by those who are impure). (13:45)

All of the days (*kol yowmym*) **the infectious plague** (*ha nega'* – the trauma associated with the expansive spread of the pandemic disease which causes physical symptoms and suffering, with this pestilence growing as if spread by a biological fungus) **is associated with him** (*'asher ba huw'* – is revealed in relationship to him), **he shall continually be considered extremely unclean and infected** (*tame' tame'* – he is contaminated, defiled, and polluted through contact with others, tainted by those who are impure (qal imperfect)). **He must be separated and distanced from others** (*huw' badad* – he has to be isolated and alone, by himself, the only one in the space he occupies). **He should consistently stay** (*yashab* – he should live and remain, inhabiting a place (qal imperfect)) **away from the residences and public places** (*min huwts* – away from the homes and crowded areas, away from the businesses, markets, and meeting places) **associated with the population centers** (*la ha machaneh* – near the cities, towns, villages, and encampments) **of his household and settlement** (*mowshab huw'* – of his place to live and dwell). (*Qara'* / Invitations / Leviticus 13:46)

Brilliant, Dr. Yah. I especially appreciate the fact that rather than confining others, depriving everyone of their freedom, and shutting down the economy, You are advocating separating the infected individual so that they do not contaminate the entire community to the detriment of families and the mental health of Your people. Also, You recognize that face masks only work when they are worn by the person who is contagious so that they don't infect the health of individuals who are caring for them. And speaking of health care, Yah actually instructs His *kohen* | priests on how they should deal with these stricken individuals, right down to the point of denoting the duration of the examination (7 days asymptomatic + 7 days

with symptoms = 14 days) and the antibacterial, antifungal, and antiviral agents to use to clean their clothes. It's impressive.

Considering the fact that Americans first learned of the virus in late January to early February of 2020 and that this was composed less than three months later, it remains an instructive lesson to all who would trust humans over God.

✠✠✠

12

Stand Out and Be Noticed

In the Spirit of Yah...

Dowd | David represents far more than one man. He is Yahuwdah and Yisra'el. Here is proof...

“**A Song** (*shyr* – lyrics and melody with instrumentation for singing) **for the thoughtful ascent** (*ha ma’alah* – for the steps of those walking up the stairway on the ultimate journey of the mind to the most elevated destination; from *mah* – to ponder the implications of ‘*alah* – ascending).

During troubling circumstances, while being confined and diminished by the pen of a vexing rival (*ba ha tsarah* – in times of anguish and distress over being limited by a direct competitor, having my scope and purpose narrowed by the foe) **of mine** (*la ‘any*), **I summoned and called out** (*qara’* – I invited and welcomed, I met with and encountered, I read aloud and recited) **to** (*‘el*) **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **and He answered me** (*wa ‘anah ‘any* – and He replied, responding to me).”
(*Mizmowr* / Lyrics to Sing / Psalm 120:1)

This is the first time we have heard of it, and yet, just as we should have expected, Dowd wrote a song for us to sing as we thoughtfully ascend to Heaven. Throughout our journey of discovery through the Word, we will sing his Songs as we explore life, dimensions, and time. And at any

point along the way, should we find ourselves in troubling circumstances, we can call upon Yahowah and expect Him to answer.

Enduring *tsarah* places Dowd in Yisra'el's shoes, as we quickly approach the Time of Ya'aqob's *Tsarah* | Troubles in which the tiny nation will be *tsarah* | diminished in size, constrained and restricted. In Dowd's case, it is a *tsarah* | vexing rival named *Sha'awl* | Paul who would impose these limitations, attempting to reduce Dowd to a mere sperm donor.

When we *qara'* | invite Yahowah into our lives, He '*anah* | responds. The reciprocal should also be true. It is in our interests to '*anah* | answer each of God's seven annual *qara'* | invitations to meet with Him.

However, should we prefer the siren song of another, and have our vessel lured to its demise, there are less credible options. But be aware, in this prophetic supplication, the lip, the liar, the treacherous tongue, and the source promoting false beliefs is singular. Dowd was inspired to write this about one extraordinarily duplicitous and deceitful, albeit popular, individual.

“Yahowah (YaHoWaH), You and I are in accord because it is my decision and Your will to deliver and spare (*natsal* – You want what I desire which is for You to rescue, defend, and save (hifil imperative paragogic he cohortative second-person masculine singular)) my soul (*nepesh* ‘any – my consciousness, my ability to be observant and respond, my inner nature including my attitude and attributes) from the misleading and deceptive lips of the liar (*min saphah seqr* – from false and mistaken speech, from the language of the irrational and unreasonable one, and from the mouth that that utters vain, fraudulent, and incorrect statements) and from the treacherous tongue promoting false beliefs (*min lashown ramyah* – away from the dimwitted and sloppy

words, from the tongue which is uncontrolled and undisciplined).” (*Mizmowr* / Lyrics to Sing / Psalm 120:2)

There is no excuse for the toxic implications of Christianity because tens of millions of *Yahuwdym* | Jews suffered abuse and death as a result of the religion. What began with *Sha’uwl* | Paul would become the world’s most lethal plague.

Having written five volumes exposing and condemning Paul, I can attest that his every word was misleading. He penned irrational letters and spoke in unreasonable fashion. He knowingly perpetrated a deliberate fraud.

Sha’uwl was also undisciplined and dimwitted. He constantly contradicted himself and committed all manner of logical fallacies. By using *seger* and *ramyah*, Dowd correctly assessed his foe.

These questions also pertain to one individual man...

“What will be set forth and appointed because of you (*mah nathan la ‘atah* – who and what will be presented and offered by you, placed and put before you, and appointed and brought about concerning you)?

Why are you carrying on this way, how much more of this will be added by you in your repeated desire to create another edition (*wa mah yasaph la ‘atah* – so what additionally will come from you and what is the basis of your increases, why are there different people associated) **with your undisciplined and deceitful tongue** (*lashown ramyah* – on account of your treacherous statements and false beliefs, because of your misguided and misconstrued words, even your spoken deceptions and outright fraud)?” (*Mizmowr* / Lyrics to Sing / Psalm 120:3)

It is a perplexing question. Why would a Jew create a religion designed to degrade and demonize Jews? Of all people, why rob God’s Son, the Messiah, Savior, and

King? Why misquote the Towrah to justify a religion based upon contradicting and disparaging Yah's testimony? Why would anyone put their faith in a religion when its most prolific author claimed that God authorized him to negate all of His previous promises?

How did a religion so obviously fabricated upon irrationally misappropriating what Yahowah said of Dowd and Yisra'el deceive billions? Life's greatest enigma is the enduring popularity of *Sha'uwI* | Paul, who lied through his teeth and was obviously demon-possessed. This is why rabbis sought to counter the irrational appeal of Sha'uwI's religion with lies of their own instead of simply disproving it.

It had to be disappointing and embarrassing for the Messiah and Son of God. His people denied his courageous achievement of providing their very salvation.

“The divisive projectiles (*chets* – the weapons and missiles which create separation along with the piercing darts which divide; from *chatsats* – to divide and separate) **of the Gibowr | Competent and Courageous Defender** (*gibowr* – of the empowered champion who is an impactful leader, the manly man and hero of God's story) **are sharp, piercing** (*shanan* – cutting), **and burning, like a bolt of lightning** (*'im gachal* – with hot embers and live coals), **to bind up and sweep away** (*ratham* – to attach to a broom).” (*Mizmowr* / Lyrics to Sing / Psalm 120:4)

Dowd is the *Gibowr* | Courageous and Competent Defender of Yisra'el. And his most *chets* | divisive projectiles are words like these. No one wielded them with greater aplomb. His rhetoric is piercing and his wit sharp, collectively as focused, powerful, and explosive as a bolt of lightning.

As for *ratham*, we have insufficient data to be definitive in deducing its intended meaning. However,

based upon its infrequently used actionable root, after piercing his foe and incinerating his absurd proposition, Dowd intends to collect the resulting carnage and sweep it away.

This next line is also thought-provoking...

“This distressing warning from me (*‘owyah la ‘any* – this is troubling and intensely sorrowful to me and it serves as notice from me) **is because** (*ky* – expressly for the reason and as a result of the fact), **for a period of time, I have endured as an alien to be conspired against** (*guwr* – I dwelt as a stranger and experienced attacks (qal perfect – literally at some point in time)) **by being seized control of and dragged away** (*meshek* – by being drawn out and pulled away over a prolonged period of time, being taken possession of, son of Yepheth, grandson of Noah) **such that I have dwelt** (*shakan* – I closely associated with foreigners; from *shakab* – to lie with in the sense of having sexual relations and *shakah* – to lustfully copulate (qal perfect)) **among** (*‘im* – with and near) **the tents** (*‘ohel*) **of Qedar | Darkness and Mourning** (*Qedar* – to be dimmed and darkened, grieving as a result of having no access to the light, son of *Yshma’el* | Ishmael, a nomadic tribe from the Arabian Desert serving as a harbinger of Islam).” (*Mizmowr* / Lyrics to Sing / Psalm 120:5)

Meshek is mentioned in *Bare’syth* / Genesis 10:2 as one of Noah’s grandsons through Jepheth. His brothers included Magog and Tubal who were immortalized in Ezekiel – Satan’s autobiography. Satan would fantasize that Gog from Magog would wage war against Israel just prior to his triumphant arrival in Jerusalem as the peacemaker. During the Devil’s grand celebration, which I have dubbed the Feast of the Beast, Dowd is on the menu. The participants are encouraged to eat his flesh and drink his blood in keeping with the Roman Catholic Eucharist. Therefore, this distressing warning from Dowd is an

admonishment encouraging Yisra'elites to avoid becoming entangled in Ezekiel's wicked web.

Apart from Ezekiel, the other mention of Meshek is found in a retelling of Noach's genealogy in 1 Chronicles 1:5. Therefore, *Meshek* isn't a place but, instead, a clue.

The verbal root, *mashak*, speaks of seizing control of someone, drawing them out, dragging and pulling them away from something over a prolonged period of time and then acquiring it, taking possession of it for oneself. And curiously, *mashak* is listed immediately after *Mashyach* | Messiah in each of the many Hebrew lexicons in my possession. And that's one hell of a clue since this is precisely what Peter and Paul did when founding the Christian religion.

Even if we were sufficiently ignorant to take Ezekiel's bait and pretend that Meshek described a geographical location associated with Noach's grandson, it would have been in Anatolia (modern Turkey) and likely in the region between the shores of the Black Sea to the Caucasus Mountains. These are places where Dowd never tread.

Qedar | Darkness and Mourning is a bit more complicated because, while it makes an appearance in Ezekiel, it describes a location in Arabia in both Yasha'yah and Yirma'yah. However, it is obviously another clue because being a descendant of Ishmael, causing grief, personifying darkness, and coming out of Arabia collectively scream Islam, where Satan is worshiped as God and Jews are hunted as prey. Therefore, *Qedar* is a dire warning.

Nonetheless, should you prefer to limit Qedar to an unknown place in Arabia, Dowd was never there. And this means that we must translate the word to understand its intent.

To explain Dowd's whereabouts, it is germane to state that his battles on behalf of Yahuwdah and Yisra'el were defensive and thus limited to enemies trying to invade his nation. He was not a conqueror seeking to expand his realm. Accordingly, he had no reason to chase nomads through the Arabian Desert nor seek to subdue the Hittites, who likely controlled the area attributed to Meshek at this time.

That said, by tracing the migration of Yisra'elites using DNA to affirm our findings, we discover that Jews have not only lived in Anatolia and Arabia, but those who hate them occupy both today. Therefore, if we were to view these as places, Dowd has become synonymous with his people, *Yahuwdym* | Jews, and is serving as a harbinger of the one attacking them during the Time of Ya'aqob's Troubles.

When we put the clues together, we find Dowd warning Yisra'el about Ezekiel, Christianity, and Islam. He is saying that Christians will attempt to steal his Messiah title and that Muslims will seek to kill them.

“For too long (*rab* – among far too many) **I had remained** (*shakan* – I had been closely associated with foreigners; from *shakab* – to lie within the sense of having sexual relations and *shakah* – to lustfully copulate (qal perfect) [from 4QPs vs. MT ‘my soul lived for itself’]) **among** (*‘im* – with and around) **those who oppose** (*sane*’ – of those who shun and abhor, who refuse and hate (qal participle)) **reconciliation, even the peace and prosperity enjoyed in a harmonious relationship** (*shalowm* – salvation or satisfaction, companionship or safety, even contentment from a more favorable circumstance).” (*Mizmowr* / Lyrics to Sing / Psalm 120:6)

It is exasperating that Father and Son would so meticulously lay out such a marvelous means to reconcile our relationship, only to have mankind reject it and then

replace their plan with one in conflict with it. Worse, the religious would either usurp God's title and label their approach "Torah," or they would tack their contrarian propositions onto the conclusion of Yahowah's book, having the audacity to claim that God inspired their contradictions.

This pronouncement is as damning to Judaism as it is to Christianity. By denying the fulfillment of Chag Matsah, by dissociating Dowd from it, and by upending the intent of Kipurym, rabbis deceitfully robbed Jews of the opportunity for reconciliation while estranging all who believe them from Yahowah. And yet, rather than admitting to their actions in opposition to Father and Son, they continue to justify their malfeasance throughout the Talmud – now called "Torah."

Over his three lifetimes, Dowd came to epitomize many things, from Yisra'el to the Beryth, from poet to prophet, from the Messiah to King, and from warrior to savior. High among these equivalencies, Dowd is all about *shalowm* – of which he is both a proponent and contributor.

"I am restitution, restoration, and reconciliation in a completely satisfying and harmonious relationship providing salvation and contentment ('any shalowm – I am for favorable treatment and contentment, companionship and friendship, peace and prosperity), and yet, when (wa) I speak, sharing my message (dabar – I verbalize or write these words (piel imperfect)), they are combative and promote conflict (hem la ha milchamah – they are prone to draw up battle lines and fight as if going to war)." (*Mizmowr* / Lyrics to Sing / Psalm 120:7)

Dowd is the means to restitution, restoration, and reconciliation. He is our Savior. When we accept what he has accomplished, we enter into a completely satisfying and harmonious relationship with our Heavenly Father. He stated His intentions and then delivered as promised. This

message reverberates throughout the Mizmowr and Naby', and yet, rather than being enthusiastically accepted, the religious are combative, promoting conflict in lieu of shalowm.

The opening phrase, '*any shalowm* | I am restitution, is bereft of a verb, such that Dowd is simply equating himself with all that *shalowm* represents. And while *shalowm* is rich in meaning and entirely positive and beneficial, we gain a better appreciation of our Messiah's offer when we consider *shalam* – its actionable root. *Shalam* speaks of providing recompense and restitution, of restoring a fractured relationship by paying the debt of another, thereby, making amends.

I have accepted his generous offer while the religious have rejected it. As a result, I am included in the Covenant and assured of entering Heaven while the adherents of Judaism and Christianity exclude themselves from both. I am supportive while they are combative. I know and love Yah, just as they promote gods conceived in their image. I serve by revealing the truth without monetary compensation and they expect the faithful to pay for their lies. While I have illuminated the way Home on behalf of Father and Son by sharing their message to mankind, they remain combative, in abject conflict with the words God inspired.

This is, indeed, a thoughtful presentation on how to ascend into the spiritual realm and live with our Father...

"A Song (*shyr*) for the thoughtful ascent (*ha ma'alah*).

During troubling circumstances, while being confined and diminished by the pen of a vexing rival (*ba ha tsarah*) of mine (*la 'any*), I summoned and called out (*qara'*) to (*'el*) **Yahowah (*Yahowah*), and He answered me (*wa 'anah 'any*). (*Mizmowr* 120:1)**

Yahowah (YaHoWaH), You and I are in accord because it is my decision and Your will to deliver and spare (*natsal*) my soul (*nepesh* ‘any) from the misleading and deceptive lips of the liar (*min saphah seker*) and from the treacherous tongue promoting false beliefs (*min lashown ramyah*). (*Mizmowr* 120:2)

What will be set forth and appointed because of you (*mah nathan la* ‘atah)? Why are you carrying on this way, how much more of this will be added by you in your repeated desire to create another edition (*wa mah yasaph la* ‘atah) with your undisciplined and deceitful tongue deliberately perpetrating this outright fraud (*lashown ramyah*)? (*Mizmowr* 120:3)

The divisive projectiles (*chets*) of the *Gibowr* | Competent and Courageous Defender (*gibowr*) are sharp, piercing (*shanan*), and burning, like a bolt of lightning (*‘im gachal*), to bind up and sweep away (*ratham*). (*Mizmowr* 120:4)

This distressing warning from me (‘owyah la ‘any) is because (*ky*), for a period of time, I have endured as an alien to be conspired against (*guwr*) by being seized control of and dragged away over a prolonged period of time (*meshek*) such that I have been associated with foreigners (*shakan*) among (‘im) the tents (‘ohel) of darkness and mourning (*qedar*). (*Mizmowr* 120:5)

For too long (*rab*) I had remained associated with foreigners (*shakan*) among (‘im) those who oppose (*sane*) reconciliation, even the peace and prosperity enjoyed in a harmonious relationship (*shalowm*). (*Mizmowr* 120:6)

I am restitution, restoration, and reconciliation in a completely satisfying and harmonious relationship providing salvation along with the means to favorable treatment, companionship, and contentment (‘any *shalowm*). And yet, when (*wa*) I speak, sharing my

message (*dabar*), they are combative and promote conflict (*hem la ha milchamah*).” (*Mizmowr* / Lyrics to Sing / Psalm 120:7)



There are additional prophecies pertaining to Dowd that I would like to reconsider at this time. The first of these we contemplated while composing *Observations*. It is different from the others because it reveals that Yahowah chose someone to trumpet Dowd’s accolades and achievements on behalf of His people. It begins...

