

Shabat Study by Yada, March 31, 2023

Please Note: I have transcribed this to the best of my ability. Sound bites of parties speaking simultaneously and those which were inaudible to me have been deleted from the transcript. If I guessed at a word, it was followed by a ()? A___ (blank line) indicates I could not understand the word or phrase and three periods ... indicate an interruption in the dialogue of one party by another. Thank you for your understanding. MK

Good evening. Welcome to this pre-Pesach, Matsah and Bikuwrym episode of Yada Yah Radio. I am here with Kirk and Dee this evening. This is going to be perhaps the most interesting presentation in twenty-two years. I discovered something this week that a few of us have thought about but wouldn't speak about; it didn't seem possible even though it was hinted at everywhere. I'm going to share something with you this evening that is exceedingly profound. In one breath it obliterates the religions of Judaism and Christianity; there's nothing left of them once you know this truth. There is no denying it. The evidence for it is ubiquitous, overwhelming and irrefutable. Once you know this it puts God's people, the Yisra'elites, in a highly preferred position. It changes entirely the way God handled His fulfillment of the Miqra'ey and it defines the Covenant. It is an exciting thing because in doing this for twenty-two years I made one pledge, and until earlier this week on perhaps the greatest discovery in the past 3,000 years I didn't go where the words led. It's as if the pronouns you, us, he, and them were okay, but if it said me and my that maybe we should project them onto someone else.

Before we begin with this revelation, I want to make two points:

We are approaching Chag Matsah. There has been this delusion borne out of the book of Ezekiel, which is Satan's autobiography, that Matsah is an ingredient during Pesach. If you ask Jews what Pesach represents, they will say freedom from slavery and the beginning of the Exodus. That's not true. Matsah is not part of Pesach; Pesach is part of Matsah. The celebration is Chag Matsah of which Pesach is the first day. So, I would ask Jews who think otherwise what happened to the children of Yisra'el during Pesach 3,470 years ago as it was celebrated in Mitsraym?

DEE: They ate lamb ... Egypt?

YADA: No! Absolutely nothing! They had a nice meal and went to bed. Nothing. Stuff happened outside their doors; a lot of people died. They lived. They didn't leave Mitsraym on Pesach. It wasn't the first step away from religious and political oppression. That occurred on Matsah.

Matsah represents the removal of religion and politics from your soul. The children of Yisra'el were liberated from religious and political corruption in Egypt on Matsah. Matsah is vastly more important than Pesach. Pesach is a nice meal with your family, a good night's sleep, get ready for the journey. God's going to protect your soul. The magic, the true miracle, salvation, the journey home all commence on Matsah and yet the rabbis of Judaism have relegated Matsah to an ingredient and pretend that Pesach is the about liberation and that Pesach lasts for seven days; it doesn't; it's one day. Matsah lasts for seven days and its purpose is to eliminate the stench, stigma, and sting of religious and political corruption.

We are going to celebrate Chag Matsah on Tuesday evening, the first day of which will be a lovely meal with our family as part of the seven days of Matsah. That is particularly important when you consider what comes next.

I'm going to share with you what I wrote yesterday and today, so this is all very fresh. As I share with you, you're going to hear me say something that I want to emphasize before we begin. I am going to identify the Pesach 'Ayl and the soul that endured Matsah on our behalf; neither are Yahowah. When I do this, I want everyone listening to this to remember that while the identity is exceedingly important, stunningly valuable, world changing, life changing, it's far less important than why he volunteered to do this. What I want you to think about and come to understand is why he asked to do this, why he felt he needed to do this, and why God agreed with his argument and supported his decision because that is the single most important part of what I'm going to share with you this evening.

The volumes that both Kirk and Dee have had a chance to read the first chapters of is a continuation of what now will be a three-volume series called *Coming Home*. This particular volume is entitled *Dowd the Beloved*, this chapter I am going to read is called *Heroic, Gaining Our Respect*. It follows a review of the first 23 Mizmowr which are all presented in *Coming Home* prior to this.

I'm going to begin by reading the 23rd Mizmowr then we'll jump into the chapter itself. It begins,

“A Mizmowr of Dowd (*mizmowr la Dowd* – a song, with lyrics accompanied by music composed by the Beloved).

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 my Shepherd** (*ra'ah* 'any – is the One who leads me, cares for me, protects me, and feeds me).” (*Mizmowr* / Song / Psalm 23:1)

If Yahowah is Dowd's shepherd, what does that make Dowd? A lamb.

“I shall not be deprived (*lo’ chaser* – I will not be negated, I will not recede or be decreased, I will not be reduced in status, I will not be found inadequate, never lacking or without, never needing something I don’t have, and I will never be impoverished (qal imperfect)).”

Deprived of what? Being the Lamb.

“He extends me (*rabats* ‘any – He stretches me out, makes it possible for me to rest and reflect, revived and ready for action (hifil imperfect)) **in flourishing and growing** (*ba deshe’* – within verdant and vibrant, green and grassy, lush; from *dasha’* – to create a sprout or shoot which comes forth and flourishes, encouraging new growth) **pastures** (*nawah* – befitting homelands, gorgeous settlements, and beautiful encampments, a lovely abode and dwelling to abide surrounded by beauty; from *na’ah* – beautiful and befitting).”

“He leads me (*nahal* ‘any – He guides me, directing me so that I can follow, sustained and taken care of (piel imperfect)) **beside** (*‘al* – near, over, and before) **restful** (*manuwchah* – a place of repose and reflection, of rejuvenation and satisfaction) **waters** (*maym*).” (*Mizmowr / Song / Psalm 23:2*)

“He restores (*shuwb* – changes, renews, and returns (polel piel imperfect – the bringing about of an extended state whereby the soul is constantly renewed and eventually returning)) **my soul** (*nepesh* ‘any – my consciousness, my persona, the totality of my being and life, my memories, thoughts, desires, emotions, and proclivities).”

How did He do that? Why did He have to do that? No one killed Dowd. He died of old age. I had always thought He restored his soul because he’s coming back in 2033 on Kipurym. Let me ask you, “How many times was Dowd anointed?” Three times. It turns out he’s coming back a third time.

“He guides me (*nachah* ‘any – He directs my path such that I can lead, creating opportunities in a mutually reliant state predicated upon trust (hifil imperfect jussive – by His choice, He provides the guidance needed such that He can always depend upon me)) **in the proper and correct way of life** (*ba ma’gal tsadaq* – by teaching me, providing the right directions to be just, fair, honorable, and vindicated, even steadfast such that the path of life comes full circle, appropriately returning to where it began) **for His name’s sake** (*la ma’an shem huw’* – on behalf of His personal and proper designation so as to facilitate a proper response, and for the purpose of it being in full and open view to prompt an appropriate reply; from *‘anah* – to answer).” (*Mizmowr / Song / Psalm 23:3*)

“Even though (*gam ky* – indeed, surely although) **I walk** (*halak* – I travel and journey (qal imperfect)) **through the valley** (*ba gay*’ – in the depression) **of darkness and shadows** (*tsalmaweth* – of foreboding gloom and danger, even with the potential of death, of lesser dimensional adaptations of the truth), **I will not be afraid of** (*lo’ yare*’ – I will not respect nor dread (qal imperfect)) **evil** (*ra*’ – that which is displeasing and wrong, miserable and injurious, harmful and troublesome, adversarial and inferior, improper or immoral, miserable or distressful, nor that which creates anxiety or affliction).

When did Dowd walk through a dark, black shadow, a deep depression as if dead?
May I suggest on Matsah?

For indeed, You (*ky ‘atah*) **are with me** (*‘imad ‘any* – are associated with me, in a relationship with me, in my presence and company, striving beside me).”

“Your scepter and Your people (*shebet ‘atah* – Your implement and nation) **and Your staff** (*wa mish’enach ‘atah* – Your personalized and sturdy stick, an applicable stem of the ideal length and girth to guide the flock and support the walk), **they comfort and console me** (*hem nacham ‘any* – they can change the minds of those open to relenting and encourage me).” (*Mizmowr* / Song / Psalm 23:4)

“You have prepared (*‘arak* – You have already arranged (qal imperfect)) **a table** (*shulchan* – that which can be extended and stretched out) **before me** (*la paneh ‘any*) **in the presence** (*neged* – in front of) **of my adversaries** (*tsarar ‘any* – of my enemies, those who are hostile toward me, opposing me, of those who would bind me up, confining and restricting me).”

Dowd didn’t have a lot of adversaries in his life. He fought the Philistines, but they weren’t his adversaries. He fought against Moab, the Amalekites, the Assyrians; he gained a lot of adversaries thereafter, more than you can even count.

“You have anointed (*dashen* – covered, rubbing upon and preparing) **my head** (*ro’sh ‘any*) **with oil** (*ba ha shemen* – olive oil serving as a metaphor for the Set-Apart Spirit).”

Dowd was the only one that was anointed Mashyach on Yahowah’s instructions and request.

“My cup (*kwos ‘any* – that which holds me together) **overflows with abundance** (*rawayah* – with the help and aid of Yah is saturated and satisfying).” (*Mizmowr* / Song / Psalm 23:5)

And he’s earned it.