“Then a *Choter* | a shoot or sucker from the stump (*wa choter* – a stem or secondary branch, a pliable instrument who is a secondary source of growth serving as a living entity delivering progeny, an observant individual who is willing to listen and who is committed to thinking and sharing what is most valuable) **will be extended for a limited time** (*yatsa*’ – he will be brought forth to serve (qal perfect active sequential third-person masculine singular)) **by means of** (*min* – out of) **the stock** (*geza*’ – the original stump and root from which new growth emerges, the trunk which has been cut down and yet is capable of supporting new shoots) **of *Yshay* | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yesh* – to exist and become substantial, to stand up and be noticed), **as** (*wa*) **an observant branch** (*netser* – a secondary stem or shoot which extends from a primary limb; from *natsar* – to observe, watch over, and preserve, to closely look after, focus on, and protect) **by means of** (*min*) **his roots, and that which keeps him anchored, steadfast, and nourished** (*sheresh huw*’ – his base and foundation, that which keeps him firmly established), **such that he will continually bear an abundance of fruit, being productive while encouraging productivity in**

others (*parah* – so that he will be consistently fruitful while causing and enabling prosperity on behalf of successive generations (qal imperfect)). (*Yasha'yah* / Isaiah 11:1)

When initially exposed to the concept of a *Choter* | Secondary Branch growing out of the main limb of the Tree of Lives extended through Dowd, we considered a number of possibilities, the most reasonable of which addresses a future individual deployed at a very specific moment in time – one who mirrors the depictions in the prophecy. This person would be rooted and nourished by that which came forth from Yshay, i.e., Dowd – and thus grafted into God's Branch. He would be noticed for advocating Dowd's Mizmowr on behalf of Yisra'el.

Also interesting, especially in the context of a stump: the olive is the tree most representative of the Promised Land. It is very long-lived, firmly rooted, and produces the oil used to anoint the Mashyach. When an olive tree ceases to be productive, as was the case with Yisra'el, and is cut down or pruned, *choter* | shoots and suckers sprout out of the ground and off of the truncated branch to bring the sun's energy to the roots of the tree. *Choters* rejuvenate the neglected and unproductive tree, such that the title serves as an apt depiction of Yahowah's intent.

Digging deeper, September is the best time to reestablish an olive tree from root suckers or stem cuttings, which corresponds to the time of Taruw'ah and, generally, Kipurym. The best results come from finding a sprout or sucker that is the size of the most common of writing implements – a pencil. While suckers already possess roots, pruning shears should be positioned eight inches from the end of a shoot growing from an otherwise unproductive branch. The best results occur when the shoot's lower third is dipped in bee's wax (bee is the feminine of *dabar* | word in Hebrew: *dabarah*) and then inserted into familiar soil (representing Yisra'el), with a

transparent wrapping enveloping it (symbolic of the Spirit's protection). For the best results, each *choter* should be planted where it absorbs plenty of light. With support, a supply of water and nourishment, the shoot or sucker will produce an abundant harvest of olives.

Our initial search for the identity of the *Choter* was quickly resolved when we discovered that Solomon had a great deal to say about what he called a *Nakry* | Observant Foreigner. Standing atop Mowryah with the recently completed Temple in the background, *Shalomoh* / Reconciliation / Solomon, told Yisra'elites what to expect in the future. Speaking of the promises Yahowah made to his father to guide his people's footsteps, he encouraged the Children of Yisra'el to listen to this individual who would speak to them in Yahowah's name and on behalf of His Zarowa'.

While this prophecy speaks of a singular *Choter*, it explains how every member of the Covenant can serve as a *choter* on behalf of God's people. The Ruwach, as our Spiritual Mother, is ever ready to enlighten and empower every sheep in Yah's flock.

The entire purpose of the *Choter* is to encourage Yisra'elites and even Gowym to consider the words of Yah's prophets, and especially Dowd's message on behalf of the Beryth and Miqra'ey. We can, indeed, claim the promises Yahowah made to Dowd for ourselves – not by taking them away from him but, instead, by allowing him to share them with us.

“This is because (*wa*) the Spirit (*ruwach* – the Divine power, influence, and energy, the discernable feminine essence of manifestation and understanding, the Maternal acceptance and support with the protection and light) of Yahowah (*Yahowah*) will settle and remain on him (*nuwach* ‘*al huw*’ – She was placed upon him, She energizes him and restores him, She is in an alliance with

him, dwelling and residing within him, never departing his abode while She enriches the association and assures the most favorable outcome for him, enabling him to be composed and prevail no matter the challenge (qal perfect third-person feminine singular and third-person masculine singular)), **the Spirit (*ruwach*) providing the capacity to comprehend and then teach** (*chakmah* – offering the mental aptitude and wisdom to learn and instruct, to comprehend and communicate, providing the technical expertise to be discerning and educate) **while** (*wa*) **enabling understanding by making the proper connections to reveal insights** (*binah* – facilitating the propensity to ponder and process information by being perceptive and discerning, discriminating and judgmental, making intelligent associations which lead to a conceptual comprehension, revealing how to respond after thoughtful consideration; from *byn* – making connections between and among things so as to find patterns and relationships which enlighten), **the Spirit (*ruwach*) of advice and counsel** (*'etsah* – of pertinent directions regarding how to properly reply, providing prudent consultation on the purpose of the proposal, delivering effective mentoring on how to deliberate relevant decisions) **and of being emboldened and inspiring** (*wa gebuwrah* – on how to be a confident and courageous leader who is empowering, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm what is true, offering the mental discipline to be unwavering, championing the cause with integrity and character, always fighting to defend God's people and affirm their rights), **the Spirit (*ruwach*) of knowing and knowledge** (*da'ath* – of recognizing where to look for answers and acquiring information, of being aware of the evidence and being able to discern what is relevant and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth; from *yada'* – to learn and to know, to recognize and

acknowledge, to consider and comprehend, to become acquainted and personally familiar) **so as (wa) to respect and revere** (*yira'ah* – to appreciate the awesome nature, outstanding character, superlative ability, and astonishing greatness and be inspired by) **Yahowah** (*Yahowah*). (*Yasha'yah* / Isaiah 11:2)

The Ruwach of Yahowah would provide the *Choter* everything needed to know to understand the Word of God, educating him so that he might teach. And you'll notice that everything She is offering, including the strength of his conviction, is cerebral. God's people are given the opportunity to think their way Home. This is because of...

1) The *Ruwach of Yahowah* – the *Ruwach Qodesh* | Set-Apart Spirit would be actively engaged in doing for the *Choter* as She had done for Dowd – providing a direct connection with Yahowah. There would be no intermediaries.

2) The *Ruwach of Chakmah* – with the Spirit providing the mental aptitude and wisdom needed to learn and then instruct, comprehension would come in an orderly, diligent, and systematic manner, with the technical expertise needed to be a good student and effective teacher.

3) The *Ruwach of Binah* – the Spirit would enable understanding by making appropriate connections that reveal insights, facilitating the propensity to process information in a logical manner, offering the ability to be perceptive and discerning, discriminating and judgmental, so as to reveal how to respond to God after thoughtful consideration.

4) The *Ruwach of 'Etsah* – the Spirit of advice and counsel concerning pertinent directions regarding how to properly reply to Father and Son, providing prudent consultation on the purpose of their proposal, delivering effective mentoring on how to deliberate relevant decisions.

5) The *Ruwach of Gebuwrah* – the Spirit to be like Dowd, competent and courageous, confident and bold, a leader who is empowering and inspiring, able to accomplish the mission and perform until it is complete, providing the aptitude and capability to confirm the truth, offering the mental discipline to be unwavering, excelling by being upright, always fighting to defend God's people and affirm their rights.

6) The *Ruwach of Da'ath* – the Spirit of recognizing where to look for answers and how to acquire relevant information, of obtaining knowledge, of being aware of relevant evidence and being able to discern what is applicable and accurate, of discriminating between fact and fiction and right and wrong, so as to recognize and acknowledge the truth.

7) The *Ruwach of Yira'ah Yahowah* – the Spirit of respecting and revering Yahowah, appreciating His awesome nature, outstanding character, superlative ability, and astonishing greatness.

You will notice, there was no...

Spirit of faith, because it is irrelevant;

Spirit of compromise, because God doesn't;

Spirit of prayer, because we benefit from listening;

Spirit of being good, because being right matters;

Spirit of obedience, because the goal is liberation;

Spirit of worship, because it is not relevant to family;

Spirit of fear, because it's a loving relationship;

Spirit of charity, because work is a virtue;

Spirit of meekness, because we are called to be bold;

Spirit of a pure heart, because our thoughts matter;

Spirit of healing, because our bodies aren't relevant;

Spirit of miracles, because God does not show off.

Yahowah makes it abundantly clear: the *Choter* is an inspired and enabled witness and not a prophet. Through the Spirit, he will learn from Yah's *Naby*'. God has already revealed far more than we need to know to capitalize upon what He is offering. We just need to listen and respond...

“Additionally (*wa* – in addition), **by accepting the offer and responding appropriately, he will be perceptive** (*ryach huw'* – his acceptance and perceptiveness, his nose for the truth, his willingness to respond and supply answers after his virtual meeting will be pleasing, bringing him very close (hifil infinitive perfect)) **with regard to developing a profound admiration and respect for** (*ba yira'ah* – with the ability to appreciate the awesome wonderment and astonishing greatness so as to be inspired by) **Yahowah** (*Yahowah*).

Therefore (*wa*), **it will not be by an appearance or vision** (*lo' la mare'ah* – not through visual means or spiritual revelation, miraculous vision, or supernatural phenomenon) **seen with his eyes** (*'ayn huw'* – of his own perceptions or perspectives, appearances or personal understanding) **that he will decide** (*shaphat* – that he will confront the evidence and should judge, making decisions).

Also (*wa*), **it will not be by hearsay** (*lo' la mishma'* – not by rumors or innuendo, not by word of mouth or that which is passed around person to person, nor by heeding unverifiable information; from *my* – to question and *shama'* – listening) **heard with his ears** (*'ozen huw*) **that he will make judgments or prove his arguments** (*yakach* – should he offer advice or seek to resolve disputes, should he make decisions regarding vindication, complain, or hurl accusations, should he chide, attempt to disprove, or determine who is right, nor debate). (*Yasha'yah* / Isaiah 11:3)

When there are no others who are willing, just being responsive goes a long way. When God introduces Himself, we should answer the invitation, accept His offer, and engage accordingly. Those who do, develop a profound respect for Yahowah.

It is reassuring that Yahowah affirmed that the *Choter* would not be a prophet, but would, instead, rely upon them. It is so much better than being a prophet at this late date because there just isn't enough time left to prove Divine inspiration. Moreover, by having the *Choter* rely upon the prior prophets, his witness is easily validated and verified. It also leaves the rabbis without excuse since the insights he's revealing have been available to them for thousands of years.

It is also clear that the *Choter* will be judgmental, and that he will prove his conclusions. His advice will be consistent with Yahowah's counsel because God will serve as the sole source of his guidance.

Yahowah has invariably revealed Himself to humankind through either a personal appearance, as was the case with Moseh and the Towrah, or to His prophets through visions and spoken words. Neither would occur in this situation because everything the *Choter* would share had already been revealed.

If Yahowah did not intend to enable the *Choter* with His Spirit, and then use this implement in a profoundly important way, this prophecy regarding his nature and purpose would not have been revealed. But since it not only exists, but is prolific in its explanations, we ought to use it to appreciate what Yahowah is offering and expecting in return. We should contemplate our role in all of this, evaluating what we can contribute to his mission – to make the olive tree that is Yisra'el blossom, rooted and fruitful in the Land. That is why he is depicted as a *Choter* | stem. It is what this is all about.

“He will exercise good judgment (*wa shaphat* – he will decide, judging and adjudicating the matter, arguing to resolve disputes) **by** (*ba*) **seeking to be accurate, honest, and forthright** (*tsedeq* – being fair and correct, in accord with the truth, avoiding any conflict or inconsistency with the established standard) **with regard to opening the doorway for the discerning** (*dal* – with advice on providing a way in for the few, using spoken words to disclose the entrance on behalf of the unpretentious and societally disenfranchised; from *dalah* – to draw conclusions and thus be discerning).

He will provide proof using sound arguments (*yakach* – he will use evidence and reason to decide, judge and correct, engaging in dialog to resolve disputes while criticizing, accusing, and condemning, making the case to vindicate or convict (hifil perfect)) **with** (*ba*) **everything out in the open, doing so fairly** (*myshowr* – by putting everything on the table, on the level, nothing hidden, justly and equitably in a very forthright and direct manner; from *yashar* – to be right, approved, and candid) **on behalf of** (*la*) **the sincere and responsive who are seeking straightforward answers** (*‘anaw* – those who are willing to reply but who want some assistance from a witness with answers to their questions who is constantly thinking about making such declarations; from *‘anah* – to respond after receiving answers, testifying as a witness) **of the Land** (*‘erets* – of the material realm).

Then (*wa*) **he will strike, verbally attacking and disabling** (*nakah* – he will confront, crippling and incapacitating, sarcastically mocking, chastising, and judging, while pointing out the irony of it all to ravage and defeat, ending lives within (hifil perfect masculine singular – he will use the staff to strike a debilitating blow for a time at the direction of another)) **the material realm** (*‘erets* – those on the earth) **with the rod and staff** (*ba shebet* – on

behalf of the nation and tribes with the implement) **of his mouth and, thus, his voice** (*peh huw'*).

And with (*wa ba* – along with) **the Spirit** (*ruwach*) **of his lips and resulting language** (*saphah huw'* – his speech), **he will devastate** (*muwth* – he will destroy, even kill) **the wicked and the wrong** (*rasha'* – the Godless whose thoughts, words, and deeds are criminal and evil, of those deserving condemnation for violating the standard, of those guilty of creating disunity and disharmony [translated from 1QIsa]).” (*Yasha'yah* / Salvation is from Yah / Isaiah 11:4)

The *Choter* will wield the words of God on behalf of those seeking answers. He will do so accurately and honestly. His assessments, conclusions, and insights will be presented in a forthright manner. His arguments on behalf of Yah will be sound, as they will be based upon evidence and reason. But more than anything, His presentation of Yahowah's Word will be consistent with the standard God has established. Every thought-provoking statement will lead to the same place, striving for the same result: directing our attention to the doorway Yahowah has provided such that it is opened for those seeking entry.

But it is not only about life. The *Choter* will be deployed to do as Dowd has done. He will aggressively and openly expose and condemn everyone contrary to Yahowah and Yahuwadm. For those open to listening to the words of Yah, his oratory will bring life, and for those in opposition, they will bring death.

Based upon the choice of verbs, there will come a place and time when the *Choter* will be asked to defend Yahowah's flock. His words will become protective weapons. Just as they bring life to those who accept the Father and Son who spoke them, they will be fatal to those who would deny them.

Since Yahowah is continuing to speak of His *Choter*, this is a powerful pronouncement. With his assessments as a matter of life and death, of reconciliation or extermination, this suggests that he will serve with ‘Elyah as one of the two Witnesses during the worst of Ya’aqob’s Troubles. This is one of the rare occurrences in which God is granting this responsibility and authority to an individual.

In the Great Isaiah Scroll found hidden in the bluffs above Qumran, the text reveals that the wicked and wrong will cease to exist as a result of the words spoken by the *Choter* – as he is empowered and influenced by the Spirit. But in the Masoretic Text, we read, “He will kill the wicked.” While the result is the same, the process is considerably different – and telling.

Not only is the *Ruwach* feminine, not masculine, making the Masoretic Text incorrect, but there is also no reason for Yahowah to do anything beyond what He has already stated. The wicked and wrong will cease to exist the moment they are addressed by the Spirit and confronted by the Word of God. Their demise is a consequence of their choices. Having chosen to mislead and abuse His people, they are not fit to live with God or Yisra’el. Their souls, unlike those in the Covenant who are the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym*, will not endure in Yahowah’s presence. They are not properly adorned. They have not answered His Invitations to Meet. They have not accepted the conditions of the Covenant, and thus, they will not receive its benefits. As a result, they will die.

When I first read these words, I was not prepared for them. And in my initial translation, I did everything I could to weaken the implications of “*nakah* – strike and disable” and “*muwth* – ending a mortal life.” It is one thing to verbally expose and condemn those who are wrong – it is another to extinguish their lives. But fortunately for the

Choter, the *Ruwach* | Spirit will guide this process because the only things the *Choter* will be wielding are words.

As I mentioned previously, there is a precedent for this power. ‘Elyah ended the lives of those within Yisra’el who advocated on behalf of *Ba’al* | the Lord and ‘*Asherah* | the Beneficial. And since Mal’aky reveals that ‘*Elyah* | Elijah will be one of the two witnesses presented in Zakaryah 4, serving Yisra’elites in the final days of Ya’aqob’s Troubles, this suggests that the *Choter* will be the other. If so, ‘Elyah will condemn the wayward among Yisra’el and Yahuwdah, while the *eseshoter* may be there to hold Christians, Muslims, Progressives, and the Conspiratorial accountable.

“Being right, correct, and honest (*wa tsedeq* – being accurate, righteous, upright, fair, and just, redeemed, vindicated, and innocent, rational and in accord with the standard) **will be** (*hayah*) **the belt around his waist** (‘*ezowr mothenym huw*’ – the sash, band, and cloth around his midsection, supporting his back while protecting his core). **And** (*wa*) **the trustworthy and reliable nature of the witness** (‘*emuwnah* – the integrity and dependability of the individual and his testimony, by keeping it real and genuine, steadfast and truthful, honest and valid; from ‘*aman* – to support and confirm that which is trustworthy and reliable, upholding and verifiable) **will serve to gird him** (‘*ezowr chalats huw*’ – the belt and sash around his manhood, virility, and loins; from *chalats* – to be rescued and delivered, withdrawn and invigorated).” (*Yasha’yah* / Isaiah 11:5)

Being right matters. Honesty and reliability are vitally important. And while the standard for a witness is different than that of a prophet, in the case of the *Choter* there is so much at stake and so little time remaining, the margin for error is very small. Should his journey through Yahowah’s testimony lead to new discoveries, it is essential that he invest the time to set the record straight. Therefore, while

this is the second rewrite of *Coming Home*, other volumes within the *Yada Yahowah* series have been edited ten times. Currently, I am correcting everything that does not properly account for the roles of Father and Son in the fulfillment of the Mow'edym.

As the *Choter* heralds Yahowah's message as we approach Dowd's return on Kipurym, Yahowah uses some rather intriguing word pictures to describe the world we will experience on the cusp of Sukah. Nothing will be the same.

“Then the wolf (*wa za'eb* – the predatory mammal (representing the most infamous Benjamite, Paul, the Wolf in Sheep's Clothing, responsible for Christianity)) **will be an alien, stirring up trouble and strife with his quarrelsome and insidious plans** (*guwr* – will sojourn as a stranger, congregating with the flock while leading them astray, conspiring while scheming a harmful, treacherous, and deceitful response by being rebellious, picking a fight by instigating an attack (qal perfect – doing so for a finite period of time)) **against the lamb** (*'im kebes* – in opposition to the dominant ram (used in the Towrah in conjunction with the Passover Lamb and Pesach and, thus Dowd as the Zarowa'))).

And the leopard (*wa namer* – a spotted and camouflaged predator (symbolic of Nimrod and Babylon)) **will stretch out ready to pounce** (*rabats* – or will lie in wait, crouched and prepared to leap) **in association with** (*'im*) **the goat** (*gady* – a young kid; from an unused root meaning: to cut off (thus symbolic of those on the wrong side of judgment)).

The adolescent calf (*wa 'egel* – a weaned cow; from *'agol* – to revolve, coming full circle (symbolic of Yisra'el and those responsible for the Golden Calf)) **and the young lion** (*wa kaphyr* – used as a metaphor for Yahuwdah; from *kaphis* – to connect and *kaphar* – be covered) **who have**

been rebellious and recalcitrant (*wa mary* – who have been resistant and in opposition, displaying animosity, resisting God’s authority) **will be together at the same time** (*yachdaw* – will be in one accord with Yah, alike and in one place).

And so, this less distinguished steward who is easily determined and known as a servant (*wa na’ar qaton* – the attendant of a lower social status who can be readily known on behalf of the scattered sheep) **shall motivate, lead, and guide them** (*nahag ba hem* – will be direct and influential among them as he attempts to direct their voluntary movements (qal participle active masculine singular – meaning that one man will literally and demonstrably influence them)). (*Yasha’yah* 11:6)

The cow, representing the fruitful and flourishing (*wa parah* – the abundantly productive fruit; from *para’* – fruitful), **and the bear, representing the empowered and capable** (*wa dowb* – a protective and motherly omnivore; from *dobe’* – to be strengthened and become powerful, able to capitalize on all life has to offer, living a favorable existence in a peaceful state), **will be shepherded** (*ra’ah* – will be led to nourishing pastures and flowing waters, protected and guided).

Together (*yachdaw* – as one, unified and alike, in the oneness of Yah), **their youth** (*yeled henah* – their young children) **will lie down** (*rabats* – will lie and wait ready for action).

The lion, as a wild carnivore (*wa ‘aryeh* – the powerful and regal, meat-eating predator, one of seven Hebrew words for lion; from *‘arah* – to gather together and pluck away, symbolic of Yahuwdah) **like** (*ka* – similar to) **the ox, as a domesticated herbivore** (*ha baqar* – a large herd of grass foraging animals, especially bulls or oxen; from *baqar* – to seek, inquire, and consider), **shall consume** (*‘akel* – shall eat and be fed) **straw** (*teben* – the

stock of the grain between the ground and the head, used as fodder for livestock and as a building material).” (*Yasha’yah* / Deliverance is from Yah / Isaiah 11:7)

I have pored over and contemplated every symbolic metaphor in this list, doing what I could to present each with as much insight as possible, but I cannot definitively attest that it precisely expresses Yahwawah's intent. But in the end, my take on all of this is that the worst of times will lead to the best of days. The killing will stop, and living will commence, with the fiercest predator becoming an herbivore.

Admittedly, given the options at our disposal, I'm rewriting much of what I composed years ago. In light of the many surprising and unexpected findings, the *Choter's* role is to adapt and reconsider his previous assessments. Nonetheless, our mission is always to strive for accuracy and then go where the words lead.

What we know is that life will no longer be red in tooth and claw. The toxins have all been removed. The Earth will be much like ‘Eden six thousand years ago.

Life is good for many reasons, one of which is that the Serpent will no longer be in residence. In a world transformed in Yahowah's image, children will exemplify the nature reflected in the name He gave to *Yitschaq* | Isaac – Laughter and Playfulness.

“**An infant** (*wa yowneq* – a suckling child and tender shoot at the early stages of life) **will play** (*sha’a’* – will be delighted, finding great pleasure and enjoyment having fun) **over the hole** (*‘al chur* – over the den) **of the serpent** (*pethen* – a poisonous snake or venomous viper; from an unused root meaning to twist). **And upon** (*wa ‘al*) **the nests** (*ma’uwrah* – the cavities in the ground where reptiles of a lesser light dwell) **of snakes** (*tsiph’ony* – of the poisonous vipers; from an unused root meaning to extrude toxins, a mythical beast akin to a dragon), **the reared who**

is now accountable (*gamal* – those raised to be accountable for their actions) **shall place his hand** (*yad huw' hadah* – will stretch out and put his hand).” (*Yasha'yah* / Salvation is from Yah / Isaiah 11:8)

In a world without Satan, and at a time when there is no longer any religious venom, it will be safe to roam around and play. In this climate, even the youngest will be safe playing independently.

The Earth will become the happiest place in the universe, just as Yah intended. Full of life and joyfulness, the entire Family will exude a harmonious attitude, being in one accord.

The absence of evil, corruption and deception is only half of the future equation. For there to be abundant life, a life worth living, goodness, truth, and wholesomeness must prevail.

“They shall not perpetrate evil (*lo' ra'a'* – they will not be harmful or troublesome, and will not mistreat or distress anyone, they will neither ruin nor destroy, no longer be bad, injurious, or displeasing (hifil imperfect)) **and they shall not corrupt** (*wa lo' shachath* – they will not pervert or spoil, ravage or ruin, mar or blemish) **anything in association with** (*ba kol* [*kol* not present in 1QIsa]) **My Set-Apart** (*qodesh 'any*) **Mountain** (*har*) **because** (*ky* – for the express reason) **the Land** (*ha 'erets* – the Earth and material realm) **shall fully and completely proclaim** (*male'* – shall fully accomplish the goal, totally satisfying the requirement, fulfilling and finishing what shall be confirmed [feminine in 1QIsa vs. masculine in the MT]) **the information which can be known about** (*de'ah 'eth* – the knowledge required to exercise good judgment regarding the nature of [from 1QIsa]) **Yahowah** (*Yahowah* – the proper pronunciation of the name of 'elowah – God as directed in His *towrah* – teaching regarding His *hayah* – existence and our *shalown* – restoration), **just as** (*ka*) **the**

waters (*ha maym*) **cover** (*kasah* – overwhelm and conceal or adorn) **the sea** (*la ha yam*).” (*Yasha’yah* / Liberation is from Yah / Isaiah 11:9)

Truth will abound. For the first time since ‘Adam walked in the Garden, we will all be right. Equally wonderful, with *ha Satan* permanently incarcerated in She’owl, there will be no one around to misconstrue God’s message, to lead a rebellion, or to degrade our relationship.

We shall all know Yahowah on this day because His *towrah* | guidance will be placed inside of all who survive to enjoy it with Him. The *Choter*’s job will be complete. Even the *gowym* | gentiles, represented by the sea, will either be covered and adorned in the Word of God or overwhelmed by it and concealed from sight.

Since it has been reemphasized, it bears repeating – nothing matters more than Yahowah’s name. Without it, there is no relationship, no life beyond our mortality, and no salvation. Jesus, Christ, Allah, HaShem, G-d, Adonai, and the Lord are no more God than is navel lint. The universe has only one Creator, the One who conceived life, the Author of the Towrah, the inspiration of the prophets, and Dowd’s Father.

And yet, before our return to the Garden, it appears that the *Choter* will have one last hurrah. It will serve as affirmation, a tangible recognition that Yahowah fulfilled His promise to His people. It will also reveal a charming aspect of Yah’s nature. Even in the big things, He uses the least impressive among us and then shares the credit with His chosen implements. Therefore, based upon what follows, the *Choter* will be given the honor of serving as the voice heralding the returning Son, Branch, Messiah, Shepherd, Lamb, and King he has so long admired.

And perhaps, even though it would be embarrassing, after performing as instructed and surviving the worst the religious and political could throw at him, Yah might be

allowing those, who benefited from what He did through His *Choter*, to express their appreciation. Should this be so, before the *Choter* fades into obscurity, he will stand out and be noticed for the banner he and the Spirit scribed for the Family.

“Then (*wa*) **it will occur** (*hayah* – it will actually happen, albeit briefly (qal perfect)) **in that day which is his time** (*ba ha yowm ha huw’*), **that the root which anchors and nourishes** (*sheresh* – the base and foundation, the source and family line, that is steadfast and focused on the root of the matter) **of Yshay | to Stand Out and Be Noticed** (*Yshay* – To Draw Attention to the Substance of Existence; from *yeshe* – to exist and become substantial, to stand up and be noticed, to draw attention and to be enriched), **who showed the way to the benefits of the relationship** (*‘asher* – who served as a guide, leading and directing others to the correct path to walk to give meaning to life and to experience the greatest blessings and joy), **through** (*la* – regarding and concerning by producing and approaching with) **the Nes | Banner** (*nes* – sign), **will take a stand and be present** (*‘amad* – will stand before someone who is superior, presenting the means to evaluate the One who appointed and sustains him, providing the means to assess the evidence and make a thoughtful decision, being evaluated himself while standing and unbowed (qal participle)) **for the Family** (*‘am* – for the people who are related (describing the Children of Yisra’el and the Covenant)).

Through him (*‘el huw’* – toward him as he leads, providing direction to God (*nes* is masculine singular)), **non-Yisra’elites** (*gowym* – people unrelated to or living outside of Yisra’el) **have learned what was not previously known about the relationship and they will continue to be inquisitive** (*darash* – they will have inquired about, searched for, and investigated, expecting to find a responsible presentation about engaging in the

relationship with ongoing implications throughout time as they strive to investigate and learn all that can be known, always inquiring and caring (qal imperfect active – literally and continuously search)).

And so therefore (*wa*), **his restful residence** (*manuwchah huw'* – his place of repose and reflection, his comfortable habitation; from *nuwach* – spiritual contentment and *nawah* – living in a spiritual dwelling where sheep abide) **will exist as** (*hayah* – will be) **a reward and a source of enrichment and empowerment** (*kabowd* – a valuable and dignified gift, existing as a place of abundance, as a manifestation of power, and as an attribution of an inheritance of impressive splendor).” (*Yasha'yah* / Deliverance is from Yah / Isaiah 11:10)

Even when we do not seek attention, we all want to be appreciated for something well done. And what could be better than knowing that many of those who have become Covenant will have made their decision based upon what they learned through *Yada Yahowah*. There will be some appreciative smiles, handshakes, hugs, and words exchanged as we realize just how far we have come together.

Those who sought to know Yahowah along with the *Choter* will now spend eternity exploring the universe with the rest of the Family. Eternity’s purpose and the source of its joy are derived from “*darash* – seeking to know.” And yet, after each new adventure, we will return home to rest and reflect upon what we have discovered along life’s way. The *Choter* will be the same in this regard as the rest of Yah’s children in that he will live an empowering and enriching existence as a result of his inheritance. It’s good to be one of God’s kids.

Having told us what He is going to do, and having told us how He is going to do it, Yahowah inspired *Yasha'yah*

to describe the result. There will be a second exodus as Yisra'elites and Yahuwdym are called out of the world.

“So (wa), it will happen (hayah – it will have occurred (qal perfect)) in that day, during his time (ba ha yowm ha huw’), my Upright One (‘edowny – the Upright Pillar of my Tabernacle) will once again associate (yasaph – will increasingly add, again joining (hifil imperfect active)) His hand (yad huw’ – His influence, power, and control) a second time (sheny) to reacquire, bring forth, and redeem (qanah – to provide rebirth to, recover, and obtain) the remnant (‘eth sha’ar – the remainder and direct relatives who are genetically similar) of His family (‘am huw’ – His people (the Children of Yisra’el)) who remain (‘asher sha’ar – which to show the way to the benefits of the relationship) out of (min – away from) ‘Ashuwr | Northern Iran & Iraq (‘Ashuwr – To Tread Upon / Assyria), from (wa min) Mitsraym | Lower Egypt (Mitsraym – the Crucibles of Oppression / Northern Egypt), out of Pathrows | Upper Egypt (wa min Pathrows – Subject to a Deceptive Interpretation / perhaps the Copts and Bedouins from Southern Egypt), from (wa min) Kuwsh | Arabian Peninsula (Kuwsh – Dark and Unknown), out of (wa min) ‘Elam | Southwestern Iran (‘Elam – Conceal / Persia), from (wa min) Shin’ar | Iraq / Babylon (Shin’ar – Confluence of Rivers / Babylonia), out of (wa min) Chamath | Syria (Chamath – Military Fortress / Syria), and from (wa min) the coastlands (‘y – the inhabited shores of countries between or surrounded to some extent by large bodies of water / notably: Lebanon, the United States, Canada, Central and South America, Western, Southern, and Northern Europe, Turkey, India, New Zealand, Australia, and North and South Africa) of the sea (ha yam – of the gentiles).” (Yasha’yah / Salvation is from Yah / Isaiah 11:11)

Prior to mentioning ‘y ha yam | inhabited coasts, or lands surrounded by water, God appeared to be describing

what we have referred to as “Geographic Babylon.” These are places infected with Islam today. That’s interesting because DNA research is now revealing a very high concentration of Jews living in these places. And in most cases their forefathers converted to Christianity and then Islam under threat of death. It would be in distinction to “Religious” and “Political” Babylon, represented by the Roman Catholic Church and the United States – both replete with vestiges of Rome and home to countless Yahuwadm.

Now that we know that Yahowah will be calling Yahuwadm out of Northeastern Africa, the Arabian Peninsula, Iraq, Iran, and Syria, and from throughout ancient Babylon, we can use the dominant male haplogroup (Y DNA) as our guide to assess the percentage of these peoples who are Jewish on their father’s side. But first this disclosure: DNA testing has not been done randomly, and only on a small percentage of these people. Further, we are relying exclusively on the dominant male haplogroup in our extrapolations. As a result, while the tests are conclusive and accurately portrayed, it is very likely that only those with innate personal curiosity who are most open to scientific inquiry among Muslims would have allowed themselves to be tested, artificially skewing the result by a factor of ten or more. Therefore, in our quest to be reasonable, I’ve downgraded the results across the board tenfold.