“**Surely** (‘*ak* – indeed exclusively and without any doubt) **goodness and generosity** (*towb* – good and beneficial things, that which is prosperous, honorable, joyful, festive, beautiful, pleasing, and healing) **and unfailing love and enduring kindness** (*wa chesed* – devotion, mercy, and favor) **will pursue me** (*radaph* ‘*any* – will chase after me and be focused on me (qal perfect)) **all the days** (*kol yowmym* – every moment) **of my life** (*chay* ‘*any* – of my continued existence, my restoration and renewal).”

“**And I will literally return at a moment in time, being brought back to restore** (*wa shuwb* – I will actually reappear at a homecoming, and for a limited time gather together from many places where they currently reside into one (qal perfect – denoting a literal interpretation and actual relationship of a completed action which is confined in time)) **within the family and home** (*ba beyth* – in the household) **of Yahowah** (*ba Yahowah* – in the proper pronunciation of the name of ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **forever** (*la ‘orek yowmym* – for an unlimited length of days).”
(*Mizmowr* / Song / Psalm 23:6)

There’s more truth to that than any of us saw coming.

Gaining our Respect...

Beginning with the 26th *Mizmowr*, and continuing through the 30th Psalm, Father and Son, Yahowah and Dowd, have led us to a place well beyond anything anyone has imagined, much less shared. It is a truth so pure and profound, its chords resonate within our very core, speaking to us in ways which open our minds and uplift our hearts.

From God’s perspective, looking at it through the prism of His Towrah, Beryth, Miqra’ey, and Yisra’el, His ‘Am | Family, we are privileged to have witnessed the greatest treasure humankind has ever beheld. We have not only identified the individual who Yahowah distinguished with the right to fulfill the three most important events in human history – Pesach, Matsah, and Bikuwrym – we have discovered something far more valuable – why God allowed these monumental days to play out this way!

So, how did we come to this place and why has no one else been here before?

Our path to the truth has been incremental, albeit relentless, since Taruw’ah in 2001. Some conclusions came quickly and were obvious from the beginning, such as the importance of Yahowah’s name, the realization that the Towrah contains His Guidance, that the *Beryth* | Covenant is the centerpiece of God’s plan, and that the Miqra’ey are not only vital but, also, essential to bringing us Home.

I was a bit retarded, initially, and slow in coming to realize how counterproductive and contradictory the Christian New Testament had become. It took a while to expose and condemn Paul and to see the Plague of Death from God's perspective. Then there was the realization that the Covenant had not yet been renewed – so there could not be a new one.

Early on, as we began our prolonged trek through the Psalms, we began to see Dowd differently than he is perceived within Judaism or Christianity. His rhetoric was so insightful, I was consistently accused of developing a bromance with him. And indeed, I came to realize that Dowd is the centerpiece of Yahowah's interaction with His people.

Soon, thereafter, we realized that every accolade and distinction that Yahowah could offer a man, God bestowed upon *Dowd* | David. He is the Messiah, the Shepherd, the King, the Firstborn, the Chosen One, the Branch, and the Son of God. Moreover, it is Dowd who is coming back with Yahowah to fulfill Kipurym and reign over Sukah. Further, Taruw'ah exists to broadcast this message about Dowd to his people. He is even the living embodiment of Shabuw'ah.

As a result, *Yahowsha*' | the Christian 'Jesus' tumbled from his perceived perch, falling well below Moseh and Dowd. But even then, why is nothing said of him? Specifically identifying them, Moseh's and Dowd's names appear over 700 and 1,100 times respectively, second and third only to Yahowah. We find *Yahowsha*' ben Nuwn's name, as Moseh's successor, some 200 times, but not a single mention of *Yahowsha*' as the Passover Lamb. There is no prophecy about the future arrival of *Yahowsha*' | 'Jesus' for any reason at any time. Therefore, as expressive as Yahowah has been about everything else important to Him and His people, it is obvious that, if there was someone named, *Yahowsha*', identifying him was irrelevant to God, which means he could not have been *ha Mashyach* | 'Christ' or the *Ben 'Elohyim* | Son of God.

So, what now? Pesach, Matsah, and Bikuwrym were fulfilled in 33 CE, the Yowbel year of 4000 Yah. We have read eyewitness accounts of them in the *Mizmowr* / Psalms and in *Yasha'yah* / Isaiah. How were they fulfilled? Did God make an exception and do as He has never done before, acting independently rather than working with and through one of us?

With the answer staring us in the face, I was not able to accept it. No matter how many times the *Mizmowr* and *Yasha'yah* explained that it was Dowd's *nepesh*, I rejected the plain reading of the words because I did not think our Father's love would allow Him to subject His beloved son to such torment.

So, I came up with an elegant solution. The *nepesh* | soul within the body of the Pesach ‘Ayl who was taken down to She’owl on Matsah to redeem us, and then returned to the Father on Bikuwrym, was Yahowah’s. It would work as if a probe, an avatar, enabling God to experience the pain without actually being there. Only one problem – that’s not what the Mizmowr or Yasha’yah convey.

Yes, Yahowah has a *nepesh* | soul, and He could have deployed it to function in this manner. And He could have deployed it to function in this manner. If He had done so, and I think that this was God’s intent from the beginning to do so, it would have accomplished the first two of the three days of this mission. He could have put His soul in a nondescript body and experienced the pain of the sacrifice of the Pesach ‘Ayl. He could have put His into the hands of the Ruwach Qodesh | the Set-apart Spirit and taken all the Covenant members’ rebellion with Him and dropped it off in She’owl to perfect us.

But what about Bikuwrym | Firstborn Children? How does the *nepesh* | soul of Yahowah fulfill Bikuwrym?

If this were so, if my theory was right, my elegant solution, or so I thought, why were all these Psalms, including 22, 23 and 88, written in first person by Dowd? Why does every relevant prophecy regarding the fulfillment of these events include Dowd’s name?

Then, there it was, right in the middle of yet another irrefutable affirmation that Chag Matsah was fulfilled by Dowd’s soul: **“Your will and my desire, Your decision and my choice, is to accomplish what must be done to liberate and save (*yasha*’ – You and I want to work together to facilitate the rescue, deliverance, and sparing, even the victory and salvation of (hifil imperative second-person masculine singular paragogic he cohortative)) Your people (*’eth ‘am ‘atah*).”**

Yasha’ written in the hifil which means the subject is going to empower the object. The speaker here is Yahowah. The object here is “my soul | Dowd. So, the hifil says that Yahowah is going to make it possible for Dowd to do this and act in a manner that is consistent with Yahowah’s nature. The imperative means that it is the will of the second-person speaker, God. The paragogic hey means that this is emphatic, and it was written in the cohortative which is an expression of first-person volition. The first-person speaker here is Dowd.

“Your will and my desire, Your decision and my choice, is to accomplish what must be done to liberate and save (*yasha*’ – You and I want to work together to facilitate the rescue, deliverance, and sparing, even the victory and salvation of (hifil imperative second-person masculine singular paragogic he cohortative)) Your people (*’eth ‘am ‘atah*).”

That was it, the moment of truth. All I needed now was to understand why it was Dowd's choice and Yahowah's decision. Fortunately, the answer was instantaneous and immensely satisfying. Dowd wanted to do so. It is what he realized he needed. He was right, and his Father supported him in his decision. Let me explain.

Dowd loved the Towrah. He wrote the 119th Mizmowr to celebrate every letter in it, so he knew that Moseh's character and service had been exemplary. Tasked with the most challenging of missions, Moseh was as perfect as any man who has ever lived. But still, he was not respected by the Children of Yisra'el. Read the story of the Waters of Marybah (found in *Yada Yahowah* Volume 8, chapter 1) toward the conclusion of the *Yatsa'* | Exodus is when it occurred. The Children of Yisra'el not only disrespected Moseh, he thought they were going to kill him. Dowd had read it; he knew. The King knew that Moseh's mistakes along the way had been trivial compared to his own, which were monumental. Dowd's was a life on steroids, with highs and lows as extreme as Mowryah is from the Dead Sea.

The King had lost Yisra'el's respect, and he knew it. Jews are a tough crowd to please. They had even come to overwhelmingly disrespect Yahowah, and still do, so Dowd was in good company in this regard. Nonetheless, Yahowah wanted His son to inherit His throne and to shepherd and guide His Covenant Family throughout the universe and time. However, the Messiah knew that, even with the best of them, he could not lead them without earning their respect. From this, he correctly reasoned that if his *nepesh* were allowed to fulfill Chag Matsah, he would instantly achieve the enduring love and admiration of the Covenant Family. We would all owe our very lives to him.

It would be, as he has said, two days of Hell followed by an eternity of jubilation. The sandals Yahowah wanted him to fill were no longer too big. He would have earned his place – something that meant a lot to this man. And he would have been responsible for building the House he so desired in a way that really mattered.

Yahowah could not deny his son the perfect solution. He wanted it for him because He loved him. So, He made it possible.

Dowd was, therefore, anointed three times, because he would appear three times. We got to know him better than anyone as he united Yisra'el and built Yaruwshalaim 3,000 years ago. He was the man from Bethlehem riding on a donkey. He was the Messiah, arriving to fulfill Chag Matsah. He was the *Zarowa'* | Protective Ram and Sacrificial Lamb. He was Yisra'el finally manning up and becoming accountable. He is the fulfillment of every relevant prophecy, which is why Christians had to rob Dowd of everything that was written of him to create their 'Jesus.'