Iranian Persians: 38% of 81 million = 30.8 and thus:
3.1 million Jews

Iranian Kurds: 60% of 6 million = 3.6 and thus:
0.4 million Jews

Egypt: 21% of 97 million = 20.4 and thus:
2.0 million Jews

Assyrians: 12% of 1.6 million = 0.2 and thus:
0.02 million Jews

Iraqi Sunni Arabs: 64% of 11 million = 7.0 and thus:
0.7 million Jews

Iraqi Shia Persians: 35% of 22 million = 7.7 and thus:
0.8 million Jews

Iraqi Kurds: 18% of 5 million = 0.9 and thus:
0.09 million Jews

Syria: 33% of 18 million = 6.0 and thus:
0.6 million Jews

Saudi Arabia: 40% of 33 million = 13.2 and thus:
1.3 million Jews

Qatar: 58% of 2.5 million = 1.5 and thus:
0.2 million Jews

UAE: 34% of 9.5 million = 3.2 and thus:
0.3 million Jews

Kuwait: 33% of 4.1 million = 1.3 and thus:
0.1 million Jews

Oman: 38% of 4.6 million = 1.7 and thus:
0.2 million Jews

Yemen: 72% of 28 million = 20.2 and thus:
2.0 million Jews

Only a tiny fraction of these ten million individuals know that they are Jewish. If more were to know, it would be a shock due to the anti-Semitic nature of Islam. After the Muslim conquests, having had their forefathers convert to Islam rather than die, most are far too corrupted by their satanic religion to hear Yah's voice.

Wouldn't it be wonderful if, after reading *God Damn Religion* and then *Yada Yahowah, An Introduction to God, Observations, Twistianity, Babel, and Coming Home*, thousands of Yisra'elites emerged from geographical Babylon to become part of the Covenant Family? The combination of the internet, smartphones, social media, and our numerous sites and pages make this possible.

Moving elsewhere, there are many inhabited coasts around the world – too many in fact to list. Smaller in

number is the list of nations completely surrounded by water. It would include the UK, Ireland, and Crete, Taiwan, the Philippines, and Indonesia, along with New Zealand and Australia. While there are many countries mostly enveloped by the sea, some of the most relevant include India, Turkey, Greece, Italy, Spain, the United States and Canada, along with the Central American nations.

There are also several intriguing implications associated with 'y which may help us in our quest to understand. It serves to "negate a statement" and thus may include those whose lives "are negated because of their statements." This could include Christians, Muslims, and Secular Humanists.

'Y depicts a "carnivorous nocturnal animal, like a jackal or hyena which is prone to howl." It is also used to describe "demonic spirits, ghosts, and goblins," even "the walking dead from distant lands."

'Y is an interrogatory which asks: "Why and for what purpose?" Especially revealing, 'y is another way to express "*howy* – woe," making it synonymous with the United States, in that it was subject to the ultimate woe prophesied in Yasha'yah 18. In fact, 'y was used to describe America in that prophecy. Of those who acknowledge that they are Jewish, over 7 million reside in the United States.

Strong's Lexicon suggests that 'y is derived from '*awah*, meaning "to covet and desire, longingly waiting and greedily expecting." It can also convey "lust." Now there is an interesting word study with fascinating implications.

Yah's comments on the *Choter's* contribution conclude with...

"So (wa), He will lift up (nasa' – He will at a point in time raise and bring forth, He will bear and carry (qal

perfect)) **a signal and banner** (*nes* – sign, banner; from *neses* meaning to lift up) **for the gentiles and their nations** (*gowym* – for ethnicities, people, and places other than Yisra’el).

Then (*wa*), **He will gather together and remove** (*‘asaph* – He will collect and assemble as in a harvest, bringing together and withdrawing (qal perfect)) **the straying and scattered** (*nadach* – the banished of the diaspora who were expelled and forced to live in a different place) **of Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God).

And (*wa*) **the dispersed** (*puwts* – the scattered who are away from home and shattered) **of Yahuwdah** (*Yahuwdah* – Beloved and Related to Yah) **He will gather up and obtain** (*qabats* – He will collect, assemble, and relocate as a result of the relationship, harvesting them (piel imperfect)) **from** (*min*) **the four** (*‘arba’*) **extremities** (*kanaph* – distant places, corners, or borders; from *kanaph* – to be thrust aside and hidden from view, to be cornered) **of the Earth** (*‘erets* – material realm).” (*Yasha’yah* / Liberation and Salvation are from Yah / Isaiah 11:12)

This will be the last call before the curtain drops. Yah is calling His people home and along with them receptive Gentiles. We do not know how many will have read the *Nes* | Banner, but it is certain that they all concur with its contents.

This is all so picturesque and poignant. When Yahowah invited Yasha’yah to Shamaym and opened Heaven’s Door, the great prophet lamented because there was no one standing outside ready to enter. But God’s story was far from over. For the solace of His prophet and benefit of His people, Yahowah revealed how, in a distant place and time, an implement described as a *choter* would be enlightened and emboldened by His Spirit such that his words would resonate with Yisra’el.

The *choter* would compose a *Nes | Banner* to convey the message the prophet had been inspired to write to a world finally willing to listen. Yasha'yah would live up to his name, Dowd would return to center stage, and as a result, all will be right with the world as Yahowah is acknowledged by His people. Soon, there will be thousands gleefully dancing through Passover's Door.



(Original composed on Pesach, April 8, 2020)

Teach Me Your Ways

Salvation...

Each of the previous Mizmowr we have reviewed, from the 1st to the 20th, including the 89th, 118th, and 120th, has conveyed the same message, revealing that Father and Son served together to fulfill the Miqra'ey. Aware of the truth, we have strived to boldly proclaim their message.

Up until this point, everything you have read in *Coming Home* was either composed in late 2019 through the spring of 2020 or is now the product of our comprehensive rewrite in 2023. While we had danced all around this realization many times, it was not until translating Mizmowr 26 through 30 that I came to appreciate Dowd's motivation for fulfilling Chag Matsah sufficiently to explain why Yahowah allowed His Son to make this sacrifice. Once I became aware of Dowd's motivations, I had to move the 22nd Mizmowr into the next volume so that its first-person graphic portrayal of the fulfillment of Pesach and Matsah would resonate with readers.

For the past 22 years, I came closer to the truth than anyone over the preceding 3,000 years – but I was still not sufficiently accurate to meet Yahowah's standards. Therefore, in the chronological order of things, *Teach Me Your Ways* was composed as the opening chapter of the next volume. It has been brought forward to conclude this one because I want to begin volume 3 of *Coming Home* on Dowd aggressively pursuing his motivation for providing the ultimate sacrifice.

While I'm not making excuses, having been raised in a culture steeped in Judeo-Christian values, their pervasive lies can delay and occlude our perceptions of even the most vital realizations. So, the truth in this regard has been slow in coming. And now that we know it, we will be pacing ourselves a bit, because we'd be doing both the 22nd and 23rd Mizmowr an injustice to examine them without first exploring the motivations behind what they reveal. As a result, we are going to jump ahead chronologically so that we are better prepared to properly assess the message conveyed throughout these Mizmowr. So, without further ado, I present the 24th Song of Dowd...

“A Mizmowr | Song (*Mizmowr* – lyrics accompanied by music to Sing, a psalm, a musical composition focusing on the words comprising the verbal content) **of Dowd | the Beloved** (*la Dowd* – to love and be loved with a roaring and boiling passion).

For surely (*la*), **the world** (*tebel* – the planet, Earth, where confused and perverse people live), **along with all that comprises it and the multitude who fill it** (*wa malo' hy'* – in addition to her abundance and richness), **and the Land** (*ha 'erets* – the territory comprising *Yisra'el*), **inclusive of those who dwell in it** (*wa yashab ba hy'*), **Yahowah** (*Yahowah* – God's proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation as our *'elowah* – God), (*Mizmowr* / Psalm 24:1) **who is above the seas, indeed** (*ky huw' 'al yamym*), **laid the foundation to initiate and establish it** (*yasad hy'*). **And along the rivers, the streams and waterways** (*wa 'al nahar*), **He fashioned and formed it** (*kuwn hy'* – He made it possible for it to exist and endure (polel imperfect third-person masculine singular)).” (*Mizmowr* / Lyrics to Sing / Psalm 24:2)

Dowd is a smart fellow, and he was working with the *Ruwach Qodesh* | Set-Apart Spirit, so there is more to this

than meets the eye. Setting the Land above the sea speaks metaphorically of Yahowah prioritizing Yisra'el above the Gentiles because the *yamym* | seas distinguish the *gowym* and their nations from the Land of Yisra'el.

The foundation God laid to initiate this prioritized relationship came by way of the Covenant He established with 'Abraham, Yitschaq, and Ya'aqob and their descendants. No matter how many lifeforms and majestic wonders fill the world He created for our enrichment, enlightenment, and enjoyment, nothing matters more than His people.

Even having been placed above the rivers is meaningful because, in this context, they represent the empires built around the Nile, Tigris, and Euphrates Rivers and, thus, Babylon, Assyria, Persia, Egypt and what came later became the Muslim Middle East. Little Israel remains vastly more important to God than the lot of them.

While Yahowah is our Father, our Teacher, and our Savior, it is also important to remember that He is our Creator. The entire universe is His – all 500 billion galaxies spanning 94 billion light-years, and that's just in the 4 dimensions we understand. We are fortunate that He is interested in us, communicative, generous, consistent, and fair.

“So, who (*my* – seeking to identify what type of individual) **will ascend** (*'alah* – will be lifted up and rise, going up) **through the Mount** (*ba har* – by way of the mountain) **of Yahowah** (*Yahowah* – God's name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalom* – reconciliation)?

And who (*wa my* – what is the nature and identity of the individual who) **will stand** (*quwm* – will be upright, restored and established, even encouraged) **in His set-apart and special place** (*ba maqowm qodesh huw'* –

within His unique dwelling, in His distinct and unpopular home)?” (*Mizmowr* / Lyrics to Sing / Psalm 24:3)

With one idea flowing out of the other, after telling us that Yahowah is our Creator and that He prioritizes His relationship with Yisra’el, the lyricist asks a rhetorical question. Who will ascend through the Mount of Yahowah and stand, restored and established in Heaven? And while the answer is more Jews than Gentiles, it is equally important to note that those who ascend will do so as a result of their response to what Yahowah and Dowd accomplished on Mount *Mowryah* | Moriah. And let’s be clear, when it comes to ascending through the Mount of Yahowah to stand in God’s set-apart place, Dowd led the way.

Therefore, it would behoove us to read and consider how, why, and for whom Yahowah affirmed the Covenant and fulfilled the Miqra’ey in this place. Not only are the Family Relationship and the Invitations to be Called Out and Meet related in this regard, they are mutually dependent and synergistic, and the Messiah exemplifies both.

Inspired prophets ask questions like these on behalf of those listening. Dowd knew the answers. He was, therefore, encouraging us to ponder the implications and make the proper connections, thinking it all through for our benefit.

The profound truth is that we come to know Yahowah, engage in a relationship with Him, and rise up to live with Him by accepting the conditions of the Covenant and Invitations to Meet. On Mowryah, ‘Abraham and his son, Yitschaq, demonstrated their willingness to walk away from popular human religious and political influences and walk to Yahowah, allowing Him to perfect them. Even with their lives they trusted and relied upon God. They listened to Him and understood the conditions of the

Covenant. This is why they were circumcised and expected to meet with Yahowah on Mowryah.

Exactly 40 Yowbel thereafter to the very day, in this very place, in 33 CE, year 4000 Yah, God delivered the Passover Lamb – just as He had promised. During the Miqra' of Matsah, an important and beloved soul was dispatched to She'owl to redeem and perfect us. Dowd's soul, accompanied by Yahowah's Set-Apart Spirit, would return to the Father by way of Mowryah during *Bikuwrym* | Firstborn Children. In the process, his soul was enriched and empowered. Thereby, the benefits of the relationship became manifest, allowing us to rise up to our Father and live with Him in His Home.

And while this is the message Dowd conveyed, it is one very few understand. And that is the reason the Son of God posed these questions. He is suggesting that the reason so few know the answers is because they fail to appreciate the unique bond between the Land of Yisra'el and God. Further, most fail to make the connection between the Beryth and Miqra'ey and do not recognize that Mowryah is the common denominator.

I often incur mendacious slander for the things I have shared with you at the introduction to Dowd's 24th *Mizmowr* | Psalm. To the extent that I find this approach promoted by Yahowah through the likes of Moseh and Dowd enlightening, I'm inspired to share the insights which can be gleaned from contemplating prophetic testimony. That is to say, I am an active listener, a curious soul, and a deep thinker, who likes to share and teach what I've learned.

The reasons are many. First, I love Yahowah and want anyone interested and open-minded enough to seek the opportunity to genuinely know Him, free of all religious misconceptions. He is wonderful, approachable, brilliant, uplifting, and generous. This is akin to witnessing a

beautiful sunrise or brilliant rainbow and wanting to share it. Yahowah's insights are far more amazing than these.

Second, we want everyone who is curious to capitalize on God's offer by knowing and accepting His terms and conditions, and embracing and responding appropriately to what He expects in return. For this to occur, the beneficiary must know and accept His terms. And like almost everything from Yahowah, the integration of Yisra'el, Mowryah, the Beryth, and Miqra'ey is much more than a simplistic matter of faith. This is by design, because believers are annoying, and eternity is too long a time to spend with dunderheads. Therefore, the more you know, the more likely you will make an informed and rational decision about God.

Third, religion has been so effective at misappropriating Yahowah's message while misrepresenting His nature and intent, for the truth to be known, there is a lot of trash to be discarded. And so, I'm attempting to serve as your sanitation engineer, better known as a "trashman." I am committed to scraping away the religious misconceptions so that the truth becomes visible and shines through. And, in this regard, there is a dual benefit because until a person is willing to disavow religion their approach to God is blocked.

Fourth, I am in a battle against an inferior foe who is vastly more popular. Fortunately, Yahowah is not running a popularity contest. Just as Dowd correctly pointed out, His Home is special, set apart, and uniquely uncommon – and therefore, not popular. To please our Father and defeat the Adversary of His people, Yisra'elites and Yahuwdym must be prepared and eager to embrace Yahowah on Mowryah by name for Him to fulfill Kipurym in year 6000 Yah – sunset in Yaruwshalaim, October 2nd, 2033.

Fifth, while I enjoy this work more than anything I've ever done, my goal is to be no longer needed. And for that

highly desired outcome to occur, readers of these books must shed their ignorance and beliefs and then progress from knowing to understanding. This is accomplished in stages. Religious misconceptions must be cleared away first, and then replaced with a working knowledge of what Yahowah revealed through His prophets. And the reader must take the time to ponder the implications of what God said, view it in context, and then make the necessary connections between things – such as Yahowah, Yisra’el, Mowryah, Beryth, Miqra’ey, and rising up to God’s set-apart place. And that is the purpose of presenting additional commentary. Yahowah wants you to appreciate everything Moseh, Dowd, Yasha’yah, and even I have come to know and more.

Sixth, I can’t hide these conclusions. To have learned these things about Yahowah through His prophets, with a myriad of insights unheralded over the past 3,000 years, it would be selfish and decidedly unGodly to keep them to myself.

And seventh, Yahowah announced through His prophets, beginning 3,000 years ago, that I would be doing this on behalf of His people. He explained why He would choose such a person and how He would enable a flawed individual to communicate the truth about Him in a way that could be understood and capitalized upon prior to His Yowm Kipurym return. Knowing this by having read His prophetic announcements, I am committed to helping Him achieve His purpose to the extent He makes this possible.

Earlier I mentioned that there were two things not one which ignite scathing attacks on my character. In addition to sharing insights with readers to help others understand, I closely examine the lives of men such as ‘Abraham, Ya’aqob, Moseh, Shamuw’el, Dowd, Shalomoh, Yasha’yah, ‘EiYah, and others, holding them up as exemplars. And though some are annoyed with my bromance with Dowd, I still share the controversial

aspects of his life. By doing so, I encourage others to appreciate what Yahowah values most in people, who, flawed as they are, become effective implements when God works through them. It is also apparent that there are many things that don't bother Yahowah and yet seem to traumatize those stigmatized by cultural mores. For example, God values right over good, knowing over believing, intelligent contributions instead of donations, and someone's character over their sexual preferences.

So, as we proceed, I'm not going to pull any punches. Recognizing that Dowd's Mizmowr and Mashal were inspired and thus reliable and right – when Dowd is speaking and acting for himself, he is sometimes wrong. There is a lesson in both.