Yasha'yah names Dowd throughout his prophecies because the prophecies were about Dowd. Dowd is the only name listed in the only prophecy which speaks of the arrival of the Messiah to fulfill Passover because he's the one who did so. And all the Psalms which speak of his service were scribed in first person because the person writing them lived through them. Duh!

Using Dowd's *nepesh* per his wishes to fulfill Chag Matsah was the single most brilliant and heroic decision ever made. Denying him of what he has done, as is the case with Judaism and Christianity, ranks among the most disingenuous and debilitating of all decisions.

Returning for a moment to the name which was never foretold, Yahowsha' becomes nothing more than the name Dowd and Yahowah collectively chose to describe their mission together. The body wasn't Dowd's, only the soul, so they gave it the most appropriate name – Yahowah Saves.

He told us. We just didn't believe him. And yet, they took us here with their words.

Unless you guys have something to add, I'm going to read through ... meaningless Psalms. You know, the 22nd is powerful; it speaks of crucifixion a thousand years before it was invented. The 23rd is everyone's favorite. No one thinks of the 26th, 27th, 28th, 30th. You never hear anyone mention them. And yet, this is where we found the truth. I want to read these to you all together and have you listen to how we came to this profound discovery.

Mizmowr 26:

A Mizmowr of Dowd. **“You have chosen to be decisive regarding me (*shaphat 'any*), Yahowah (*Yahowah*), because (*ky*) I (*'any*), with my integrity intact, forthrightly and honestly (*ba tom 'any*), have walked, journeying through life (*halak*) with (*wa ba*) Yahowah (*Yahowah*). I have trusted and relied (*batach*) without wavering (*lo' ma'ad*). (*Mizmowr 26:1*)**

You want to test me, examining and assessing me, proving my metal (*bachan 'any*), Yahowah (*Yahowah*), because You want to reveal my true nature by providing an opportunity to achieve Your desired outcome with me (*wa nasah 'any*). Your will is for me to give you permission to demonstrably refine (*tsaraph*) my emotions (*kilyah 'any*) and my judgment (*wa leb 'any*). (*Mizmowr 26:2*)

Indeed, this is because (*ky*) Your steadfast love and genuine kindness (*chesed 'atah*) are conspicuously before my eyes and correspond to what I am witnessing (*la neged 'ayin 'any*).

And so, I walk independently from others, journeying through life unaffected by outside influences, social, religious, or political constraints (*halak*), trusting and relying upon Your honesty and Your dependable and unwavering commitment to the truth (*ba 'emeth 'atah*).” (Mizmowr 26:3)

I do not live, sit, or remain with (*lo' yashab 'im*) the insignificant louses and parasites (*math*), who are vain, fraudulent, and worthless (*shawa'*). And with the ignorant hypocrites, the charlatans who conceal and cover over the truth (*wa 'im 'alam*), I am not associated (*lo' bow'*). (Mizmowr 26:4)

I abhor and shun (*sane'*) the community and congregation (*qahal*) of immoral and ignorant countrymen (*ra'a*). And with the wickedly vexing and condemnable (*wa 'im rasha'*), I will not live or remain (*lo' yashab*). (Mizmowr 26:5)

I bathe my hands (*rachats yad 'any*) in innocence – with moral impeccability and freedom from guilt (*ba niqywon*). And I go around (*wa sabab*) Your altar (*mizbeach 'atah*), Yahowah (*Yahowah*), (Mizmowr 26:6) to listen (*la shama'*) to the voice (*ba qowl*) of thanksgiving (*towdah*), and to enumerate and quantify (*wa la saphar*) all of Your wonderful deeds (*kol pala' 'atah*). (Mizmowr 26:7)

Yahowah (*Yahowah*), I love (*'ahab*) the provisions and support (*ma'own*) of Your Home and Family (*beyth 'atah*), as well as the place (*wa maqowm*) Your glorious presence (*kabowd 'atah*) tabernacles and dwells (*mishkan*). (Mizmowr 26:8)

Do not harvest (*'al 'asaph*) my soul (*nepesh 'any*) with those who miss the way and lead others astray (*'im chata'*), nor my life (*chay 'any*) with bloodthirsty individuals (*wa 'im 'iysh dam*), (Mizmowr 26:9) in whose hands (*'asher ba yad*) are evil devices and spurious plots (*hem zimah*). Their dominant hand (*yamyn hem*) is filled with bribes, tributes, and gifts (*male' shachad*). (Mizmowr 26:10)

And as for me (*wa 'any*), with personal integrity (*ba tom 'any*), I will consistently walk (*halak*). You have chosen to redeem me (*padah 'any*) because You want to be kind, generous, loving, and merciful toward me (*wa chanan 'any*). (Mizmowr 26:11)

My stance (*regel 'any*) is to be present, standing tall, ready for evaluation (*'amad*) on elevated and, yet, level and agreeable ground (*ba myshowr*)

Can you say the threshing floor of Mount Mowryah where the Temple would stand? within the community (*ba maqhel*). I will extol, consistently speaking favorably (*barak*) of Yahowah (*Yahowah*).” (Mizmowr / Lyrics to be Sung / Psalm 26:12)

Mizmowr 27:

“Yahowah (YaHoWaH) is my light, my illumination and enlightenment (‘owr ‘any), my freedom, deliverance, and salvation (wa yasha’ ‘any). So who should I respect (min my yare’)?

Yahowah (Yahowah) is the protector and fortress (ma’owz) of my life (chay ‘any). Whom should I fear (min my phachad)? (Mizmowr 27:1)

By encroaching upon me (ba qarab ‘al ‘any), immoral and ignorant countrymen (ra’a) seek to devour my person and message and consume my body and proclamations (la ‘akal ‘eth basar ‘any). My belittling adversaries (tsar ‘any) and my enemies (wa ‘oyeb ‘any), they will stumble and bring injury and ruin (hem kashal) with their approach toward me (la ‘any hem). And they will fall (wa naphal). (Mizmowr 27:2)

Even with (‘im) him being pitched and inclined against me (chanah ‘al ‘any machaneh), my heart and thinking (leb ‘any) will not be anxious or apprehensive nor show any fear or respect (lo’ yare’).

Even if (‘im) he is rising up and taking a stand against me (quwm ‘al ‘any), to battle and fight (milchamah) against this (ba zo’th), I will remain confident and reliant (‘any batach). (Mizmowr 27:3)

One thing (‘echad) I have asked (sha’al) from (min ‘eth) Yahowah (Yahowah) through this (‘eth hy’), May I continually seek to learn about (baqash) me dwelling (yashab ‘any) within the house and family (ba beyth) of Yahowah (Yahowah) all of the days (kol yowmym) of my life (chay ‘any), to look upon, observe, and gaze into (chazah ba) the favorable acceptance and loveliness (no’am) of Yahowah (Yahowah) and to look at, inspect, and consider exploring (baqar) in His Temple, Sanctuary, and Home (ba heykal huw’). (Mizmowr 27:4)

For He will conceal me (ky tsaphan ‘any) in His shelter (ba sok huw’). During the day (ba yowm) of destructive shepherds and harmful countrymen (ra’ah), He will conceal me, causing me to vanish (sathar ‘any) in the protection of His tent (ba sether ‘ohel huw’).

With a rocky crag (ba tsuwr), He will lift me on high to increase my prominence (ruwm ‘any). (Mizmowr 27:5) And then (wa ‘atah) my stature will rise (ro’sh ‘any) above my opposition who are rancorous toward me (‘al ‘oyeb ‘any) on every side, surrounding me (sabyb ‘any).

I will choose to prepare the feast for your consumption (wa zabach) in His radiant tent (ba ‘ohel huw’), sacrificial offerings (zebachym) for annunciation

during Taruw'ah (*Taruwa'ah*). I will choose to sing (*shyr*) because I want to make music for the enjoyment (*wa zamar*) of Yahowah (*la Yahowah*). (*Mizmowr 27:6*)

Your desire is to listen (*shama'*), Yahowah (*Yahowah*), to my voice (*qowl 'any*) as I call out, reciting an invitation to meet (*qara'*). You have decided to favor and distinguish me in this way (*wa chanan 'any*).

Your will is to be preoccupied with me, to sing with me, to communicate through me, and to respond by providing me as the answer (*wa 'anah 'any*). (*Mizmowr 27:7*)

Regarding You (*la 'atah*), my thoughts and judgment (*leb 'any*) acknowledge (*'amar*) that You have chosen to call my presence into account (*baqash paneh 'any*).

Therefore, Your presence and appearance (*'eth paneh 'atah*), Yahowah (*Yahowah*), I consistently seek, request, and enquire about (*baqash*). (*Mizmowr 27:8*)

You will not conceal Your presence from me for a prolonged period of time (*'al sathar paneh 'atah min 'any*).

You are not inclined to spread out or elongate frustration, resentment, or a grievance (*'al natah ba 'aph*) with Your coworker and associate (*'ebed 'atah*).

You have been (*hayah*) my helper, my influential and powerful assistant (*'ezrah 'any*). You will never abandon me (*'al natash 'any*), just as You will never reject or forsake me (*wa 'al 'azab 'any*), O God (*'elohy*) of my deliverance, emancipation, and salvation (*yasha' 'any*). (*Mizmowr 27:9*)

It is true (*ky*), my father (*'ab 'any*) and my mother (*wa 'em 'any*) have rejected and forsaken me (*'azab 'any*), but (*wa*) Yahowah (*Yahowah*), having taken me in, will always be with me (*'asaph 'any*). (*Mizmowr 27:10*)

You want to guide and teach me (*jarah 'any*) Your way (*derek 'any*), Yahowah (*YaHoWaH*). Your will is to reliably lead me (*wa nachah 'any*) by the upright and level, correct and straightforward, agreeable and elevated (*ba myshowr*) route (*'orach*) on account of (*la ma'an*) my adversaries (*sowrar 'any*). (*Mizmowr 27:11*)

You have decided not to give me over to (*'al nathan 'any ba*) the soul of my adversaries, who would diminish, belittle, constrain, and negate me (*nepesh tsar 'any*), who, indeed, will have risen up and become established to take a stand (*ky quwm*) against me (*ba 'any*) to bear false witness, provide deceptive and

misleading testimony and commit fraud (*'ed sheqer*). **They exude** (*wa yaphach*) **injustice and oppression, immorality and ignorance, wrongly plundering, terrorizing, and destroying** (*chamas*). (*Mizmowr 27:12*)

Surely (*luwle'*), **I am certain, knowing that it is established, verifiable, and true** (*'aman*), **that I will look upon and see, then revel upon** (*la ra'ah ba*) **the goodness, fairness, and attractiveness** (*tuwb*) **of Yahowah** (*Yahowah*) **in the land of the living** (*ba 'erets chayym*). (*Mizmowr 27:13*)

You should choose to confidently place your expectations for a beneficial result, looking forward (*qawah*) **to** (*'el*) **Yahowah** (*Yahowah*).

You should want to be strong and prevail, to be as tough as you are intense (*chazaq*). **And with your courageous character and reinforced judgment** (*wa 'amets leb 'atah*), **choose to confidently place your expectations for a beneficial result by looking forward** (*wa qawah*) **to** (*'el*) **Yahowah** (*Yahowah*).” (*Mizmowr / Lyrics to be Sung / Psalm 27:14*)

Mizmowr 28

“For You (*'el 'atah*), **Yahowah** (*Yahowah*), **I am the essence of what it means to be called out, continually proclaiming the summons to meet while announcing the invitations, and I consistently read and recite because I have been designated and appointed, and I will be known and remembered by the Miqra'ey** (*qara'*).

My Rock (*tsuwr 'any*), **You are never unresponsive or silent toward me, and You take no action apart from me** (*'al charash min 'any*), **because if you were unresponsive with me and silent regarding me** (*pen chashah min 'any*), **then I might be likened to one who governs and speaks in catchy phrases, with my proverbial wisdom and memorable discourse while even compared** (*wa mashal*) **to those who will be brought down to** (*'im yarad*) **the pit** (*bowr*). (*Mizmowr 28:1*)

You want to hear (*shama'*) **the sound** (*qowl*) **of my generosity, kindness, and compassion** (*tachanuwn 'any*) **even in requesting help** (*ba shawa'*) **for me concerning You** (*'any 'el 'atah*). **In lifting me up** (*ba nasa' 'any*), **my hands and influence** (*yad 'any*) **are for Your set-apart word, Your most special message, and Your distinctly uncommon nature** (*'el dabyr qodesh 'atah*). (*Mizmowr 28:2*)

You do not want to continually draw me away, dragging me off and prolonging my time (*'al mashek 'any*) **with the guilty and condemnable who are wrong** (*'im rasha'*), **with those who devise and carry out** (*wa 'im pa'al*) **deceitful and troublesome religious idolatry** (*'awen*), **or those who speak of peace and reconciliation** (*dabar shalown*) **with their culpable countrymen** (*'im rea' hem*)

when perverted calamities (*wa ra'ah*) occupy their hearts, heads, and judgment (*ba lebab hem*). (*Mizmowr 28:3*)

Your will is to provide them (*nathan la hem*) with that which is comparable to (*ka*) what they have done (*po'al hem*), according to the immoral nature of their foolish endeavors (*wa ka roa' ma'alal hem*).

Consistent with the ventures and the things that they influence (*ka ma'aseh yad hem*), You intend to give it back to them (*nathan la hem*). Your will is to return (*shuwb*) what they have done, rendering recompense and restitution to them (*gemuwl hem la hem*). (*Mizmowr 28:4*)

Since they do not realize or apprehend, they do not understand or regard, they do not even perceive or appreciate (*ky lo' byn*), that which pertains to Yahowah's reward and recompense (*'el pa'ulah Yahowah*), or that which concerns the work of His hands and influence (*wa 'el ma'aseh yad huw'*), He will tear them down, eliminating them (*haras hem*). And He will not reestablish them (*wa lo' banah hem*). (*Mizmowr 28:5*)

Lifted up in love and blessed (*barak*) is Yahowah (*YaHoWaH*). Indeed (*ky* – it is certain), He had heard (*shama'*) the voice (*qowl*) of my generosity, kindness, and consideration, of my loyal love and compassion (*tachanuwn 'any*). (*Mizmowr 28:6*)

Yahowah (*Yahowah*) is my offense, my source of empowerment and fortitude, my determination, providing me with the ability to accomplish what is intended, desired, and necessary (*'oz 'any*), and my defense, my protective shield (*wa magen 'any*).

In Him (*ba huw'*), my head and heart, especially my innermost being and most salient motivations (*leb 'any*) trust and rely (*batach*), and so I was supported and assisted and was, therefore, able to help others (*'azar*).

And so (*wa*), my heart and thinking at the very core of who I am and what I want (*leb 'any*) rejoice and are jubilant, reveling exuberantly and genuinely delighted (*'alaz*). With my song and in these lyrics (*wa min shyr 'any*), I exuberantly express my appreciation to Him for allowing me to accomplish His will while acknowledging how His influence enabled something exceptionally wonderful to occur for me and for Him (*yadah huw'*). (*Mizmowr 28:7*)

Yahowah (*Yahowah*) is their source of enrichment and will provide everything they require, fortifying them (*'oz la hem*), while empowering with the strength to prevail, protecting and enabling (*wa ma'oz*), delivering liberty while

providing salvation (*yashuwa 'ah*) with His, yes, His anointed Messiah (*mashyach huw' huw'*). (*Mizmowr 28:8*)

Your will and my overwhelming desire, Your decision and my choice, is to accomplish what must be done to liberate and save (*yasha'*) **Your people and family** (*'eth 'am 'atah*).

And so, You have chosen to lovingly lift up and bless, offering benefits while favoring and commending (*wa barak*) **Your heir apparent, Your inheritance to Your children, and Your heritage, confirming Your inalienable hereditary rights** (*'eth nachalah 'atah*) **because You want to shepherd them, to lead and guide the flock, nurture and protect Your sheep** (*wa ra'ah hem*).

And You want to lift them up, carry them away, forgiving and raising them (*wa nasa' hem*) **as an enduring witness through the restoring testimony** (*'ad*) **forevermore throughout eternity** (*ha 'owlam*).” (*Mizmowr / Psalm 28:9*)

Mizmowr 30

“A song (*shyr*) **for the dedication to disciplined instruction, with commitment to teaching what is honorable and special** (*chanukah*), **of the Family Home and Household** (*ha beyth*) **of Dowd** (*la Dowd*)...

I am always proud of You and continually honor You (*ruwm 'atah*), **Yahowah** (*Yahowah*), **because truly, emphasizing the importance of this statement** (*ky*), **You have lifted me up and withdrawn me from the depths, not allowing me to languish, while providing a wellspring of understanding pertaining to the doorway entering the home** (*dalal 'any*).

And you have not allowed anyone adversarial to me to rejoice over me, preventing those who would defame me from celebrating over me (*wa lo' samach 'oyeb 'any la 'any*). (*Mizmowr 30:1*)

Yahowah (*Yahowah*), **my God** (*'elohym 'any*), **I had implored You to assist me in the moment to find relief** (*shawa' 'el 'atah*), **and You restored me forevermore** (*wa rapha' 'any*). (*Mizmowr 30:2*)

Yahowah (*Yahowah*), **in a moment in time, You facilitated the withdrawal and the raising** (*'alah*) **of my soul, my consciousness,** (*nepesh 'any*) **out of She'owl | Hell** (*min She'owl*).

In an instant, You brought me back to life (*chayah 'any*), **away from those who are cast down and diminished** (*min yarad*) **to the pit, the lightless prison** (*bowr*). (*Mizmowr 30:3*)

You should choose to strum an instrument and sing a song (*zamar*) to Yahowah (*la Yahowah*), His dedicated and zealous, Godly ones who are seeking His favor and mercy (*chasyd huw'*), while showing that you want to express your appreciation for the influence and awareness (*wa yadah*) of His set-apart, uncommon, and special (*qodesh huw'*) renown, reputation, and name, as well as for recalling this event (*la zeker*). (*Mizmowr 30:4*)

Indeed, for an instant (*ky rega'*), His resentment and displeasure were intense (*ba 'aph huw'*); for a lifetime and for the living (*chayym*), He is pleased and accepting (*ba ratsown huw'*).