“Innocent, blameless, hands free of obligations (*naqy kaph* – exempt hands which are open and clean, hands unbound by compulsions and commitments) **and those with (wa) enlightened judgment** (*bar lebab* – clear thinking and brilliant discernment, leading to insightful understanding and proven conclusions, a pure conscience and a radiant nature, a moral mind and heart), **for the benefit of the relationship, they do not accept** (*‘asher lo’ nasa’* – to show the proper way, they do not lift up, respect, tolerate, or promote, do not desire or forgive) **that which is false or those who deceive** (*la ha shawa’* – that which is futile, worthless, or vain, idolatrous or pagan, especially regarding mythological deities and false beliefs, lies or liars) **regarding my unique nature** (*nepesh* ‘any – with regard to my persona and soul), **and he does not make dishonest promises or deliberately mislead** (*wa shaba’ la mirmah* – he does not swear deceptively or affirm an oath or statement in an attempt to beguile or betray).” (*Mizmowr* / Lyrics to Sing / Psalm 24:4)

To the degree that it is possible in our highly integrated world, we should try to avoid being obligated to others. While everyone's situation is different, I became useful to

Yahowah when I retired and had all day and every day available to pursue His agenda.

When it comes to being innocent and exempt, this condition is the byproduct of attending Pesach and Matsah. The Set-Apart Spirit removes any lingering liability we may have had as a result of previously being either religious or political.

Should one's hands be free, as were mine, unburdened and exempt from distracting or debilitating commitments, and should the calling exist, we can pursue the things of God at a pace and passion in keeping with His expectations. And when our judgment is enlightened and our thinking is clear, we can be especially productive. As an example, Dowd was especially brilliant, discerning, and insightful, which is one of the reasons his Mizmowr are so rewarding.

Nothing is more important to God than the Covenant relationship. And the surest way to enjoy and then convey its benefits is to focus on that which is true, not false, edifying rather than futile, and affirming instead of deceiving.

Our appreciation of Dowd endears us to his Father because of what they meant to one another and achieved together. Therefore, the propensity of the religious to either deny all that Dowd represents or, worse, transfer his titles, roles, and acclaim to another is among the most polarizing and aggravating things we can do in relation to God.

And that is what Dowd is conveying here. It is essential that we appreciate his special relationship with God and with Yisra'el, as a leader, and as an exemplar of the Covenant. Dowd is the anointed *Mashyach* | Messiah – past and future – eliminating any possibility of a “Jesus Christ.” He is not only the one man of whom God says, “I am his Father and he is My Son,” Dowd is Yahowah's Firstborn with the most favorable birthright and inheritance. He is our shepherd and Yisra'el's greatest and

returning king. Dowd is the most important person who ever lived – even more valuable to us than Moseh. And it is by studying his lyrics and life that we find the characteristics Yahowah values most in a person. We can and should strive to emulate those characteristics.

The Christian religion was founded upon the faulty proposition of misappropriating Dowd’s titles and roles – in complete defiance of this and other Mizmowr. He is the Messiah, the Son of God, and the King of Kings. Even within the Christian mythology, “Jesus” claimed none of these things. Dowd is our Shepherd and, surprisingly, his *nepesh* | soul occupied the body which served as the Lamb. Dowd has and will return. There are over 1,000 mentions of Dowd in prophetic passages, and not one referring to someone named “Jesus.”

Speaking of those who ascend to Yahowah by way of Mount Mowryah and who stand with God in His Home, those with unencumbered hands and enlightened judgment, and who do not mislead others regarding Dowd...

“He will bring upon himself (*nasa’* – He will be honored with and receive) a blessing (*barakah* – the benefits and gifts associated with being adored and valued) from (*min ‘eth*) **Yahowah (*Yahowah* – ‘*elowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation) by being right about (*wa tsadaqah min* – for being correct regarding) the God (*‘elohym*) of his deliverance and salvation (*yasha’ huw’* – of his liberation and freedom).”** (*Mizmowr* / Lyrics to Sing / Psalm 24:5)

As the Father of the Covenant, Yahowah is ready, able, and desirous, even committed, to blessing His children. Do as He asks, and He will respond as promised. On our part, we lose nothing of value and gain everything imaginable.

And having already paid the price, His gifts to His children are ready and waiting for us to accept.

There is a disconnect in religious circles regarding the concepts inherent in the Hebrew verb, *yasha'*, which they limit to “salvation.” Its primary meaning is “to deliver,” which is “to produce and provide” something and “give” it to the recipient. In this case, Yahowah is committed to delivering the benefits and blessings of the Covenant to those who are right about Him.

But there is more to this primary meaning of *yasha'* because “deliverance” speaks of protecting someone by removing them from harm’s way, freeing and liberating them. And in the context of being right about Yahowah and His son, Dowd, this means that God is willing and able to protect us from the negative consequences of religion and politics, liberating us from the most caustic of control mechanisms.

In this case, *yasha'* | to deliver is very similar in meaning to *yatsa'* | to remove and withdraw – which is the operative term behind the Exodus. And so it is from this perspective that the full implications of *yasha'* resonate with us because Yahowah is offering to *yasha'* | save us from the debilitating and deadly nature of religion. God is, in effect, saving us from ourselves.

Deliverance from religion and politics is essential because, for the devout, their religious beliefs preclude them from being right about God. And in the case of being overtly political, it forestalls a patriot’s ability to trust and rely upon Yahowah instead of their country, its economic and social systems, and its military.

Therefore, in these simple and direct statements, Dowd explained the who, what, where, why, and how of our salvation. Brilliant.

“This is with regard to (*zeh* – this discussion is in reference to) **the generation of those who are searching for Him** (*dowr darash huw’* – the people living at a time when they seek Him out of a desire to form a relationship with Him), **as Ya’aqob** (*Ya’aqob* – the father of all Yisra’elites who God renamed Yisra’el) **responsibly investigates** (*baqash* – seeks to learn and inquires about) **Your presence and appearance** (*pane’h ‘atah*).

Pause now and consider the implications (*selah* – think about this and weigh the costs and benefits in a balance).” (*Mizmowr* / Lyrics to Sing / Psalm 24:6)

This is prophetic of our time, speaking of the generation of Yisra’elites who are, at long last, seeking to know Yahowah. In reference to Judaism, a great chasm of time has passed, some 2,500 years since the last Yahuwd earnestly sought to develop a relationship with the God of our *yasha’* | deliverance.

Dowd’s prediction at long last is proving true, with Jews beginning to responsibly investigate the testimony Yahowah provided to find Him, to know Him, and to understand Him. They are now proving His existence, validating His promises, and accepting what He is offering. Yahuwdym are coming home to the Covenant in large part based upon what God has done to make the translations and insights provided throughout *Yada Yahowah* available to them. Over the next 10 years, between now and Yahowah’s return with Dowd on *Yowm Kipurym* | the Day of Reconciliations in 2033 (year 6000 Yah), hundreds of thoughtful seekers will become thousands.

“You should choose to raise (*nasa’* – actually desire lifting up (qal imperative second-person masculine plural)) **your heads** (*ro’sh ‘atah* – your stature, priorities, and thinking), **assembling at the gates** (*sha’ar* – those who are at the entrance to the city), **and you will be lifted up and carried away** (*wa nasa’* – you can choose to be exalted

(nifal imperative second-person masculine plural)) **at the enduring doorways of everlasting access** (*petach* ‘owlam) **during the return** (*bow*’ – to the desired arrival (qal imperfect jussive)) **of the empowering manifestation and highly respected presence** (*ha kabowd* – the significant power and persona) **of the king, the authorized advisor and leader** (*melek*).” (*Mizmowr* / Lyrics to Sing / Psalm 24:7)

Once again, Dowd is serving as a prophet – albeit in this instance, it is quite the out-of-body experience, with Yahowah inspiring him to speak of his own return. Those who are seeking to approach Yahowah would be wise to appreciate the many reasons our God chose His Son to be our King. Those prepared to greet them and accept them with open arms will be blessed in return. We will all enjoy everlasting access to Yahowah.

Petach | doorway was plural because there are several. We should choose to *patach* | open our minds, hearts, and souls to Yahowah, accepting Him into our lives. There is the doorway to life, also known as Passover. And there is the door to Yahowah’s *Beryth* | Home which will be restored on Mowryah, along with the door to *Shamaym* | Heaven which the insights in this *Mizmowr* open for us. There is even the door to understanding, helping us appreciate why Yahowah not only prefers to work through humankind but, also, why He chose this man above all others.

The author of this Psalm – Dowd – will return to be our leader and advisor. He has been appointed King of the Earth by his Father. Legitimizing his claim, the Messiah wants us to know that Yahowah is his King.

Dowd would have no reason to ask, “who is Yahowah?” And since *gibowr* is descriptive of the lyricist, the individual we are encouraged to recognize is our Mashyach and Melek...

“Who is this honorable and respected King (*my zeh melek ha kabowd*), **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation), **capable and confident** (*‘izuwz* – intense, forceful, and powerful), **a highly competent man, a valiant defender, and courageous leader** (*wa gibowr* – individual with the capacity to fight and prevail) **of Yahowah** (*Yahowah* – *‘elowah* – God’s proper designation pronounced as instructed by His *towrah* – guidance on His *hayah* – existence and His role in our *shalowm* – reconciliation), **exceedingly bold, even a heroic warrior, in battle** (*gibowr milchamah* – combative and proficient)?” (*Mizmowr* / Lyrics to Sing / Psalm 24:8)

It is hard to imagine just how difficult this would have been for Dowd to write. With all he had been through, he would not have wanted to be tasked with the responsibility of living up to such accolades – especially from God. But there is no denying Yahowah inspired His Son to speak of himself. He is Yisra’el’s greatest *gibowr* – past and future.

It's not just that Dowd has the responsibility of serving as king of eternal Yisra’el and, indeed, the entire world; he is our Messiah and Shepherd, our defender and counselor. It would be an impossible challenge for anyone if not for two things. First, Yahowah will be supporting and empowering him every step of the way. And second, once the dust has settled and we commence camping out with Yahowah during Sukah, all who remain will be children of God. We will all have a copy of Yahowah’s *towrah* | teaching and guidance written inside of us, making this flock a pleasure to shepherd.

There are many reasons that these truths are important for us to embrace. First, Yahowah seldom, if ever, works alone. He prefers to engage with people because they are the only reason He is doing these things. Second, God values work, and He wants to work with those who share

His values. Third, Dowd manifests the qualities that Yahowah prefers in men. He was courageous and bold, bright and articulate, active and devoted.

Fourth, by becoming aware of the unique role this man plays in God's plans, we will not be among those fooled by the conflicting claims surrounding Jesus, Muhammad, or Maimonides. Fifth, since Dowd was far from perfect, by listening to what he says, we can similarly capitalize upon the Towrah's path to forgiveness and greatness. And sixth, while Dowd holds many titles and plays a wide range of roles, including prophet and teacher, none is more important than Son of God. In this way, he serves as the exemplar of the Covenant.

The repetition serves to reinforce the rationale behind this discussion...

“You should choose to raise (*nasa'* – actually desire lifting up (qal imperative second-person masculine plural)) your heads (*ro'sh 'atem* – your stature, priorities, and thinking), assembling at the gates (*sha'ar* – those who are at the entrance to the city), and you will have chosen to be lifted up and carried away (*wa nasa'* – you can choose to be exalted (nifal imperative second-person masculine plural)) at the enduring doorways of everlasting access (*petach 'owlam*) during the return *wa (bow'* – to the desired arrival (qal imperfect jussive)) of the empowering manifestation and highly respected presence (*ha kabowd* – the significant power and persona) of the king, the authorized advisor and leader (*melek*).” (*Mizmowr / Lyrics to Sing / Psalm 24:9*)

Yes, indeed, Israel's king is returning. It will be the most glorious moment in human history. Do not miss it.

“Who is he (*my huw'*), this king (*zeh melek*) of such renown and honor whose presence is divine and glorious with authority in great abundance (*ha kabowd*), Yahowah (*Yahowah* – God's name transliterated as

directed by His *towrah* – instructions on His *hayah* – existence and His role in our *shalowm* – reconciliation), **of the vast array of spiritual implements** (*tsaba*’ – of the host of heavenly messengers)?

He is the king (*huw’ melek* – he is the leader and counselor) **who is respected and valued, a ruler of men of the highest rank** (*ha kabowd* – the manifestation of magnificent power).

Pause now and consider the implications (*selah* – take the time to reflect and think about this, weighing it in the balance).” (*Mizmowr* / Lyrics to Sing / Psalm 24:10)

There are two ways Dowd could have written this. He could have been direct and said, “I am and will be the renowned and honorable king.” Or he could do as he has done, which is to figure it out using the clues he has provided. And as we pause to reflect on why God’s preference is for us to think, perhaps we’ll come to know Father and Son a little bit better.

This has been a wonderful way to begin the 3rd volume of *Coming Home*. We have yet another confirmation that Dowd will be there to welcome, protect, and lead his people.

Bringing his message to us without interruption, here is the 24th Mizmowr of Dowd announcing his return...

“A Mizmowr | Song (Mizmowr) of Dowd | the Beloved (*la Dowd*). For surely (*la*), Yahowah (*Yahowah*), the Land (*ha ‘erets*), along with all that comprises it and the multitude who fill it (*wa malo’ hy*), the world (*tebel*), as well as those who dwell in it (*wa yashab ba hy*), (*Mizmowr* 24:1) He, who is above the seas, indeed (*ky huw’ ‘al yamym*), laid the foundation to initiate and establish it (*yasad hy*). And along the rivers, the streams and waterways (*wa ‘al nahar*), He fashioned and formed it (*kuwn hy*). (*Mizmowr* 24:2)

So, who (*my*) will ascend (*'alah*) through the Mount (*ba har*) of Yahowah (*Yahowah*)? And who (*wa my*) will stand (*quwm*) in His set-apart and special place (*ba maqowm qodesh huw'*)? (*Mizmowr 24:3*)

Innocent, blameless hands free of obligations (*naqy kaph*) and those with (*wa*) enlightened judgment, clear thinking and brilliant discernment, leading to insightful understanding and proven conclusions (*bar lebab*), for the benefit of the relationship, they do not accept (*'asher lo' nasa'*) that which is false or those who deceive (*la ha shawa'*) regarding my unique nature (*nepesh 'any*) and he does not make dishonest promises nor deliberately mislead (*wa shaba' la mirmah*). (*Mizmowr 24:4*)

He will bring upon himself, and be honored to receive (*nasa'*), a blessing, the benefits and gifts associated with being adored and valued (*barakah*), from (*min 'eth*) Yahowah (*Yahowah*) by being right about (*wa tsadaqah min*) the God (*'elohym*) of his deliverance and salvation (*yasha' huw'*). (*Mizmowr 24:5*)

This is with regard to (*zeh*) the generation of those who are searching for Him (*dowr darash huw'*), as Ya'aqob (*Ya'aqob*) responsibly investigates, seeks to learn and inquires about (*baqash*), Your presence and appearance (*paneh 'atah*). Pause now and consider the implications (*selah*). (*Mizmowr 24:6*)

You should choose to raise (*nasa'*) your heads, your stature, priorities, and thinking (*ro'sh 'atah*), assembling at the gates (*sha'ar*), and you will be lifted up and carried away (*wa nasa'*) at the enduring doorways of everlasting access (*petach 'owlam*) during the return (*bow'*) of the empowering manifestation and highly respected presence (*ha kabowd*) of the king, the authorized advisor and leader (*melek*). (*Mizmowr 24:7*)

Who is this honorable and respected King (*my zeh melek ha kabowd*), Yahowah (*Yahowah*), capable and

confident (*'izuwz*), **exceedingly competent man, a valiant defender, and a courageous leader** (*wa gibowr*) **of Yahowah** (*Yahowah*), **tremendously bold, even heroic in battle, combative and proficient** (*gibowr milchamah*)? (*Mizmowr* 24:8)

You should choose to raise (*nasa'*) **your heads, your stature, priorities, and thinking** (*ro'sh 'atem*), **assembling at the gates** (*sha'ar*), **and you will have chosen to be lifted up and carried away** (*wa nasa'*) **at the enduring doorways of everlasting access** (*petach 'owlam*) **during the return** *wa* (*bow'*) **of the empowering manifestation and highly respected presence** (*ha kabowd*) **of the king, the authorized advisor and leader** (*melek*). (*Mizmowr* 24:9)

Who is he (*my huw'*), **this king** (*zeh melek*) **of such renown and honor whose presence is divine and glorious with authority in great abundance** (*ha kabowd*), **Yahowah** (*Yahowah*), **of the vast array of spiritual implements** (*tsaba'*)?