With the sunset and ensuing darkness (*ba ha 'ereb*), there was a night of enduring sorrow and bitter humiliation (*lyn baky*), but toward the morning with the dawn's early light (*la ha boqer*), there was joy at having overcome, jubilation and singing over the sacrifice during a time of celebration providing a legitimate reason for justifiable pride (*rinah*). (*Mizmowr 30:5*)

As for me (*wa 'any*), I expressed (*'amar*) during my now tranquil and secure situation, indeed, satisfying and wonderful circumstance, having now succeeded (*ba shaluw 'any*), that I will never again be removed, slipping into a troubling and unfavorable place (*bal mowth*) for all eternity (*la 'owlam*). (*Mizmowr 30:6*)

Yahowah (*Yahowah*), by Your acceptance and favor, with Your approval and decision to be genuinely pleased by this event, accepting it as completely satisfactory (*ba ratsown 'atah*), You caused the mountain to be present and accounted for, taking a stand at this time (*'amad la har*), prevailing by mightily strengthening and empowering (*'oz*).

The mountain, of course, is Mowryah.

However, when You concealed Your presence even for that moment (*sathar paneh 'atah*) for a time, I was horrified and in agony, alarmed, anguished and anxious, in a tremendous hurry to hasten the torture (*hayah bahal*). (*Mizmowr 30:7*)

To You (*'el 'atah*), Yahowah (*Yahowah*), I was appointed to call out and continually proclaim the summons, and to make the invitations known, and I am mentioned by name when reading the offers to meet (*qara'*).

And with (*wa 'el*) Yahowah (*Yahowah*), even alone and unassisted for a while, I am continually shown compassion, great kindness, enduring love, and loyal devotion (*chanan*). (*Mizmowr 30:8*)

In what way is there that a dishonest gain, deception, or an unfair advantage somehow is derived from this (*mah betsa*’ – where is there an ill-gotten benefit or something unjust, even unrighteous) from my bloodshed (*ba dam* ‘any) with me being cast down (*ba yarad* – in being abandoned and subjugated after descending (qal infinitive construct)), myself (‘any), toward the lightless prison (*la shachath* – approaching the darkness of the dungeon [preposition from 4QPs vs. ‘el in MT])?

Dowd is saying, “What’s unfair or inappropriate about this the fact that I, myself, volunteered to be cast down, that I shed my own blood for you?”

Will the material realm (*ha* ‘*aphar*) choose to express its appreciation for You (*yadah* ‘*atah*)? Will it be informative and announce (*ha nagad*) Your trustworthiness and enduring reliability (‘*emeth* ‘*atah*)? (*Mizmowr* 30:9)

Yahowah (*Yahowah*), You listened (*shama*’) and showed compassion, were merciful, and spared me (*chanan* ‘any).

Yahowah (*Yahowah*), it was Your will to exist as (*hayah*) my helper who supports and assists me through this (‘*azar la* ‘any). (*Mizmowr* 30:10)

You have overwhelmingly changed, transforming (*haphak*) my wailing lamentation (*misepfad* ‘any) to now dancing all around (*la machowl*) for me (*la* ‘any).

You have loosened and released (*patach*) my sackcloth of common clothing (*saq* ‘any) and You have girded me (*wa* ‘*azar* ‘any) in delightful happiness and pleasurable gladness (*simchah*), (*Mizmowr* 30:11)

so that, as a result (*la ma’an*), I can continually sing (*zamar*) of You (‘*atah*) as honorable and rewarding, glorious and powerful (*kabowd*), and of never being silent or unresponsive (*wa lo’ damam*), my God (‘*elohym* ‘any), forevermore (*la owlam*).

I continually express my appreciation to You for Your influence in my life and for casting me down and then praising me vociferously and passionately (*yadah* ‘*atah*).” (*Mizmowr* / Lyrics to be Sung / Psalm 30:12)

It is obvious that Dowd made the decision to serve in this role and that Yahowah supported him. The king knew that Yisra’el was impossible to please and that their respect would always be hard earned. So, this was his way of resolving that problem forever.

This means that there was no Jesus Christ and that Yahowsha’ was nothing more than a way of describing the outcome. Christians and Jews had both gotten it wrong. The kinsmen Redeemer, the object of every prophecy, did as was foretold.

But Dowd was more than the Passover Lamb, he fulfilled UnYeasted Bread. It was the greatest sacrifice by the greatest man to have ever lived.

If this does not garner your respect, Yisra'el, then you are not worthy of him.

Yes, we have been over this ground before, but let's return to it yet again with an open mind and receptive eyes. I'm going to share highlights now with you from the Song of Songs, the greatest song ever written, Mizmowr 89, and in this light we need to hear it as we approach Pesach, Matsah and Bikuwrym.

“I have established (*karat*) the *Beryth* | Covenant, the Home for the Family (*Beryth*) with My Chosen One (*la bachyr* ‘any). I have sworn an oath (*shaba*’) to Dowd (*la Dowd*), My authorized agent who works on My behalf (‘*ebed*’ ‘any). (*Mizmowr* 89:3)

I will establish (*kuwn*) your offspring and that which you sow (*zera*’ ‘*atah*) as an eternal witness (‘*ad*’ ‘*owlam*). In addition, I will construct a home (*wa banah*) for your throne and seat of honor (*kise*’ ‘*atah*) on behalf of all generations throughout time (*la dowr wa dowr*).’

***Selah* | Pause now and contemplate the implications (*selah*). (*Mizmowr* 89:4)**

You humbled and crushed (‘*atah daka*’) the contentious pleas and reprehensible and deadly nature of (*ka ha chahal*) the pretentious pride and stormy arrogance of the boisterous afflicter and his false god (*rahab*) with Your empowered and fortified (*ba* ‘*oz*’ ‘*atah*) *Zarowa*’ | Protective Shepherd and Sacrificial Lamb (*zarowa*’), isolating and separating (*pazar*) Your adversaries (‘*oyeb*’ ‘*atah*). (*Mizmowr* 89:10)

Beside You and on Your behalf (*la* ‘*atah*) the *Zarowa*’ | Protective Shepherd and Sacrificial Lamb (*zarowa*’) with tremendous power and awesome ability (‘*im gabuwrah*) will be Your strong hand (‘*azaz yad*’ ‘*atah*) to raise up high (*ruwm*) at Your right side (*yamyn* ‘*atah*). (*Mizmowr* 89:13)

Being correct (*tsedeq*) regarding executing good judgment and justly resolving disputes (*wa mishpat*) serves as the foundation (*makown*) of your throne (*kise*’ ‘*atah*). A loving relationship and genuine mercy (*chesed*), along with a steadfast commitment to the truth (*wa* ‘*emuwnah*), encounter those who enter your presence (*qadam paneh* ‘*atah*). (*Mizmowr* 89:14)

Delighted to show the way and blessed (‘*ashry* are the people (*ha* ‘*am* – are the family members) who are aware of and acknowledge (*yada*’) *Taruw’ah* (*Taruw’ah*), who walk (*halak*) with the light into Your presence (*ba* ‘*owr paneh* ‘*atah*), *Yahowah* (*Yahowah*). (*Mizmowr* 89:15)

You know there isn't one religious Jew among millions of them that acknowledge Taruw'ah? Do you know the primary purpose of Taruw'ah is to do what we are doing to identify ___ both Father and Son our Messiah and King ___?

In Your name (*ba shem 'atah*) they rejoice (*gyl*) every day (*kol ha yowm*). And (*wa*) in Your justice and vindication, by being right (*ba tsadaqah 'atah*), they are lifted on high (*ruwm*). (*Mizmowr 89:16*)

For (*ky*) our deliverance and protection (*magen 'anachnuw*) are from (*la*) Yahowah (*Yahowah*). Accordingly (*wa la*), the Set-Apart One (*qadowsh*) of Yisra'el (*Yisra 'el*) is our King (*melek 'anachnuw*). (*Mizmowr 89:18*)

At the time (*'az*) You spoke (*dabar*) in a revelation (*ba chazown*) to (*la*) those whose love for You and commitment to You is unwavering (*chasyd 'atah*), saying (*'amar*),' **'I have provided (*shawah*) assistance, supplying what is needed (*'ezer*) on behalf of (*'al*) the one with the strength to prevail, the character and courage to champion the most virtuous cause (*gibowr*).**

The gibowr is Dowd.

I have raised up and exalted (*ruwm*) the Chosen One (*bachar*) from among (*min*) the people (*'am*). (*Mizmowr 89:19*)

There's only one that God chose.

I discovered and then made known (*matsa ')* Dowd (*Dowd*), My coworker (*'ebed 'any*). Out of (*min*) My set-apart oil, uniquely distinguishing oil, (*shemen qodesh 'any*), I have anointed him (*mashach*) (*Mizmowr 89:20*) so that to show the way to the relationship (*'asher*) My hand (*yad 'any*) will be established and steadfast (*kuwn*) with you (*'im 'atah*).

The Messiah is Dowd. God has said so.