He is the king (*huw' melek*) **who is respected and valued, a ruler of men of the highest rank** (*ha kabowd*). **Pause now and consider the implications** (*selah*).” (*Mizmowr* / Psalm 24:10)

I am not only looking forward to this day and his return but also to the opportunity to announce his arrival and serve at his side.



With Dowd as our guide, let's consider his next *Mizmowr* / Psalm pertaining to the deliverance of his people, Yisra'el. And insightful as the 24th *Mizmowr* has been, the 25th is one of the King's most brilliant.

“From Dowd (*la Dowd*): **To You** (*'el 'atah*), **Yahowah** (*Yahowah* – God's proper designation

pronounced as instructed by His *towrah* – guidance on His *hayah* – existence), **I continually bring** (*nasa'* – I constantly carry, lifting up (qal imperfect)) **my soul** (*nepesh* 'any – the essence of who I am, my consciousness and persona, my ability to observe and respond).” (*Mizmowr* / Lyrics / Psalm 25:1)

This is a simple statement with profoundly important implications. Let’s consider them.

It is obvious, but still worth stating, that Dowd is offering his soul to Yahowah because God can be trusted with it. He will not only provide entry into *Shamaym* | Heaven, as the Creator of life, He will prolong its existence. He is also on record promising to enrich, empower, enlighten, and emancipate the souls of those adopted into His Covenant Family.

The means to this brilliant outcome have been clearly articulated in the *Towrah* through the presentations of the *Beryth* | Covenant and *Miqra'ey* | Invitations. And considering the wealth of benefits, and how relatively easy they are to achieve, it’s the only proven get-rich-quick scheme combined with the fountain of life.

Since he is intimately familiar with Yahowah and His *Towrah* | Guidance, Dowd knows that he can trust God to do as He has promised. And in his case, this means more than just an eternity in *Shamaym* | Heaven because he will soon be returning to serve as our king. This realization then destroys the credibility of Christianity. Paul wrote that, because David was dead and buried, all of the promises God made regarding him must be transferred to his Jesus, making the Christian god nothing but a fabricated and cheap replacement.

There is yet another interesting perspective on this because it also means that Dowd is not only trusting Yahowah with his life, but he is giving it to Him. He is telling God, as I have done, “I am willing and desirous of

You using me as You see fit.” And while this may come across as selfless, being selfless is impossible with God. No matter how much of ourselves we offer Him, His return on our investment is infinitely greater. And we have no risk. Even our mortal demise is a gain because we go to a better place with our time infinitely refunded.

Further, because there are so few willing to do as Dowd has done, God protects such rare individuals in this world, prolonging their lives to maximize what can be achieved working together. ‘Abraham lived four times longer, Moseh three times, and Dowd twice the lifespan of other men in their era. Yahowah continued to accomplish marvelous things through those who would come to comb grey hair. Moreover, it is a wonderful life, a meaningful existence, and an enriching and enlightening experience. There are no constraints, no obstacles, and no limitations – only opportunities.

Even if life with Yahowah and apart from Him were equally enjoyable and rewarding, since we cannot prolong our lives and God can, it’s impossible to lose in the scenario Dowd is pursuing. And yet, when being together is infinitely superior, it’s a win-win proposition – one he and I find irresistible.

By contrast, there is nothing more valuable or as easily squandered than a human soul. The overwhelming preponderance of them dissipate into nothing, fading away into oblivion. Upon the demise of the body housing them, they cease to exist – which means no eternal punishment or reward.

This is something the religious get entirely wrong. In the two most popular belief systems – Christianity and Islam – all souls go to either Heaven or Hell. It is the Church that determines the outcome in Roman Catholicism and Orthodox denominations while either one’s beliefs, balance of good and bad deeds, or a profession of faith

governs the result among Protestants. And in Islam, a vow of allegiance to Muhammad and Allah and lots of prostrations are said to help, but the only guarantee is jihad.

While the determining factors differ, the outcome remains either Heaven or Hell for the religious. And that is an irresolvable problem. A god who would devise a system whereby a person's ignorance of, apathy toward, or rejection of him would automatically result in eternal torture would be hopelessly unjust, undeniably fearsome, wholly unlovable, and overtly sadistic. Eternal torture is an unfathomable fate for which no crime would justify the punishment. And for there to be accountability for the worst of human atrocities, there must be a trial and a judge capable of rendering an appropriate verdict and sentence.

In Yahowah's plan, the souls of those who do not know Him, who are either oblivious to Him or reject Him, including those worshiping false gods, no gods, or misleading politicians, cease to exist. They will have lived their lives as a gift from God and squandered the opportunity for something better. For them, there is no punishment or reward. Nothing.

For those like Dowd who, through accepting the provisions of the Covenant and Invitations, entrusting their *nepesh* to Yahowah, they become immortal, perfected, adopted, empowered and enriched Children of God. It is the ultimate reward for a life well lived – of which Moseh and Dowd are the best examples.

But there have been some anti-Mosehs and anti-Dowds along the way – those who have misled and abused God's people. And while the list is long and contains the name of every pope and rabbi along with most kings, there are some notable forerunners whose portraits hang on this wall of infamy. In order of their deplorability, these include Paul and Muhammad, Akiba and Maimonides, Vespasian and Titus, Nero and Hadrian, Hitler and Stalin. And while

we can be certain that Yahowah will seek retribution in holding them accountable, the eternal consequence is eternal separation – not everlasting torture.

Therefore, to be fair, there are three potential outcomes for human souls. And our fate is in our own hands. Dowd's choice is wonderful. Most are simply wasteful. For the rest, their fates are lamentable, and deservedly so.

“My God ('elohym 'any), in You (ba 'atah), I confidently trust and steadfastly rely (batach – I confide, and I am confident). I do not want to be put to shame or humiliated, neither disappointed or delayed ('al bowsh – I have no regrets regarding my decisions, neither confounded nor disconcerted (qal imperfect cohortative)) so that my enemies ('oyeb 'any – those with rancor and hostility toward me) do not have their way and triumph because of me ('al 'alats la 'any – they do not exalt, rejoicing over me).” (*Mizmowr / Lyrics / Psalm 25:2*)

This statement contains a lesson the world needs to hear, especially since most people have been indoctrinated into believing that their faith matters. But believing is to knowing as trinkets are to gold – junk. Faith is an impoverished and worthless substitute for knowing.

Dowd knew Yahowah. They were Father and Son. They worked together, taught together, and fought together. And it was these experiences that led to trust and reliance. But why not be like him? Yahowah proves His existence through His prophets and encourages us to learn from Him, serve with Him, and teach His children.

If anything, we are in a privileged position. Yes, I understand that Dowd had to fend off the Philistines just as today's Israelis must fight off Fakestinian terrorists, but back then, copies of the Towrah were rare, there was very little fulfilled prophecy, and 3,000 years of bad road lay ahead before God would be seen again. Today, everyone

has access to the Towrah wa Naby', we are the beneficiaries of countless fulfilled prophecies proving we can trust God, and we have but 10 years remaining before Reconciliations. This is the most exciting time to serve with Yah.

It's true, Dowd had his moments, times when he embarrassed himself, but that is not the point being conveyed. As a prophet, Dowd realized that he would become the fulcrum upon which the world's most popular and anti-Semitic religion would pivot away from God and his people. His role and titles were stolen by Christians such that the Passover Lamb was renamed "Jesus Christ," even said to be the "returning king" by way of the fabled "Second coming of Jesus." Recognizing what is at stake, Dowd pleads with His Father, asking that he not be shamed in this way and that his return not be delayed. He does not want the enemies of his people to gloat over having robbed him of his dignity. And even this isn't a selfish act because this son realizes that these insults are far more painful for Yahowah to endure, not only because He is protective of His Son, but because the Christian misappropriation nullifies the great sacrifice he made on our behalf.

Next, Dowd makes the point I shared previously...

"Moreover (*gam* – besides) **everyone** (*kol* – all those) **who confidently looks forward to You** (*qawah 'atah* – who expects and anticipates a positive and beneficial outcome from You, awaiting Your return and deliverance while trusting they will be gathered in and collected by You) **will have no regrets because they will not be disappointed or disapproved** (*lo' bowsh* – will not be ashamed or estranged for having been wrong and they will not be delayed or disconcerted (qal imperfect cohortative)).

Let them be humiliated and confused (*bowsh* – put them to shame) **who are deceitful and treacherously betray, especially playing religious dress-up** (*ha bagad*

– those resorting to trickery and deception, devoid of principals, committing religious adultery, while wearing religious apparel) **without cause** (*reqam* – without justification or a valid reason).” (*Mizmowr* / Lyrics / Psalm 25:3)

There is nothing we can do more valuable or enduring than encouraging Yisra’elites and Yahuwdym to confidently look forward to Yahowah’s return with His son, our Messiah and king, Dowd. Not only will they be pleased, but we will also have no regrets, knowing that we invested the last three decades of our lives doing something with eternal ramifications – something pleasing to our Father.

And even if there were but a score of us devoted to this cause, we would battle on knowing that God’s people are running out of tomorrows. But knowing how many we are up against, how belligerent and vocal they are, how respected and well-funded, the more voices exclaiming the words Yahowah wants to be shared the better. Let’s sing these lyrics aloud, providing a credible alternative to the confused and deceitful rhetoric of those playing religious dress-up.

Yada’ is the operative term between man and God...

“It is Your desire for me to know and understand (*yada’* ‘*any* – You want me to become aware of and then reveal, become familiar with and then acknowledge (hifil imperative second-person masculine singular)) **Your ways** (*derek* ‘*atah* – the journey along the path which leads to You), **Yahowah** (*Yahowah* – God’s name transliterated as directed by His *towrah* – instructions on His *hayah* – existence). **You want to teach me** (*lamad* ‘*any* – You want me to learn and then respond appropriately, accepting the information and then sharing) **Your way of life** (*’orach* ‘*atah* – Your manner of living).” (*Mizmowr* / Lyrics / Psalm 25:4)

The man whose characteristics God appreciated more than any other, the man who received the most accolades from God, the only man to have been anointed on Yahowah's instructions while being immersed in the Spirit, the lone individual to be both king and prophet, the acknowledged Son of God, just affirmed the point we have been making since the beginning: Yahowah wants us to know Him.

With *yada'* | to know and become familiar with, to understand and acknowledge stated in second person and in the imperative mood, it conveys the volition or will, the desire and intent, of the One being addressed – in this case, Yahowah. And by using the hifil stem, Dowd is revealing that Yahowah is choosing to make it possible for us to know Him, doing what is required such that we act more like Him with regard to *yada'* | knowing.

Dowd did not say that Yahowah wants us to fear Him, worship Him, pray to Him, bow before Him, be religious around Him, donate money to Him, or believe Him.

By writing this in the hifil stem and imperative mood, Yahowah not only wanted us to know Him, but He also made it possible. And He did this in a way whereby through the process of *yada'* we would become more like Him with respect to knowledge and understanding.

If we are being thoughtful regarding this pronouncement, we should immediately seek to answer the who, what, where, when, why, and how questions pertaining to knowing God. And the profuse supply of answers begins with the realization that the origins of the universe and life necessitate an intelligent Creator with a purpose. The nature of human design, the way we think and communicate, our upright nature and use of our hands, and the way we come together to nurture, protect, and raise our children, point to the Covenant. And the realization that humans are unique among animals in that with a *neshamah*

| conscience in addition to a *nepesh* | consciousness, we can thoughtfully and rationally, even morally, observe and respond to our Maker.

This then directs our attention to the only prophetically inspired text in human history – the *Towrah, Naby', wa Mizmowr*. It is uniquely accurate in its appraisal of our genesis and early human civilizations. It is not only filled with declarations of what will be, every one without exception has been accurate. Over the course of 1,000 years, from Moseh to Mal'aky, men like Yasha'yah and Yirma'yah, Howsha' and Zakaryah, 'Elyah and Shamuw'el, Chabaquwq and Dowd, were all descendants of Ya'aqob. And all but one – Moseh – lived in Yisra'el. You can search the libraries of the world, but apart from what was written and recorded regarding these men, there are no others who were inspired by God – none who wrote so that we might know Yahowah.

Remarkably and importantly, Yahowah isn't just interested in us getting to know Him. According to Dowd, God wants to *lamad* | teach us how to live our lives such that they are fulfilling and rewarding. And in this regard, there are no others that rival Dowd's life and lyrics. And as we will soon discover, Dowd's influence on our lives is continuous because of the roles he has and will play in fulfilling the Mow'ed Miqra'ey.

Before we move on, there is another, seldom-considered insight we can glean from the prophet's inspired pronouncement. He did not write: "You want everyone to know You." He did not say, "You teach everyone how to live."

God chose Dowd, just as He had 'Adam, Noach, 'Abraham, Moseh, and Yahowsha' before him. And so, Dowd wrote, "You want me to know and understand Your ways, Yahowah. You want to teach me Your way of living."

I suppose that it is possible, but we have no empirical proof, that men and women can independently come to know God. And while most people choose to be religious, the religious are not familiar with or acknowledge Yahowah.

If Yahowah were not the One who conceived life, and if the souls of those who do not know Him were sent to Hell, then this would be a serious problem because it would be grossly unfair. But when our mortal lives are a gift, and when nothing occurs when most die, there is nothing wrong with Yahowah hand-selecting those souls He wants to engage in a relationship. After all, it is an eternal commitment, and we are being invited to live with Him in His Home, so God has every right to choose. In fact, it would be foolish of Him to do otherwise.

This does not mean that our fate is predestined. We can say, “No,” and unless we are essential to His purpose and there are no other qualified candidates, as was the case with Moseh, He’ll move on and introduce Himself to someone else. I do not suppose this happens with any degree of regularity since Yahowah prefers intelligent people.

More on this point, if I am right, and every meaningful example He has shared seems to affirm it, then there is no point in evangelizing, proselytizing, recruiting, or converting anyone, anywhere, at any time. We have not been given the authority to determine who gets saved or the responsibility to save anyone. This is God’s decision, not ours.

This then limits our responsibilities. Our lives are well lived when we spend them getting to know Yahowah while learning from Him. And then we should make what we have learned available such that those Yahowah chooses to become members of His Covenant Family can read and learn from what we have come to know.

It is the ultimate adventure...

“You want to lead and guide me by setting out and walking with me (*darak* ‘*any* – it is Your choice to come out to me and bend down for me, with You directing me in my journey through life, showing me Your way (hifil imperative)) **by You being truthful, reliable, and dependable** (*ba* ‘*emeth* ‘*atah* – by being honest, in complete conformance to reality, and by You being firm, unwavering, and steadfast in Your instruction; from ‘*aman* – to support, nourish, and affirm).

It is Your will for me to learn and then teach (*lamad* ‘*any* – You want to instruct me so that I can respond appropriately to You, sharing what I’ve learned, making me a disciple (piel imperative)). **Truly** (*ky* – because, emphasizing this point), **You are the God** (‘*atah* ‘*elohym*) **of my deliverance, freedom, and salvation** (*yasha*’ ‘*any* – of my liberation, removing me from harm’s way and providing for my welfare and happiness).

With You (‘*eth* ‘*atah* – alongside You and in association with You), **I look to the future with absolute confidence** (*qawah* – I anticipate, expect, and know that a positive and beneficial outcome awaits (piel perfect)) **all of the time** (*kol yowm* – every day).” (*Mizmowr* / Lyrics / Psalm 25:5)

The single most important and beneficial decision we can make in life is to trust Yahowah with our souls. In this way, Dowd is the perfect paradigm. Since Yahowah has chosen to exonerate and commend him in spite of some less-than-ideal behavior, we can confidently assume our redemption and reconciliation will be predicated upon the same criteria.

From this moment of decision, life becomes a great voyage of discovery by walking through the pages of His *Towrah, Naby’, wa Mizmowr* – where we learn what we need to know to live productive lives. And in the process,

we find that Yahowah is consistent and reliable. And as a result, we are delivered from harm's way, saved from who we were and what mankind has become.

Yahowah conceived and then enabled a plan to forgive and then forget our errant portrayals of Him. This required Him, as a result of His good and perfect nature, to love us sufficiently to pay the price Himself to exonerate us. Such is the purpose of Passover and UnYeasted Bread, the *Mow'ed Miqra'ey* of *Pesach* and *Matsah*.

“Yahowah (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence), **remember and invoke** (*zakar* – recall and memorialize) **Your mercy** (*racham* – Your compassion and favor) **and Your steadfast love and unfailing kindness** (*chesed* – Your affectionate devotion to the relationship). **For indeed** (*ky*), **they** (*hem*) **are from** (*min*) **time immemorial** (*'owlam* – before time began). (*Mizmowr* / Lyrics / Psalm 25:6)

The errors (*chata'ah* – the mistakes, offenses, and wrongdoings where I missed the way) **of my youth** (*na'uwrym* – childhood) **and rebellion** (*pesha'* – defiance and transgressions) **do not remember** (*lo' zakar* – recall or memorialize) **as** (*ka*) **Your love for me is remembered** (*chesed zakar la 'atah* – your unchanging and steadfast devotion for me is recalled) **on account of** (*ma'an*) **Your goodness** (*towb* – Your perfect nature), **Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence).” (*Mizmowr* / Lyrics / Psalm 25:7)

Yahowah's nature and plan have been loving since the beginning, long before we were created. And He has not changed – only grown as His love is reciprocated.