In addition (*'aph*), My *Zarowa'* | Protective Shepherd and Sacrificial Lamb, Dowd, (*zarowa' 'any*) will empower and embolden you, strengthening you and help you grow, elevating your status (*'amets 'atah*). (*Mizmowr 89:21*)

The Adversary (*'oyeb*) will not nullify him (*showa'*) and (*wa*) the Son of Evil (*ben 'awlah*) shall not deny him nor denigrate him (*lo' 'anah huw'*). (*Mizmowr 89:22*)

The Son of Evil is Paul. He's the one who came up with the scheme to rob all of Dowd's attributes to create the caricature of his godman named Jesus.

And so (*wa*) I will pulverize and crush (*kathath*) his foes, especially those who seek to constrain and restrict him while diminishing his acclaim (*tsary huw'*).

You don't want to be among those who diminish the acclaim of Dowd, the Messiah, the Son of God, the Zarowa' and Sacrificial Lamb.

Then (wa) out of his presence (min paneh huw'), I will plague (nagaph) those who shun him by attempting to decrease Dowd's status, failing to appreciate what his love represents (sane' huw'). (Mizmowr 89:23)

Therefore (wa), My steadfast commitment to the truth ('emuwnah 'any) and (wa) My love, devotion, and enduring favoritism, My unfailing affection and genuine mercy (chesed 'any) are with him ('im huw').

In My name (wa ba shem 'any), his light will radiate and enlighten (qaran huw'). (Mizmowr 89:24)

He shall call out to Me and welcome Me, announcing (huw' qara' 'any), 'You are my Father ('ab 'any 'atah)! (Mizmowr 89:26)

I ('any), also ('aph), will appoint him (nathan huw') My Bakowr | Firstborn (bakowr 'any), the highest of all ('elyown) of the kings and rulers (la melek) of the Earth ('erets). (Mizmowr 89:27)

This is the reason that Yahowah could not do what I had suspected. My elegant solution where it was Yahowah's nepesh that was used as an avatar or probe inside the body of the Sacrificial Lamb and the victim that took our corruptions to She'owl works up until Bikuwrym | Firstborn Children. There's only one soul that works for Firstborn Children. It's the one that Yahowah just called His Firstborn. It's Dowd.

He shall call out to Me and welcome Me, announcing (huw' qara' 'any), 'You are my Father ('ab 'any 'atah)! (Mizmowr 89:26)

I ('any), also ('aph), will appoint him (nathan huw') My Bakowr | Firstborn (bakowr 'any), the highest of all ('elyown) of the kings and rulers (la melek) of the Earth ('erets). (Mizmowr 89:27)

Because He will rule as My Son.

For all eternity (la 'owlam) I will keep watch over him, paying very close attention to him (shamar la huw'). My unwavering love, unrelenting devotion, enduring affection, and genuine mercy (chesed 'any) as a part of My Family-Oriented Covenant agreement (wa beryth 'any) are truthfully presented and will reliably endure with him ('aman la huw'). (Mizmowr 89:28)

Dowd is the Exemplar of the Covenant.

And I will establish (wa sym) his seed, that which he sows, and his offspring (zera' huw'), as an eternal witness forever (la 'ed | 'ad). And (wa) his throne

(kise' huw') shall be equated to the days of heaven (*ka yowm shamaym*). (*Mizmowr 89:29*)

Accordingly (wa), My unwavering love, enduring devotion, unmitigated affection, and genuine commitment to an adoring relationship (chesed 'any) I will never remove from him (lo' parar min 'im huw') because **I will never communicate something which is not true, nor will I ever contradict (wa lo' shaqar ba) My steadfast commitment to the truth ('emuwnah 'any).** (*Mizmowr 89:33*)

I will never dishonor, nor will I poke holes in (lo' chahal) My Covenant (beryth 'any) nor will I ever alter or change (wa lo' shanah) that which has gone forth from (mowtsa') My lips (saphah 'any). (*Mizmowr 89:34*)

There is only one ('echad) to whom I have affirmed the truth by having made a promise (shaba') by My Set-Apart nature (ba qodesh 'any). If not to ('im la) Dowd (Dowd), I will be proven a liar (kazab). (*Mizmowr 89:35*)

His offspring and that which he sows (zera' huw') shall exist and endure (*hayah*) forever (*la 'owlam*). **And (wa) his place of honor (kise' huw')** shall be as (*ka*) the sun (*ha shemesh*) before Me as My counterpart (*neged 'any*). (*Mizmowr 89:36*)

But now (wa) you have refused to accept (zanach) and (wa) you have rejected by diminishing the merit of, even over time becoming averse to (ma'as) your Messiah (Mashyach 'atah), improperly, and on your own initiative, meddling while presumptuously passing over ('abar) any association with him ('im huw')! (*Mizmowr 89:38*)

You have repudiated and renounced (na'ar e) the Covenant (beryth – the Family, Home, and Relationship Agreement) with your coworker ('ebed 'atah), dishonoring and defiling (chahal) his dedication and preparation, even his demonstration of unparallel devotion (nezer huw'). (*Mizmowr 89:39*)

What's worse, in addition ('aph), you have deliberately turned away from (shuwb) what he has chiseled in stone and written by the hand of the prominent crag (tsuwr chereb huw') such that **(wa) you do not stand with him or support him (quwm huw')** in this conflict (*ba ha milchamah*). (*Mizmowr 89:43*)

His brilliance and its splendor (tahas huw') and his position of honor (*wa kise' huw')* you have truncated (*shabath*) because (*min*) you have hurled it to the ground (*la magar ha 'erets*). (*Mizmowr 89:44*)

You have cut short, curtailing the ability to accomplish the mission (qatsar) during the days (yowmym) of his youth ('aluwmym huw'). You have shamefully

covered him over, dishonoring him (*'atah 'al huw' buwshah*). **Take a moment and consider the implications** (*selah*).” (*Mizmowr / Psalm 89:45*)

If after all of this, you are unwilling to accept Dowd as your savior in addition to your shepherd, messiah, and king, perhaps you don't belong in his company.

There is no question, the words are irrefutable. When I was thinking about this in the few moments before the program as we are approaching Chag Matsah, I began to realize that of all the things that Yahowah inspired we speak of the Towrah, what He shared through Moseh, we speak of the prophets, and I think that the most magnificent of them is Yasha'yah | Isaiah. But we have more written by and about Dowd than anyone else. Do you know that God says more about Dowd than anyone else? Do you know that Dowd's life and writings are better grounded in archology than anyone else's? There is proof that the time in Mitsraym | Egypt took place and there is evidence along the way of the Exodus and of the entry into the Promised Land. But with Dowd there is his home, the City of Dowd, Mount Mowryah, the Temple Mount, which was the threshing floor, there's this history of all of his achievements, his name memorialized in stone. There is no one in the entirety of Yahowah's inspired prophetic testimony that is more credible and more verifiable than Dowd. He's the exact center of our timeline from leaving the Garden of Eden, when we were kicked out in 3968 BCE to the time we will reenter it in year 6000 Yah, 2033 CE. He's right in the middle of it, the fulcrum upon which everything pivots. He's the only person that Yahowah said, "He is my Son; I am his Father, I anointed him personally. I chose him for reasons that you don't even understand." The Shepherd called this man the Shepherd and gave him the title of Zarowa'. He said he was not only King of Yisra'el and God appointed him as such, but he will be King of Kings and rule throughout all Eternity. And the beauty of it now is that we will all respect him because he has earned our respect. In two days, he solved it all. In two days, he became the Exemplar of what it was that was missing all the time in Yisra'el – devotion to Yahowah and a willingness to take a stand, to man up and do the right thing and to celebrate and adore Him forevermore.

This year as we approach Chag Matsah it's important to realize who made that sacrifice, and it's important to recognize why God allowed it. It's important to know what Pesach delivered, which was that it provided life to those enjoying a family meal with Yahowah and what Matsah provided - distancing and separating the Children of Yisra'el from the corrupting and controlling nature of religion and politics all such that on the third day they would be perfected, immortalized and become the children of God on Bikuwrym, the Firstborn on their way home to the Promised Land.

So, that's my bombshell for this evening. Dee, I understand that you and Jacki have gone at it and have already gone through a score of prominent prophecies to see if it's consistent throughout. What did you find?

DEE: We found that not only does it fill in any gaps that we once had, but it also makes more sense than anything we've seen. We considered it thoughtfully and went through Yasha'yah 53 specifically with a fine-toothed comb and shared ideas back and forth and it's overwhelmingly so obviously Dowd that it's almost embarrassing.

YADA: It was embarrassing. This afternoon going through the 22nd Mizmowr where Dowd is speaking in first person because it's him, "My God, my God, why have you forsaken me," and he speaks of the whole ordeal of Pesach leading to the worse ordeal, the darkness of Matsah and then the joy of the light of the new day on Bikuwrym and becoming the Firstborn, and it's all written in first person.

DEE: We were all in tears; it's just so incredible. It's like we are seeing Dowd as he really is for the first time but it's always there.

YADA: Yes. The most satisfying thing in all this is that we initially developed a bromance with Dowd because, frankly, he's brilliant. He's emotional, passionate, yet intellectual, he's a wordsmith, he's articulate, profound and insightful, just extraordinary. But boy, did he have feet of clay.