Dowd's follow-up statement is so counterintuitive and yet essential to God's plan and our deliverance. Yahowah must have a mechanism in place to forgive by forgetting –

something we wouldn't normally attribute to God. But that is how our salvation is manifested. As a result of *Matsah* | UnYeasted Bread, our prior propensity to be religious or conspiratorial, political or patriotic, is expunged from our souls. This is accomplished by the *Ruwach Qodesh* | Set-Apart Spirit. Once she envelops us in Her light, as she did with Dowd, the darkness disappears – replaced by God's beautiful and perfect illumination. Light doesn't cover over the darkness; it eliminates it.

And this is one of the reasons that Dowd wrote “the sins of my youth and rebellion do not remember.” Once he was anointed with the *Ruwach* | Spirit, there was nothing to see but perfection from that moment forward. This means that Yahowah was able to enjoy the best His Son had to offer without being troubled by his mistakes in judgment. He could inspire him without overwhelming him, while still allowing his best to shine through.

Although be aware, Yahowah can and will dial up the level of His illumination as we mature from adolescence into fully functional and contributing members of His Family. Upon Dowd's return, for example, our Messiah and King will be as brilliant as the sun and appear as God. And while he will be the brightest among us, he will not be totally unique in this regard because as we transcend dimensions, we will grow in luminosity. And ultimately, it will be God's goodness that we will benefit from and project.

The religious are wont for their god to be omniscient, unaware that if he were all knowing it would doom them to retaining the stain and stigma of their errant ways. When it comes to God, it is essential that He is capable and willing to be selectively forgetful.

Selective amnesia is as important as remembering what He has instructed and promised...

“Yahowah (YaHoWaH), the Most High (‘al), is good (*towb* – moral, perfect, beautiful, pleasing, joyful, cheerful, happy, favorable, beneficial, generous) **and always right** (*yashar* – completely correct, consistently straightforward, and upright), **therefore (ken) He is the Source of teaching and instruction, and He guides and directs** (*arah* – He provides the information required to know and to understand) **those who have gone astray** (*chata’* – to those who have violated the standard and are guilty, those who would otherwise be condemned) **along the Way** (*ba ha derek* – in the way, with the way, and by the way).” (*Mizmowr* / Lyrics / Psalm 25:8)

In the Garden, there was a Tree of the Knowledge of Good and Bad. The best which can be derived from that tree is to know Yahowah – who is eternally and consistently good.

And while that’s important and beneficial, the fact that God is always *yashar* | right is vital. This means we can trust His answers and rely on His promises. He will always do what is right for us.

Arah serves as the verbal root and, thus, actionable aspect of *towrah*. It is, therefore, a “source of teaching and guidance, or instructions and directions.” And while these provide the essence of good teaching, they also direct our steps along the way.

The phrase, *ba ha derek*, is an essential component of this instruction. It literally means “in the way,” “with the way,” and “by the way.” So Yahowah “directs those in the way,” “guides sinners with the way,” and “teaches sinners by the way.” And “*ha derek* – the way” is the straight, narrow, and solitary path designated by God through the seven steps known as the *Mow’ed Miqra’ey* | the Eternal Witness to the Invitations to be Called Out and Meet.

“He enables the way of (*darak* / *derek* – He provides the path for) **the unpretentious and sincere** (‘*anaw* – the

straightforward and humble; from ‘*anah* – those who respond, answer the call, and actively engage) **with this means to achieve justice and resolve disputes by making informed and rational decisions** (*ba ha mishpat* – by exercising good judgment).

He provides the information to teach (*lamad* – He responds to and instructs) **those who respond to His call and actively engage** (‘*anaw* – those who are unpretentious and sincere) **His Way** (*derek*).” (*Mizmowr* / Lyrics / Psalm 25:9)

Yahowah has articulated the plan and done the work, providing us with the means to understand what He is offering and expects in return. Therefore, so long as we are correctly informed, our attitude is unpretentious and sincere, and we are straightforward in our approach, we will be invited and welcomed into Yahowah’s Home and Covenant Family.

Mishpat is one of the many terms misrepresented in Judaism. It is comprised of *my* | ponder the implications of *shaphat* | judging and deciding, exercising good judgment regarding the means to resolve disputes by making informed and rational decisions. It was misappropriated to represent the “laws” which comprise the mitzvot upon which Judaism is based. Mitzvot is a twisted perversion of the plural of *mitswah* – which represent the instructions pertaining to the terms and conditions of the Covenant.

But in Judaism, the rabbis dispensed with exercising good judgment and making informed and rational decisions because it is bad for business. Instead, rabbinical tradition states that there are 613 *mitzvot* | ‘commandments.’ This number does not appear in the Towrah, and it was not even postulated until the 3rd century CE when Rabbi Simlai claimed in a sermon, perhaps to make the point that a person should observe the Torah with his whole body: “613 commandments were communicated

to Moses, 365 negative commands, corresponding to the number of solar days [in a year], and 248 positive commands, corresponding to the number of the members [bones covered with flesh] of a man's body." He was wrong in that there are no "commandments," there is nothing "negative," and the number of bones in an adult body is 206. Nonetheless, rabbis continued to parrot rabbis until the lie was considered an irrefutable fact and an obligatory ordinance.

In the midst of a discussion of how teaching leads to knowing, and how knowing leads to confidently trusting the realization that our previous missteps are forgotten, it is sensible to base *mishpat*'s definition on its component parts – *my* | to consider *shaphat* | exercising good judgment. Rendering *mishpat* as "law" in this context would be ill-informed and in conflict with Dowd's message.

The case on behalf of the etymologically based translation is further supported by the conclusion of the prophet's statement in which he explains that we can make *mishpat* | an informed and rational decision because Yahowah *lamad* | provides the information to teach us how to *'anaw* | respond to His invitation to engage.

Dowd saw Yahowah very differently than the religious...

"All (*kol*) the mannerisms and conduct ('*orah* – the ways life is conceived, conveyed, preserved, expressed, related, and enjoyed) **of Yahowah** (*Yahowah* – God's name transliterated as guided by His *towrah* – instructions on His *hayah* – existence) **are merciful and beyond reproach** (*chesed* – demonstrate goodness, faithfulness, and loving kindness), **and they are trustworthy and reliable** ('*emeth* – true, sure, enduring, certain, and dependable) **for (*la*) those who are protected and preserved by observing** (*natsar* – for those who are saved and maintained by closely examining and carefully

considering) **His Family-Oriented Covenant Relationship** (*beryth huw'* – His nurturing relational agreement, binding promise, solemn oath, and mutual alliance) **and His enduring Witness** (*wa 'edah huw'* – His restoring testimony).” (*Mizmowr* / Lyrics / Psalm 25:10)

There is a consensus among many that the “God of the ‘Old Testament’” is mean and wrathful – which means that they disagree with God’s Son and our Messiah, Dowd. So, to remedy their perceived grievance, the authors of the Christian New Testament conceived a new god more to the liking of Romans and Greeks. Their replacement god, known as Jesus Christ, is said to have loved the world and wanted to save everyone, making him very popular.

In the replacement god’s religion, knowing would be replaced by believing, and mercy would be known as grace, named after the pagan goddesses. It would be dispensed based on one’s faith.

There is no attempt to explain how the new god could be the same as the old god when the gods, who they referred to as a Trinity, had nothing in common. And how is it that this monumental shift in plans could be implemented without the old god losing his credibility and ceasing to be reliable after his original plan had to be scrapped? As for why nothing of this change was conveyed by the prophets, the Christian authors, beginning with Paul, used a handy workaround. It began with denouncing Dowd – robbing him of everything Yahowah said about him. They did so to resolve the problem that God said nothing of Jesus Christ.

But that was not the end of the Christian problems. After nullifying the Towrah, discounting the prophets, and robbing God’s Son and our Messiah, they had to create a new covenant because the old one was predicated upon all of the things they were rejecting. But if God wanted to introduce a new and different covenant for entirely

different people, why did He, Moseh, and Dowd speak of this one? And why is there no prophecy predicting that God would change His mind, His approach, His conditions, and His people?

And while those are irresolvable problems for Christianity, Judaism has its own issues because this *Beryth* | Covenant is Yahowah's, not Judaism's. And the *'Edah* | Enduring Witness which matters comes from Yahowah's Towrah, not the Talmud of men.

Previously, I affirmed that Dowd's relationship with Yahowah was exemplary and uncommonly superior. And now, we all know why this is so. Dowd understood and then confirmed the things that Yahowah values – our knowledge of His name, His loving and reliable nature, His means to forget and forgive, His teaching, and now His Covenant and Witness.

And the lesson here is simple – come to appreciate what God values and He will treasure your soul. And if you want Yahowah to call you by name, acknowledge His...

“As a result (*la ma'an* – the intent and purpose of and for the sake of; from *'anah* – speaking of those who answer and respond to the witness) **of Your name** (*shem 'atah* – your reputation and renown), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration), **You have chosen to genuinely and completely forgive, releasing by way of a pardon** (*wa salah* – You have already decided to actually pay a ransom to pardon, removing all associated guilt (qal wa perfect suffix conjugation)) **my wrongdoing and resulting liability** (*la 'awon 'any* – my guilt for having not been in accord with the standard, my personal propensity to twist and distort), **because indeed** (*ky*), **it and He** (*huw'*) **are great** (*rab*).” (*Mizmowr* / Lyrics / Psalm 25:11)

Judaism, Christianity, and Islam have a number of irresolvable credibility problems, and among the worst is their dismissal of Yahowah's name. Without it, there is no salvation. And without it, there is no credibility because their religions are predicated upon the testimony conveyed in the Towrah, Prophets, and Psalms, and that witness is inseparable from Yahowah. And yet, should they acknowledge Yahowah's name, there is no room for a HaShem, Adonai, G-d, Jesus, or Allah.

La ma'an reveals that the "purpose" of Yahowah's name is to ransom us from our errant ways. Indeed the "result" of Yahowah's name is forgiveness. Based upon *mah* | to ponder the implications of *'anah* | to reply, *ma'an* tells us that those who "contemplate answering and responding to the witness" of Yahowah's name will be pardoned and, thus, saved from our sin.

Salah, translated as "You have chosen to genuinely and completely forgive, releasing by way of a pardon," was scribed in the qal stem, affirming that the pardon will be actual, genuine, and real. The perfect conjugation tells us that God's forgiveness is seen as whole and complete, requiring nothing more of us. Then, in the waqatal (wa + perfect), volition is conveyed, telling us that it is both Yahowah's choice and desire to save us.

Removing our Heavenly Father's passion from His Word by inadequately translating the desires and interactions expressed by these intrinsic forms of Hebrew grammar is one of many ways religious publishers make the God of the "Old Testament" appear dictatorial and overbearing. They render His desires as commands, although the text dictates otherwise.

Also relevant is that, while Yahowah and His name are "*rab* – great," the purpose of the Covenant is to share His greatness with us. This is affirmed by the following Towrah statement: **"After these conversations, the Word**

of Yahowah, He came to exist with ‘Abram in the form of a personal, visual, and illuminating manifestation which could be seen and experienced to say: ‘Do not be awed, frightened, or intimidated ‘Abram. I am a defender and shield, a protective covering for you, your exceedingly great (*rabah*) reward.’” (*Bare’syth* / In the Beginning / Genesis 15:1)

While it is rewarding to know Him, it is even more so to be blessed by Him as a result of our response to Him...

“Hence (*zeh*), whatever (*my*) individual (*’ysh*) respects and reveres (*yare’*) Yahowah (*Yahowah* – written as directed by His *towrah* – teaching), He will teach him (*yarah* – He will become the Source of their guidance and will direct him) in the way (*ba derek*) he should choose (*bachar* – desire, select, and prefer (qal imperfect indicating that our desire must be genuine and that our choice must be based upon reality because the implications will unfold and be ongoing throughout time)).” (*Mizmowr* / Lyrics / Psalm 25:12)

There is but one name upon which a person may rely to receive completely trustworthy instruction on the Way. And while knowing it is important, it is by choosing it that we prosper.

“His soul (*nepesh huw’* – his consciousness) in (*ba*) the most favorable, pleasing, and festive circumstances (*towb* – goodness, beauty, prosperity, and enjoyment) will dwell and endure (*lyn* – will rest and remain, abiding in safety), and his descendants (*zera’ huw’* – seed and offspring) will inherit (*yarash*) the land (‘*erets* – the realm and world). *Mizmowr* / Lyrics / Psalm 25:13)

A very close and intimate fellowship and reliance with (*sowd* – confiding and confident counsel in) Yahowah (*YaHoWaH* – an accurate presentation of the name of ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) is

approaching and near (*la* – surely awaits) **those who respect and revere Him** (*yare' huw'*).

And His Family-Oriented Covenant Relationship (*wa beryth huw'*) **is made known to them** (*yada' hem* – is revealed to them (hifil infinitive)).” (*Mizmowr* / Lyrics / Psalm 25:14)

The reason God created the universe, conceiving life therein, was to grow by way of forming close and personal relationships with humankind. Those who avail themselves of this opportunity will find their souls residing in the most favorable and festive of circumstances. In this case, the *'erets* | land represents two related concepts. Upon Yahowah's return, He will restore the Earth to the conditions experienced in the Garden of 'Eden so that His children can reside with Him in the Promised Land. And also, Yisra'el serves as a metaphor for living and remaining in God's company.

Yada', written in the hifil stem, reveals that the subject of the verb, which is the *Beryth* | Covenant, causes the object of the verb, those engaging in a close personal relationship with Yah, to participate in the action of the verb, growing in knowledge, familiarity, and understanding. This means that being part of the Covenant facilitates our awareness and appreciation of God. Said more directly: the Covenant causes us to *yada'* | know Yahowah and to be known by God. Further, since *yada'* was scribed in the infinitive construct, the verbal noun reinforces the reality that we become vividly known to God without limitation.

Dowd is continuing to live by example...

“My eyes (*'ayn 'any* – my observations and perceptions, my focus, gaze, perspective, and attention) **will continually be** (*tamyd* – will constantly remain without interruption) **upon** (*'el*) **Yahowah** (*Yahowah*), **because** (*ky*), **He** (*huw'*), **Himself, will come to withdraw**

and remove (*yatsa*’ – He will descend, extend Himself, come forth, and serve) **my feet** (*regel* ‘any) **away from the snare** (*min resheth* – out of the trap and restraints, speaking of *yarash* – the human propensity to oppress, possess, destroy, and impoverish). (*Mizmowr* / Lyrics / Psalm 25:15)

You have chosen to continually turn to me, Your presence approaching me (*panah* ‘el ‘any – changing me to come before Him), **to have mercy on me** (‘el *chanan* – to show me favor and compassion) **as a unique child** (*ky yachyd*), **and I am** (*wa* ‘any) **humbled and responsive** (‘any).” (*Mizmowr* / Lyrics / Psalm 25:16)

What is your priority? Dowd’s was Yahowah. And the reason his eyes were continually trained upon his Father was because seeing is our primary portal to knowledge and redemption.

Dowd used his eyes to read Yahowah’s testimony and, thereby, seeing God as He actually exists. This is the antithesis of imagining a god in the likeness of man. Therefore, the Messiah was not the least bit worried about an actual snare in the sense of a trap set to capture an animal. The confining restraint that he asked Yahowah to keep away from him was the controlling and limiting influence of human religious and political schemes.

In the 25th Psalm, Dowd does not tell us everything we can learn and know, but he does reveal everything we need to understand to engage in the Covenant relationship with Yah and to be delivered out of harm’s way. He provides the proper perspective on the Towrah – Yah’s Teaching. He frames the issues which really matter.

For example, Dowd realizes that he is a *yachyd* | a unique and special child in his Father’s eyes. And so, while most view David as the boy with the sling who would become king, Yahowah perceives Dowd as His beloved Son. And it is from this realization that we not only

understand the purpose of the Covenant but, also, appreciate why it is Dowd's birthright to be sovereign of the Earth.

When we perceive Dowd as our Shepherd, Messiah, Savior, and King, and as God's Son, we can better understand what awaits us as we grow in the Covenant. Just as Dowd is returning as if he were God, as brilliant as the sun, we, as Yahowah's children, will come to resemble Dowd.

Well, sort of. We have it better than Dowd because he will remain burdened by the responsibilities of nurturing us as our Shepherd, protecting us as our Messiah, and leading us as our King while we enjoy the benefits his guidance and leadership bring to enrich our lives. With responsibilities this great come burdens of equal magnitude, which is why we should all be delighted with this outcome.

It is apparent that Yahowah provides embarrassing insights into the lives of people like 'Adam, Chawah, Noach, 'Abraham, Sarah, Lowt, Ya'aqob, Moseh, 'Aharown, the Yisra'elites, Shamuw'el, Dowd, Shalomoh, Howsha', and Yasha'yah for a reason. He not only wants us to know that He can work effectively through flawed individuals but, also, He can perfect the imperfect. But even more than this, God wants to keep His narrative real and show what happens when we make good decisions as well as the consequence of bad ones.

From such scrutiny, Dowd was not immune. And by studying what went right and wrong throughout his life, we find a common denominator. The more Dowd used his intellect, the more often he was right. But when he let his emotions override his judgment, things went south in a hurry.

Thomas Jefferson, another soaring intellect, framed this issue for us in his *Dialogue between the Head and*

Heart. In pining for Maria Cosway in 1786, he chided himself over his emotions, saying that they made him among “the most wretched of all earthly beings. Overwhelmed with grief, every fiber of my frame distended beyond its natural powers to bear, I would willingly meet whatever catastrophe should leave me no more to feel or to fear.” Twenty-eight centuries earlier, Dowd would write...

“The anguishing trouble, vexing anxiety, and confining adversity (*tsarah* – the distress and apprehension, the dire straits and enmity; from *tsarar* – to be bound up and diminished, besieged and discounted) **of my heart** (*lebab* ‘any – of my emotions and inclinations) **are growing, becoming more expansive and expressive** (*rachab* – are broader and multiplying at the moment (hifil perfect – they are contributing to a temporary expansion of the grief)).

From (*min*) **my hardships and troubles** (*matsuwwqah* ‘any – my affliction, suffering, and distress), **You want to bring me out, withdrawing me and taking me away** (*yatsa* ‘any).” (*Mizmowr* / Lyrics to Sing / Psalm 25:17)

Dowd was a very emotional fellow, something which no doubt drove his passion for Yahowah and his people, his intimate relationships, and his exemplary lyrics. However, his heart, unguided by evidence and reason, often betrayed him, leading to disastrous consequences. Some storms were so intense, tens of thousands lost their lives due to his poor decisions.

And so, in writing this confession, Dowd is not only admitting that his emotions are adversarial and confining and, therefore, counterproductive, he is affirming that Yahowah’s preference is to diminish their influence over our lives. In the debate between head and heart, we find that Dowd’s life was negatively affected by his emotions, and God’s intent was to help him diminish their impact

through greater understanding. That makes this a referendum of reason over faith.

Dowd is an open book to us because he was open to God...

“Witness (*ra’ah* – You should choose of Your own volition to see (qal imperative)) **my response to my hardships, troubles, and suffering** (*‘ony ‘any* – how I answer the ways I am afflicted and impoverished; from *‘anah* – to reply and to be put down) **and my unpleasant, difficult, and distressing experiences related to my work** (*wa ‘amal ‘any* – and to my labor and travail which is wearisome) **and then** (*wa*) **choose to lift up and carry away** (*nasa’* – Your will is to bear and forgive (qal imperative)) **all of the ways I have gone astray or have misled** (*la kol chata ‘ach ‘any*).” (*Mizmowr / Lyrics to Sing / Psalm 25:18*)

While Dowd had his fair share of detractors during his initial life, none was more vicious or demonic than his fellow countryman, King Sha’uwl. And yet, with Yahowah as his partner, the Messiah won every battle, and his life was never threatened. Dowd brought most of his suffering upon himself as the result of emotionally charged choices. And no doubt, the job of overseeing Yisra’el’s wayward children is aggravating, as both Yahowah and Moseh can attest.

Beyond these things, there is a subtlety here that I don’t want you to miss. Dowd was not asking Yahowah to remove his afflictions or eliminate the unpleasant aspects of his work. Therefore, following this advice, we should not approach God and abuse our relationship with Him by turning Him into a Make-A-Wish Genie. His *Towrah* | Guidance is given to help us overcome obstacles, persevere during hardships, and prevail when confronted with challenges. In this way, we can effectively deal with life’s challenges. And when we prevail, it will distinguish us

from the overtly political or religious, making our witness on behalf of Yahowah and His Covenant all the more credible and realistic.

Instead of asking for a personal favor, Dowd asked Yahowah to eliminate anything he may have said or done which might mislead and cause someone to go astray. Following this advice, I am now rewriting each of the 35 books I composed, correcting any potentially misleading commentary. Being right is essential for all of us, but it becomes an unrelenting responsibility when we are called out as a Witness. We are, therefore, committed to correcting the record.

In striving to understand, let's also keep in mind that Dowd represents far more than himself because his triumphs and tragedies serve as a metaphor for Yisra'el. And this suggests that these hardships and troubles are those of his people. So, to the extent that their propensity to go astray contributed to their suffering, Dowd asked his Father to minimize this profoundly negative influence on Yisra'el's existence. What would be good for him would be good for the nation, just as we can and should use this man's life to guide our own.

I may be slow at times because, as a student of the Towrah and Prophets, I worked on these translations for 15 years before I perceived that Dowd is acknowledging something Yahowah saw long before it occurred. While I knew that the world's most popular religion was predicated upon Replacement Theology, claiming that every promise made to Yisra'el had been magically transferred to a Gentile Church, what I missed is that the mythos of Jesus Christ as the Son of God and Messiah was achieved by stealing these things from Dowd. It was Peter's and Paul's ploy, one Peter conveyed in his first public address and then Paul presented in his letter to the Galatians. They would create Jesus by robbing David.

“Look at (*ra’ah* – You should choose of Your own volition to see (qal imperative)) my foes, and how many are in open opposition to me (*‘oyeb* ‘any *ky rabab*), and what they have done which is fiercely destructive by maliciously robbing (*sina’ah chamas*) and shunning me by refusing to accept me (*sane’* ‘any).” (*Mizmowr* / Lyrics to Sing / Psalm 25:19)

There are numerous grave and unforgivable crimes in the annals of human history, but mugging God’s Son and robbing him of his due to contrive credibility for the Christian god is among the worst. Dowd’s job, both past and future, is tough enough without depriving him of his accolades, authority, and achievements.

Like Dowd, I’ve done some daring things in my life. Among them, having written so effectively against Islam, Christianity, Judaism, as well as liberal ideology, I’ve endured thousands of death threats and slanderous ad hominem attacks. All the while, I relied upon Yahowah’s promise to watch over and protect my soul. Not only would I have lost the ability to expose and condemn these malignancies if I had been killed but, also, those who God opposes would have claimed victory over the truth.

“Closely examine, carefully consider, and watch over (*shamar*) my soul (*nepesh* ‘any) and deliver me (*wa natsal* ‘any – rescue and defend me, saving me).

Do not allow me to be disgraced or humiliated (*‘al bowsh* – do not allow me to be delayed or diminished) because (*ky*) I seek refuge and protection in You (*chasah ba ‘atah*).” (*Mizmowr* / Lyrics to Sing / Psalm 25:20)

I had an advantage thanks to Dowd. I was able to take comfort in the promises presented in the 91st *Mizmowr* | Psalm because he wrote it for those of us in a similar position. It is the reason that we are together, you and I, pursuing what can be gleaned from the life and lyrics of this remarkable man. On the Taruw’ah of our initial

meeting, when I questioned God on how He intended to protect me if I did as He requested, He told me to reach into my pocket, where I found the 91st Psalm.

“Integrity and strength (*tam* – being perceived as innocent and perfect), **being honest, straightforward, and upright** (*wa yosher* – being right), **will preserve and protect me** (*natsar* ‘any – will guard me, keeping me safe).

Absolutely and without equivocation (*ky*), **I am looking forward to You and awaiting the beneficial outcome You will provide with complete confidence** (*qawah* ‘*atah*).” (*Mizmowr* / Lyrics to Sing / Psalm 25:21)

When his head ruled his heart, Dowd’s integrity and strength were unassailable. It is these qualities which ensure that our Father will protect our lives and preserve our souls. For this and other reasons, within his Mizmowr and Mashal, Dowd’s insights are all straightforward and honest – especially in their application to our lives.

Affirming that Dowd represents more than just himself, we read...

“God (‘elohym), it is Your desire to redeem (*padah* – You have chosen to ransom and release from bondage and captivity, providing redemption and salvation, release and freedom) **Yisra’el | Individuals who Engage and Endure with God (‘eth Yisra’el) from all of** (*min kol*) **his troubles and unfavorable circumstances** (*tsarah huw’* – his confinement and oppression, from being anguished and diminished).” (*Mizmowr* / Lyrics to Sing / Psalm 25:22)

And He will, just as soon as Yisra’elites get out of their own way and let God do as He desires – which is to reconcile His relationship with His people. Further, there is a causal link between this troubling time and Yahowah’s redemption. They will occur in quick succession as the Time of Ya’aqob’s Troubles leads to the Day of Reconciliations.

Of all the lyrics composed by Yahowah's beloved Son, none sing any more brilliantly than those he shared in the 25th Mizmowr. Here are his thoughts again for our edification...

“From Dowd (*la Dowd*): To You (*‘el ‘atah*), Yahowah (*Yahowah*), I continually bring (*nasa’*) my soul – the essence of who I am, my consciousness and persona, my ability to observe and respond (*nepesh ‘any*). (*Mizmowr 25:1*)

My God (*‘elohym ‘any*), in You (*ba ‘atah*) I boldly trust and steadfastly rely, just as I confide while exuding my confidence (*batach*). I do not want to be put to shame or be humiliated, neither be disappointed nor delayed, because I want no regrets regarding my decisions (*‘al bowsh*). My enemies (*‘oyeb ‘any*) will not have their way and triumph because of me (*‘al ‘alats la ‘any*). (*Mizmowr 25:2*)

Moreover (*gam*), everyone (*kol*) who confidently looks forward to You, who anticipates a beneficial outcome from You, awaiting Your return and deliverance while trusting You, they will be gathered in and collected by You (*qawah ‘atah*). They will have no regrets because they will not be disappointed or disapproved (*lo’ bowsh*).

Let them be humiliated and confused (*bowsh*) who are deceitful and treacherously betray, especially playing religious dress-up (*ha bagad*) without cause (*reqam*). (*Mizmowr 25:3*)

It is Your desire for me to know and understand (*yada’ ‘any*) Your ways (*derek ‘atah*), Yahowah (*Yahowah*). You want to teach me (*lamad ‘any*) Your way of life (*‘orach ‘atah*). (*Mizmowr 25:4*)

You want to lead and guide me, setting out and walking with me (*darak ‘any*) by being truthful, reliable,

and dependable (*ba 'emeth 'atah*). It is **Your will for me to learn and then teach** (*lamad 'any*). Truly (*ky*), **You are the God** (*'atah 'elohym*) **of my deliverance, freedom, and salvation** (*yasha' 'any*). **With You** (*'eth 'atah*), **I look to the future with absolute confidence** (*qawah*) **all of the time** (*kol yowm*). (*Mizmowr 25:5*)

Yahowah (*YaHoWaH*), **remember to invoke** (*zakar*) **Your mercy** (*racham*), **Your steadfast love, and unfailing kindness** (*chesed*). **For indeed** (*ky*), **they** (*hem*) **are from** (*min*) **time immemorial** (*'owlam*). (*Mizmowr 25:6*)

The errors (*chata'ah*) **of my youth** (*na'uwrym*) **and rebellion** (*pesha'*) **do not remember** (*lo' zakar*), **but instead** (*ka*), **remember Your love for me** (*chesed zakar la 'atah*) **on account of** (*ma'an*) **Your goodness** (*towb*), **Yahowah** (*Yahowah*). (*Mizmowr 25:7*)

Yahowah (*YaHoWaH*), **the Most High** (*'al*), **is good; He is moral, perfect, pleasing, beneficial, generous** (*towb*) **and always right** (*yashar*). **Therefore** (*ken*), **He is the Source of teaching and instruction as He guides and directs** (*yarah*) **those who had gone astray** (*chata'*) **along the Way** (*ba ha derek*). (*Mizmowr 25:8*)

He enables the way of (*darak / derek*) **the unpretentious and sincere, especially the responsive** (*'anaw*), **with the means to achieve justice and resolve disputes by making informed and rational decisions** (*ba ha mishpat*). **He provides the information to teach** (*lamad*) **those who respond to His call and actively engage** (*'anaw*) **in His Way** (*derek*). (*Mizmowr 25:9*)

All (*kol*) **the mannerisms and conduct** (*'orah*) **of Yahowah** (*Yahowah*) **are merciful and beyond reproach** (*chesed*). **They are trustworthy and reliable** (*'emeth*) **for** (*la*) **those who are preserved and protected by observing** (*natsar*) **His Family-Oriented Covenant**

Relationship (*beryth huw'*) **through His enduring and restoring Witness** (*wa 'edah huw'*). (*Mizmowr 25:10*)

As a result (*la ma'an*) **of Your name** (*shem 'atah*), **Yahowah** (*Yahowah*), **You have chosen to genuinely and completely forgive, releasing by way of a pardon** (*wa salah*), **my wrongdoing and resulting liability** (*la 'awon 'any*), **although** (*ky*), **it** (*huw'*) **was great** (*rab*). (*Mizmowr 25:11*)

Hence (*zeh*), **whatever** (*my*) **individual** (*'ysh*) **respects and reveres** (*yare'*) **Yahowah** (*Yahowah*), **He will teach him** (*yarah*) **in the way** (*ba derek*) **he should choose** (*bachar*). (*Mizmowr 25:12*)

His soul (*nepesh huw'*) **will dwell and endure** (*lyn*) **in** (*ba*) **the most favorable, pleasing, and festive circumstances** (*towb*). **And his descendants** (*zera' huw'*) **will inherit** (*yarash*) **the land** (*'erets*). (*Mizmowr 25:13*)

A very close and intimate fellowship with (*sowd*) **Yahowah** (*YaHoWaH*) **is approaching and awaits** (*la*) **those who respect and revere Him** (*yare' huw'*). **His Family-Oriented Covenant Relationship** (*wa beryth huw'*) **is made known to them** (*yada' hem*). (*Mizmowr 25:14*)

My eyes (*'ayn 'any*) **will continually be** (*tamyd*) **upon** (*'el*) **Yahowah** (*Yahowah*) **because** (*ky*), **He** (*huw'*), **Himself, will come to withdraw** (*yatsa'*) **my feet** (*regel 'any*) **from the snare** (*min resheth*). (*Mizmowr 25:15*)

You have chosen to continually turn to me, your presence approaching me (*panah 'el 'any*), **to have mercy on me** (*'el chanan*) **as a unique child** (*ky yachyd*). **And I am** (*wa 'any*) **humbled and responsive** (*'any*). (*Mizmowr 25:16*)

The anguishing trouble, vexing anxiety, and confining adversity (*tsarah*) **of my heart** (*lebab 'any*) **are growing, becoming more expansive and expressive**

(*rachab*). From (*min*) my hardships and troubles (*matsuwqah* 'any), You want to withdraw me, taking me away (*yatsa* 'any). (*Mizmowr* 25:17)

Witness (*ra'ah*) my response to my hardships, troubles and suffering ('*ony* 'any), to the difficult and distressing experiences associated with my work (*wa* '*amal* 'any), and then (*wa*) choose to carry off the burden (*nasa* 'all of the ways I have gone astray or have misled (*la kol chata'ach* 'any). (*Mizmowr* 25:18)

Look at (*ra'ah*) my foes, and how many are in open opposition to me ('*oyeb* 'any *ky rabab*). What they have done is fiercely destructive by maliciously robbing (*sina'ah chamas*) and shunning me, refusing to accept me (*sane* 'any). (*Mizmowr* 25:19)

Carefully consider and watch over (*shamar*) my soul (*nepesh* 'any) and deliver me (*wa natsal* 'any). Do not allow me to be disgraced or humiliated, to be delayed or diminished ('*al bowsh*), because (*ky*) I seek refuge and protection in You (*chasah ba* 'atah). (*Mizmowr* 25:20)

Integrity and strength (*tam*) and being honest, straightforward, and upright (*wa yosher*) will preserve and protect me (*natsar* 'any). Absolutely and without equivocation (*ky*), I am looking forward to You and awaiting the beneficial outcome You will provide with complete confidence (*qawah* 'atah). (*Mizmowr* 25:21)

God ('*elohym*), it is Your desire to redeem and liberate (*padah*) *Yisra'el* | Individuals who Engage and Endure with God ('*eth Yisra'el*) from all of (*min kol*) his troubles and unfavorable circumstances (*tsarah huw*)." (*Mizmowr* / Psalm 25:22)

What a marvelous treasure from the most gifted of men! May the Messiah's words help us live more fulfilling

and productive lives. May his song sing to the hearts,
minds, and souls of his people and bring them Home.



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