For those that know the Thomas Jefferson "A Dialogue between the Head and Heart," as he was trying to decide to follow his head or his heart as it related to his responsibility to this new country or his great love for a woman, Dowd was similar in the sense that he did he have loves. From Jonathan to his eight wives and ten concubines, to his country, to defending them, his passion to build Yahowah's house collecting all the materials, the ____, but when Dowd allowed his heart to make a decision it wasn't so good.

He was so plagued with so many bad decisions. When God gave him three options later in his life, one was easy and he ____ and chose one that cost so many Yisra'elites theirs. When he didn't properly deal with the fact that his youngest son raped his daughter, it prompted Absalom to respond by killing his firstborn. The reason Dowd pined for Absalom even when Absalom was attempting to overthrow his kingdom was because Dowd knew he had been wrong by not dealing with the problem correctly. That's why he turned into milk toast, whiney guy who deserted Jerusalem and had to have the lecture of lectures. He made some bad calls. When he sent his most loyal general off to fight a battle that he was convinced he would get killed (Dowd wanted him to get killed) so he could take his wife, Dowd made some bad calls, and he lost the respect of his people. But he didn't lose the respect of his God because his God knew what was in there all the time.

So, when Dowd began to realize that there would be a soul fulfilling these three days it was the perfect solution – let me do it. I need this. If You allow me to be the soul that sacrifices for the people so that those who enter Heaven know that they are here because I was willing to take all their guilt with me into Hell, then I will have earned their respect. I'll be able to slip into those sandals You want me to wear. This is a tough group, this Yisra'el that You've asked me to lead, but I can do it.

DEE: Pertinent points I think a lot of people are going to want to know, and Jacki mentioned this, we should discuss how his soul was perfect when he accomplished this.

YADA: Dowd was covered with Yahowah's Set-apart Spirit the moment he was anointed at eight years old. When God found him, He immediately anointed him Mashyach and His spirit came upon him and never left him. That means that Dowd, from God's point of view, looked perfect, and any darkness disappeared. So, Dowd was perfect from God's point of view which is why God got to enjoy the character, brilliance, commitment and great love that was there. So, he was perfect in God's point of view. The whole purpose of this individual is that you load 100% of all the guilt of all those who will become part of the Covenant on him, and he's going to take it into She'owl | Hell and leave it there. So, when he left it there, there was nothing left of it. All there is now of Dowd is the most heroic act anyone has ever accomplished, a brilliant act; that's how it happened.

Religious Jews say Jesus couldn't have been the Savior because a man can't save another man and a father can't save his son, and a son can't save his father. Let's go to Dabarym first. Dowd wasn't saving his Father. He said ... awful. So, it's very unlikely, although I would have negotiated it had I been Dowd, and he may have. Solomon was initially a good choice, but Solomon allowed his love of women from other cultures other than Yisra'el to drag him into pagan idolatry. So, if I were Dowd I would say, "I'm going to do this whether or not you agree with my negotiation. I'm going to negotiate anyway. I want Solomon to be exonerated, I want you to include him in this." If I were Yahowah I'd say, "Okay. It's not too much to ask; I understand why you want that." So, I'm sure they had some form of discussion. When it says this is not, I think it's in the 44th Mizmowr where it says a man can't redeem another man. It's his soul serving as the Passover Lamb. God is acknowledging the Passover Lamb; if our guilt is transferred to it, will redeem us. In this case the Passover Lamb was a nondescript body that the Romans beat to almost nothing and killed and Yahowah incinerated it that night. All the corruption of that body is gone, and the soul carried all our guilt into She'owl, dumped it off there never to be seen again because She'owl is like a black hole and it never comes out.

The most amazing, of course, is there's only one thing in Daniel that makes any sense and it's presented by Gabry'el which is a compound of *gibowr* and *'el*, so it's the Gibowr of God, which is Dowd. So, the first speaker is actually Dowd. Dowd is delivering this message which is the only one that says that the Messiah is going to be cut off which is the Passover Lamb, and they can ultimately cut off his fulfilling Matsah. So, Dowd is speaking. He mentions his own name, which is the only name that's mentioned in the prophecy, and then speaks of the Messiah, who he happens to be, and so now the most profound prophecy, the one that is actually the most essential to Christianity because otherwise there's no prophecy at all of a coming Messiah; that's the only one. Now it's clearly Dowd speaking of Dowd. It makes sense.

DEE: That puts the Shabuw'ah menu in perspective; why are there two ram sons? I know who the bull is now.

YADA: Dowd becomes the embodiment of all seven of the Mow'ed Miqra'ey. The beautiful thing is that Yahowah doesn't do anything alone anymore. He fulfills the means that we have to enter his home through His favorite son because the soul of His son served as the Pesach 'Ayl, fulfilled Matsah taking all our guilt with him into the black hole of She'owl, became the firstborn to fulfill Bikuwrym, and there was no one who was more Shabuw'ahed, enriched, empowered and enlightened than Dowd. We were called to be the fulfillment of Taruw'ah some 22 years ago now in 2001. The mission has always been to call Yahowah's children, Yisra'el, back home and the person who can bring them home and the person we're bringing them to is Dowd. That's the reason Taruw'ah is mentioned in so many of Dowd's Psalms because Taruw'ah is a call to Yisra'el to come home to Dowd. And, of course, on Kipurym Dowd is coming back with Yahowah in year 6000 Yah, October 2, 2033, at sunset, 6:22 pm in Jerusalem. You can set your watches. At that time the first act of business is that Dowd is going to sprinkle blood on the Mercy Seat of the Ark of the Covenant to fulfill Kipurym as it is outlined in the Towrah, and then he will be the reigning King over Sukah forevermore as we return to the Garden. All seven are about God's commemoration of life with Dowd. God would do it all for Dowd and Dowd did it all for us.

DEE: What a cool brother!

YADA: My conclusion when we were doing these the last two days, is it's the single greatest discovery in human history. What could compare to this in terms of having an influence on your life? The single greatest discovery in human history, and yet we're not going to be braggadocious about it because it's so obvious. But I guess sometimes when things are really obvious, when they're that obvious we all have a tendency to read through them. I was trying to understand how that's even possible,

but I realized that we all have biases, and it takes a long time to jettison them. That's why I went through the things that I was retarded on, and it took some time to change. We all have our biases, and it takes a while to clear away the muck that religion has plastered over God's message.

Jews are so fixated on denying the fulfillment of Passover, Matsah, Bikuwrym, Shabuw'ah, and Taruw'ah. Their whole religion is based upon denying their fulfillment by anybody much less by Yahowsha'. Well, you win on that one. That is their whole mentality. Christians created the most popular religion in the world by separating an individual who they gave a bogus name to and then afforded Dowd's titles to and worship under the sign of a dead god on a stick. This is the center fulcrum of those two religions.

KIRK: That's not fair. This is the first time ever I've gone through every word since I talked to you yesterday, or before then. I looked up every word that you read tonight. I looked up every little source I could find. It's no way you can come to any other conclusion. I'm bragging about it, but I'm saying my intent was to confirm and it's like these words weren't hard words for the most part, they are not the toughest words we've ever done; Yasha'yah is tougher. I went through all these English translations, and they actually have it there; you can hardly miss it there.

YADA: There are two places where the entire story in these nondescript Psalms resonate. One is he says, "You withdrew my soul from She'owl." There has only been one soul who has ever gone to She'owl and came back out. And it it's Dowd; well, that's the answer.

The second one was you don't very often see two Hebrew moods in the same verb in the same sentence and when two different moods, the imperative which second person volition, and cohortative first-person volition, were both ascribed to yatsa', then it was your choice and my will, my desire and your determination, your decision, that we would say ... And when you realize that that statement followed Yahowah delivering His Messiah, that was the next statement and all of a sudden you're going whoa. Okay. This is obvious, we need to come full stop. My biggest challenge in all of this is that I wanted to go through every prophecy that is misconstrued to apply to Jebus and demonstrate as we have before that they all apply to Dowd. Once you've gone through them all, including the two rabbinic arguments against God's plan, and you found out there is no way to ___.

So, you went through, Kirk, and checked every word. These Psalms are irrefutable, you've checked them all.

KIRK: Yes.

YADA: And, Dee, you and Jacki went through all the other prophecies pertaining to them, particularly all the important ones, you read through them and verified that they all make much more sense and there's no place where they disagree with this conclusion.

DEE: Yes.

YADA: So, once we do that and the case is fully solidified, and in my mind it already is, then the next thing is we have to decide is how do we deal with this because you can't start with this. This is not the first chapter of *An Introduction to God*. You really have to know Yahowah, the Covenant, the Mow'ed Miqra'ey, Dowd, God's intent, His family, His whole mindset, Dowd's life, the good and the bad of it, why this was needed, why it was important, why this wasn't God being mean and saying My Son you're gonna go do this. This was God being unbelievably loving and saying, "You're right. The argument is brilliant. I support you on this, Son. It's a heroic, courageous and righteous decision."

So, how do we go about editing everything that we have written thus far? I can tell you that the rewrite that we've done on *Yada Yah*, which took me almost three years, and all of us, that a huge part of it is that we constantly diminished what we had to say about Yahowsha', and that we constantly increased what we were saying about Dowd, so the yeoman's work has been done; it's just that we're going to have to be a bit coy where all we do is keep from saying something that's not true but we don't bring this out until the reader is far enough along that they know Yahowah and His Son, Dowd, that they understand the Covenant and the Miqra'ey.

KIRK: So, what do you do with the so what do you do with the first verse of the 28th Psalm where it says it's about time Dowd gets known for his Miqra'ey? You can't hide it under a bushel, can you?

YADA: I'm thinking about doing this but part of this is that I love the way we came to this realization. The third chapter is where we come to this realization and I love the way we come to the realization that this light going on and it is it's just so beautiful how it develops, but I'd like to continue that at this point and the fifth chapter now is covering and going back to the 22nd and 23rd Psalms rather than beginning this volume with them because it's so obvious it's Dowd that if we do them before then we don't work up to this. So, it's going to take some finesse to have readers and listeners be far enough into their relationship and their knowledge of Yahowah, because you need to have a very good knowledge of Yahowah foremost as Father. You need to have a good knowledge of Dowd as Son and as Messiah and of a man of great brilliance but also a man with feet of clay. Then you must have an

understanding of what each of the seven Mow'ed Miqra'ey represent, how they were fulfilled, how they work together with the Covenant, and then an essential understanding of the terms and conditions of the Covenant, what it means to be part of the Covenant, and then of God's timeline from Eden Back to Eden over 6,000 years. It takes a working knowledge of all those things to appreciate the most important part of this, why it occurred this way; much more important than who did it is why did it happen this way. So, I don't have a good answer for that, but I am immensely pleased, satisfied and content with what Yahowah has revealed to us and through us.

This is the calling of Taruw'ah which is you learn and share, you understand and teach. It is the calling that He has for us. Part of this too is that the job that Yahowah asked me to fulfill 22 years ago, which isn't the least bit prestigious, is because there were no Yahuw'dym who were willing to listen to Him and do as He requested. So, He had a Gowy serve as herald / messenger. But an enormous part of that job was to do what we have done tonight. In many ways tonight we have honored and lived up to that calling. We've justified Yahowah's faith in us and I think that's important as well.

I also had this thought that I spent three months writing the *Babel* volumes which are available for free on yadayah.com and also available at Amazon for just the cost of printing and shipping; I've now received my paperback versions of them. Thank you, Jacki for getting them published and David for getting them on the website. I had thought that they were a gift to God because it's like writing *Questioning Paul*. It's a dark and dirty business exposing false prophets. So, I thought they were so dark, so twisted, so dehumanizing to Jews, so debilitating to women and demonizing of Jews, and brought so much hell on God's people that by exposing and condemning them we were providing a gift to Yahuw'dym, to Yisra'elites, and to Yahowah. And I felt good about that. It's nice that after all this time we were able to make a contribution, and it's not two weeks later that we find this. It's like God saying, "I appreciate the fact that you gave Me this gift, but My job is to make certain that Mine are bigger, shiner, and better, so here's yours." It's not like He's playing one upmanship, it's just that you can't out produce Him; no matter how much you try to give He gives more in return. He wants it to be that way because He wants us all.

When I first read this to Leah, who is Jewish, it had her in tears. Her first response was, "How could we have done this to him? How can we be so awful in our response to him that we gave him no other choice that he had to endure this pain just to earn our respect?" It's a joy for Jews but it's destructive to Judaism. There's nothing left of it once you realize nothing ___ completely obliterated and now all that's left is

Yahowah and His Covenant, His Towrah, His Mow'ed Miqra'ey, His family, His timeline. That's all that matters. So, what a gift to God's people.

So, what a gift to God's people. And for all the Jews who have thoughts this Jesus thing makes no sense. Would you please get it out of here. It's why so many Jews have failed to understand that the first four Miqra'ey have been fulfilled because they're so annoyed by what the Jesus people have done to them.

Now there is no Jesus; it's gone, and it turns out that it was your King Dowd. Shame on you for playing around with a six-pointed star and pretending that's the Star of David. He most certainly didn't have a star. He's your king. Shame on you for thinking that a nameless Messiah awaits. He's been here twice already and is returning a third time. How could you not know him after all that time? How could you denigrate him with all he has done for you? Maybe it's time to stop.

KIRK: While I was reading that part where it says you're denigrating him, and you've treated him so badly and I looked up Jews for Jesus and I'm saying stop that. Walk away. I had no idea there were that many.

YADA: Geneticists and anthropologists came up with the idea that, and it's a big number. I'm going to say in the 200 million converso Jews. I don't know what percentage of Jewish DNA they have to have to be considered a converso Jew but a Jew that has accepted either Islam or Christianity to survive in an Islamic or Christian country where they still intermarried with one another and kept their Jewish ethnicity while hiding under the religions of either Christianity or Islam to keep those religions from killing them, there are perhaps as many as 200 million. And the sad thing is that those that are taking the DNA tests and finding out they're Jewish are being converted into Judaism. That isn't going to help you at all. The notion to be Jewish you're going to celebrate Judaism. No! You want to celebrate your legacy to Dowd, to being a descendant of Jacob. You need to run from Judaism and embrace the Covenant.

We speak out against Jews for Jesus, we speak out against the numbskulls that parade around as the Black Hebrew Israelites, we speak out against the Messianics, the Haredim, against all forms of Judaism, all forms of Christianity. God is anti-religious.

Matsah is celebrated. The freedom to come into God's home to leave religious and political oppression, that is what's being celebrated in Unyeasted bread. It's taking the fungus of religion and political corruption away from our souls to perfect it. That's what Dowd did when he carried all that muck with him into She'owl and deposited it there. That's how it happened.

DEE: Do you think it's possible that we meet three times a year with Yahowah in sort of a tribute to Dowd's three arrivals; Spring, Summer and Fall?

YADA: There are three sets of 40 Yowbel that define time. From the time that 'Adam and Chawah were expelled from the Garden in 3968 BCE to the time that Yahowah working with Yitschaq and 'Abraham affirmed the Covenant on Mount Mowryah providing the Passover Lamb was exactly 40 Yowbel, or 2,000 years, 1968 BCE and it was a dress rehearsal for exactly what God said. And all the dialogue was, "My Father, Here I Am, My son, My Son, here I am." It's constantly reinforcing a father-son solution and God said, "No. Don't take the life of your only beloved son. I'm going to provide the lamb," and He did with His son ... but the son was so insistent that it happened this way. And then exactly 40 Yowbel from that point is when Dowd, a thousand years from his first reign as king returned. He didn't just go anywhere, he went to his home, Jerusalem, City of Dowd, Mount Mowryah where he lived. And when he first saw the light of day post Bikuwrym he came to Mount Mowryah even before going to his Father. Then exactly 40 Yowbel from the 33 CE fulfilment of Pesach, Matsah, Bikuwrym and Shabuw'ah Dowd will return on Kipurym to reconcile Yisra'el and Yahuwdah to Yahowah by anointing the Mercy Seat of the Ark of the Covenant. Forty Yowbel from 33 CE is 2033. That's how much time you have left.

I give most who are listening to this, and I think we're promoting again in Israel tonight, those who are listening to this two-thirds of you won't make it that long. A lot of people are going to die. A lot of Jews are going to die. It's going to be a very rough ten years as we move ... yes, war, plagues, famines, antisemitism.

Look at what Israel's doing. We've got the Waters of Marybah; the country is torn apart on something that is so fundamental. They have no constitution; they're struggling with judicial reform because the justices expanded their purview over everything. They're not ruling on a constitution; Israel has none. And until they have one the only entity that can keep them alive is Yahowah and there aren't five Jews in Israel that know Him. So, a lot has to change over the next ten years for Yahowah's reunion. And to occur favorably and for God to be welcomed as not only are Messiah, King, our Shepherd and Savior, a lot has to happen. We're going to continue to play our role through Taruw'ah to do all we can to make this occur for all of you.

Well, that's our story. I don't know how we're going to top that next week, but we'll be here. I wish everyone a wonderful Shabbat and I apologize. I know Dee that both you and Jacki had done so much studying to validate whether you could find any holes in this conclusion and Kirk you didn't even sleep well last night checking out

every word but maybe what we can do is let you guys present the material from your point of view and validate what we've come to know.

Nonetheless it's a pleasure doing this with you. I should say that even though I did a lot of talking this evening that both Kirk and Dee insisted that we devote this program to presenting the fourth chapter of *Coming Home* Three. Thank you for doing so; I think it was the right thing to do.

Handle what you learned tonight appropriately. It's far less important, although it is vitally important, as to who served as the soul that embodied that non-descript body of the Pesach 'Ayl and most importantly fulfilled the most important day in human history, Matsah, leading to Bikuwrym | Firstborn children. Who did it is vitally important but not even one percent as important as why, as why he wanted to do it and why God allowed him and enabled him to do it. That's the brilliance of it.

Happy Shabat to one and all. By the time we're together again we'll still be celebrating Chag Matsah. The wonderful meal of Pesach will be behind us. I would assume that most are going to be celebrating it on Tuesday evening. To all of you who do, have a marvelous Pesach. But as you celebrate Pesach, please remember that Pesach is part of Matsah and that Matsah leads to Bikuwrym, and that it is this Festival that brings us into God's Covenant family.

May Yah bless, happy Shabat, have a wonderful Chag Matsah, speak to you this time next week. Good night.